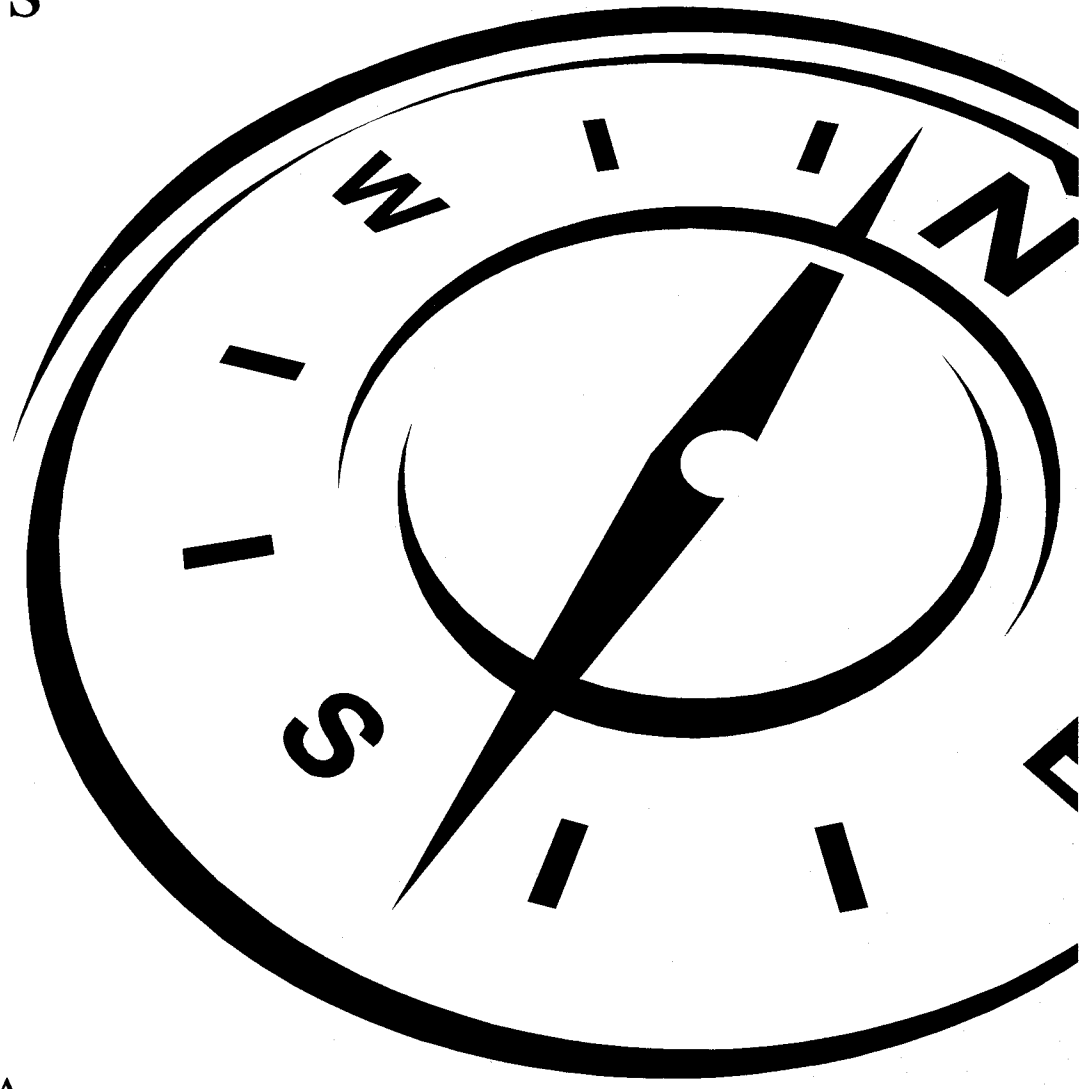
University of Minnesota

Disability Services

Charting the Way

A Handbook for Postsecondary Educational Interpreters



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with Evonne Bilotta, CI (DVD Producer)

Library of Congress Control Number: 2003103547
*ISBN 0-9663530-6-4

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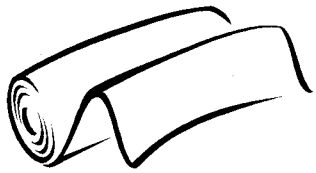


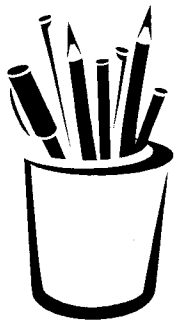
About the Authors

Wendy Harbour is a late-deafened adult pursuing a doctorate in administration, planning and social policy at Harvard University. Until 2001, she worked at Disability Services at the University of Minnesota as a Disability Specialist, where she also taught workshops and institutes in leadership, models of disability, and disability identity. An experienced trainer, Wendy has traveled across the country conducting presentations on disability, deaf, and hard-of-hearing issues. She co-coordinated the Postsecondary Interpreters Network (PIN) conference in 1999, served on the advisory board for the Midwest Center on Postsecondary Outreach (MCPO) for over five years, and has worked as a sign language interpreter in the performing arts. Wendy received both a Jerome Fellowship and a VSA Minnesota Jaehny award for her accomplishments in the performing arts, bridging Deaf, late-deafened and hearing communities. Her bachelor and master's degrees are from the University of Minnesota. Other published materials include "A Few Thoughts on Children" in Bigger than the Sky: Disabled Women on Parenting and Accessing Student Life: Improving the Campus Climate for Disabled Students.

Catharine Van Nostrand is a Disability Specialist at Disability Services at the University of Minnesota. She has over 11 years of experience as a full-time sign language interpreter in higher education. Catharine is a certified member (CI and CT) of the Registry of Interpreters for the Deaf and the Minnesota Registry of Interpreters for the Deaf. Catharine co-coordinated the Postsecondary Interpreters Network (PIN) conference in 1999 and co-produced a video included with this handbook entitled "Perspectives," with feedback about postsecondary interpreting from a variety of consumers. She has developed numerous programs for the University of Minnesota, as well as for local and regional interpreters, including community meetings, workshops, inservices and retreats. She also co-coordinated the University of Minnesota's Higher Education Interpreter Mentoring project in 2001 and 2002. Catharine has been active in the freelance interpreting community, as well, interpreting for over 15 years in a variety of settings, while specializing in performing arts and working with traditionally underserved communities. Her bachelor's degree is from Hamline University and she is nearing completion of her Master's degree from the University of Minnesota.

Evonne Bilotta has over five years of experience as a sign language interpreter, and is currently working as a full-time staff interpreter for Disability Services at the University of Minnesota. Evonne is a certified member (CI) of the Registry of Interpreters for the Deaf and the Minnesota Registry of Interpreters for the Deaf. In addition to creating a DVD for Charting the Way, Evonne also produced a DVD about University of Minnesota services available for disabled students and employees, and developed a video resource library for staff interpreters and Deaf students. A professional artist, Evonne pursues creative expression while working in mediums of paint and pottery. She also enjoys theatrical interpreting, including recently interpreting in New York City for the Broadway production of Frog and Toad. In addition to postsecondary interpreting, Evonne has worked for nine years with Courage North, a Minnesota camp for children with sensory disabilities. Her bachelor's degree is from St. Cloud State University and she is pursuing a Master's degree from the University of Minnesota.

Appreciation to Supporters and Reviewers



Financial Supporters:

Disability Services, University of Minnesota
Office of Multicultural and Academic Affairs, University of Minnesota
Midwest Center for Postsecondary Outreach (MCPO)
Minnesota State Colleges and Universities (MnSCU)
Rarig Studio, University of Minnesota

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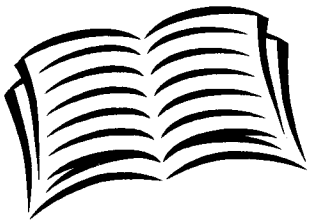


Foreword

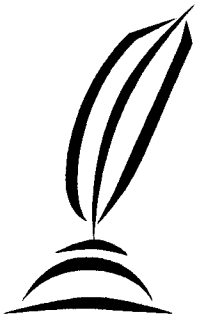
It is my pleasure to welcome you to Charting the Way. The University of Minnesota has a rich tradition of maintaining high quality interpreting services for University students, while remaining committed to and involved in the Deaf and signing communities. This handbook is no exception, addressing the need for skilled interpreters who are qualified to work in higher education, while encouraging community participation by postsecondary interpreters.

This handbook was developed for the University of Minnesota's Higher Education Interpreter Mentoring Program at Disability Services. We especially thank the Midwest Center for Postsecondary Outreach, Minnesota State Colleges and Universities, and the Minnesota Registry of Interpreters for the Deaf for their support of the mentoring program. Both Minnesota interpreter training programs, the College of St. Catherine's and St. Paul Technical College, were heavily involved in reviewing and implementing this handbook and the mentoring program. Charting the Way is truly a product that bridges many communities.

I encourage you to contact Disability Services at the University of Minnesota for more information about using this handbook independently, for staff development purposes, as part of a formal mentoring program, or to give us your feedback (web site: ds.umn.edu/interpreter/). As a Deaf person, an ally for interpreters, and an administrator in higher education, I welcome you to higher education interpreting!

Sincerely,

Roberta ("Bobbi") Cordano
Director, Disability Services
University of Minnesota



A Note about Language…

More than anyone else, interpreters understand the complexities of navigating through language and culture. Likewise, in writing this handbook, the language and information reflects the language, culture, and the general *Zeitgeist* in the fields of interpreting and mentoring in 2002. Below are some particular words that merit explanation to readers.

- **D/deaf:** This handbook contains the terms "deaf" and "Deaf." A lowercase "d" refers to the entire deaf community, including members of Deaf culture, DeafBlind people, hard-of-hearing people learning ASL, those who are hearing but part of the community (e.g. interpreters), etc. A capital "D" indicates only members of Deaf culture, e.g. those who use American Sign Language and/or identify themselves as Deaf.
- **DeafBlind:** At the time this handbook goes to press, DeafBlind people still vary somewhat in the terms they use to describe themselves. By capitalizing both "Deaf" and "Blind," the word "DeafBlind" describes a distinct community with its own identity, rooted in American Sign Language. The two words used together distinguish the term from medical and pathological descriptions of "deaf and blind" people. It also differentiates between those who are DeafBlind and those who call themselves hard-of-hearing and visually impaired (this group may affiliate more with hearing culture and spoken English language).
- **Gender Pronouns:** Pronouns indicating a specific gender (he or she) for interpreters or consumers will alternate throughout the book.
- **Protégé:** Describes someone working with a mentor. Although some interpreter mentoring programs have used the word "mentee," the word "protégé" is more common in mentoring programs for other professions, as well as in the field of mentoring itself. Protégé refers to someone working with a more experienced mentor. A mentor nurtures, encourages and assists in training a protégé in order to advance the protégé's career.

Introduction: The History and Purpose of this Handbook

During the year 2000, radical changes were happening within the Minnesota deaf communities. The Twin Cities' largest interpreter referral agency closed its doors for business (this was also the referral center coordinating emergency interpreter services). In response, the University of Minnesota, Century College, Minnesota State Colleges and Universities (MnSCU) and Metro Deaf School hosted a series of community meetings: first for interpreters, and then for the entire deaf community, including interpreters and hearing allies. Although the meetings raised many issues, one of the most profound concerns of participants was the need for increased mentoring of pre-certified interpreters. Minnesota and the Minnesota Registry of Interpreters for the Deaf (MRID) have a strong history of mentoring, especially for freelance interpreters and K-12 educational interpreters. MRID has also set up programs to train culturally Deaf people to become interpreter mentors. Yet the deaf and interpreter communities still wanted more interpreter mentoring.

At the same time, the University of Minnesota was struggling to fill interpreter vacancies. Even with a staff of 19 interpreters, one of the largest groups of deaf and hard-of-hearing students in the Midwest, and an abundance of interpreters graduating from two nationally-recognized interpreter training programs in the Twin Cities, there were still shortages. The situation at University campuses in rural Minnesota was dire, frequently reaching critical points. Each year, the number of interpreting requests had increased, so something needed to be done to address this problem. Strategic planning with University of Minnesota interpreters revealed that they, too, thought one of the biggest problems was a lack of mentoring opportunities.

Under the direction of Roberta Cordano, the Deaf director of Disability Services at the University of Minnesota, staff established a postsecondary interpreting mentoring program at the University of Minnesota during 2001. The Midwest Center for Postsecondary Outreach (MCPO), the system of Minnesota State Colleges and Universities (MnSCU) and the University of Minnesota provided financial support. The University received additional assistance from local faculty at St. Paul Technical College and the College of St. Catherine's (the two Twin Cities'

interpreter training programs), as well as faculty from the University of Minnesota's ASL department.

Using input from interpreters and members of the deaf community, Wendy Harbour and Catharine Van Nostrand developed this handbook for use during the first year of the summer mentoring program at the University of Minnesota. The six initial protégés were all graduates of Minnesota interpreter training programs. Protégés teamed up with University staff interpreter mentors and Deaf mentors for a ten-week period that involved an "apprenticeship," with protégés doing actual postsecondary interpreting, receiving feedback from their mentors, and working towards certification while using this handbook. After the first year of the project, protégés and mentors requested additional voice and signing examples. Evonne Bilotta responded to their request by creating the Charting the Way DVD.

There are two purposes for this handbook: first, to help interpreters "chart their way" into positions in higher education (as staff interpreters or freelance interpreters); and second, to improve long-term retention of interpreters who are already in the field. The first purpose is accomplished through the handbook activities, which can be tailored to meet individual needs. (For a complete outline of the handbook, please see the Table of Contents). The second purpose of the book is addressed through the handbook's on-going encouragement of interpreters to learn about themselves both personally and professionally: to reflect on their work, to create goals for themselves to meet their needs, and to care for their mental and physical health.

How to Use this Handbook

Outline of this Handbook

This handbook is primarily for interpreters who would like to work in colleges and universities, although other interpreters, interpreter coordinators, and interpreter trainers and mentors will find it useful. In general, it assumes that interpreters using this book are:

- Pre-certified and working towards certification (through NAD or RID) *or* certified and desiring further professional development
- Scheduled to take or finished with the RID written examination
- Hoping to work in colleges or universities, or already employed in higher education on a part-time or full-time basis
- Fluent in sign language and English (skilled enough to work in both languages, even if those skills still need development)
- Willing to work towards personal and professional goals while using this book
- Planning to make interpreting a career, with long-term dedication to the field as a whole
- Allies of deaf and hard-of-hearing people, and willing to learn more about what that means for interpreters
- Working with a mentor, or considering whether they would like to work with a mentor

"Charting the Way" Activities

For each of the units in Charting the Way, there are eleven possible activities. These activities are clustered around three areas: building interpreting skills, developing as a professional, and fostering personal growth. It is impossible to complete all of the activities in any one unit. Therefore, it is important for interpreters using this handbook to prioritize goals, and select only the number of activities they really are able to do, given whatever personal and professional limitations may exist for them. Mentors, supervisors and colleagues may provide

guidance, but ultimately the individual using this book should make any final decisions about what will be done in each unit. The first page of each unit is a chart of activities with two columns. The first column, entitled "My goals for this unit," is helpful in choosing goals for that particular unit or to number (in order of priority) activities the reader would like to do. The second column, "Goal was met?" helps readers "check off" finished activities. In building interpreting skills, categories of activities are:

- **Skill Assessment** – Review interpreting skills and look at these skills in new ways.
- **Skill Development** – Develop skills further, usually by working with others.
- **The "Real World"** – Consider a successful or challenging interpreter situation, using it to develop professional judgment skills for similar situations in the future.
- **Mentoring** – Whether the reader is already working with a mentor or just considering mentoring, this section has tips and advice.
- **Technology** – Reviews technology commonly used by deaf and hard-of-hearing people, interpreters and deaf professionals.
- **Professional Growth** – Activities in this section help interpreters to develop as professionals making contributions to the field.
- **Into the Deaf Community** – Provides information about the D/deaf communities, with suggestions for becoming more involved.
- **Topics in Higher Education** – Includes information about colleges and universities in the United States.

Look for these Symbols Identifying Special Features in Each Unit of the Handbook:

Stars

On the first page of each unit, stars indicate activities that are particularly important.

Traveling Tips

Offers specific tips or advice related to the topic for that section.

Resources

These sections contain resources for networking, doing further research, or using newly developed skills.

- **Ethics and Legal Issues** – This section covers legislation applicable to higher education, as well as unique ethical issues pertaining to postsecondary interpreting.
- **Self-Care** – Contains suggestions for taking care of oneself, keeping working interpreters in the field by preventing injury and burnout.
- **Journal** – This section provides space for reflection and evaluation of the unit's activities, recent interpreting experiences, personal thoughts, etc.

"Charting the Way" Appendix

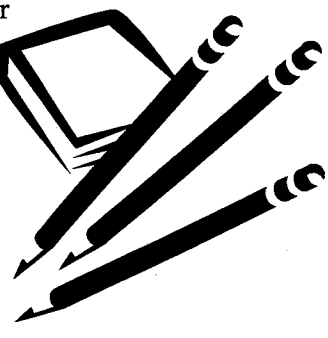
The appendix is a supplement to this handbook, containing all of the readings that are necessary to complete various activities. When an activity requires an article, the text will include both the name of the article and a complete citation. Please remember that the materials in the resource packet (as well as the handbook) are protected by international copyright law. They may not be copied or distributed for any reason.

"Charting the Way" DVD

The "Charting the Way" DVD has lectures by hearing and Deaf professionals. These are useful for skill assessment and skill development activities. In addition, the DVD includes a short film about postsecondary interpreters ("Perspectives"), developed for the 1999 Postsecondary Interpreter Network (PIN) Conference. The video is needed for activities in Unit Two, and gives interpreters an overall introduction to postsecondary interpreting. Information in the handbook explains how to use the DVD in conjunction with the text.

How to Use this Handbook

This handbook should be well used. Interpreters are encouraged to write in it, make notes in the margins, stick in tabs or pieces of paper, cross out activities that do not work for them, add activities that pique their interest, tape in relevant pages of information, etc. The handbook is designed to be extremely flexible, so interpreters can tailor it to their needs. Mentors of interpreters using this handbook may find it helpful to work through sections of the handbook on their own, comparing their notes with protégés, and using their personal experiences to assist protégés in setting goals for each unit.



The handbook is also meant to be a permanent individualized

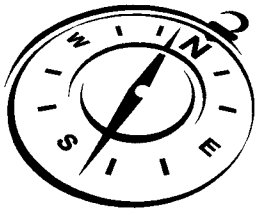
reference book for any interpreter who uses it. After completing ten units of activities, interpreters will have a great deal of information about themselves and postsecondary interpreting, which they may want to reference later. Since the sheer number of activities in Charting the Way makes it impossible to complete during a reader's first time through the book, interpreters can use it over a period of many years, repeatedly going back to sections they didn't finished during their original reading of it. For example, a particular section on technology may not have relevance until a year after "finishing" the handbook; at that point, it is easy to pick up the handbook and start using it again.

Lastly, comments about this handbook are welcome. Please send them to:

Interpreter Unit
Disability Services, University of Minnesota
Attention: Charting the Way Staff
McNamara Alumni Center, Suite 180
200 Oak Street Southeast
Minneapolis, MN 55455-2002
612-626-1333 Voice/TTY, 612-626-9654 Fax

Charting the Way - Unit One

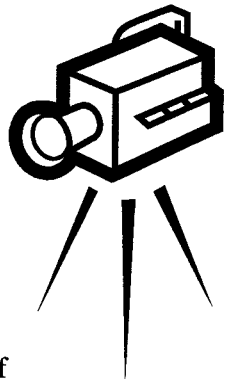
***Important note:** If you have not done so, please read the introduction to this handbook before setting goals and proceeding with activities in the first unit.*



Use the chart below (independently or with a mentor), to set this unit's goals, prioritizing activities if that is helpful. Activities with a star will help you progress through the handbook – they should only be omitted after careful consideration.

	My goals for this unit	Goal was met?	Category	Activity
INTERPRETING	★		**Skill assessment**	**Making and using videotapes**
	★		**Skill development**	**Using assessment tools effectively**
			Mentoring	**Who is your mentor?**
			The "Real World"	**Cooking up gifts for interpreters**
			Technology	**Finding technology resources**
PROFESSIONALISM			**Professional growth**	**Becoming a cross-cultural mediator**
			Deaf community	**Deaf mentors**
			Higher education	**History of interpreting in higher education**
			Ethics/legal issues	**Values and ethics**
PERSONAL			**Self-care**	**Creating balance in life**
	★		**Journal**	**Hopes and goals**

SKILLS ASSESSMENT:
Making and Using Videotapes



In this unit, you will make and use your first videotape for this handbook. During interpreter training, you probably made several videotapes for assessing skills, to chart progress or for course projects. Now you are in the field of professional interpreting, and videotapes of yourself will still be useful. Unfortunately, many interpreters do not know how to make videotapes that will work for them. This can have negative effects as interpreters try to reach personal and professional goals. For example, some jobs require interpreters to submit videotapes of themselves; the Registry of Interpreters for the Deaf (RID) regularly requires videotapes from all interpreters applying to work at their national conferences.

While working through this handbook, you may need to make videotapes of yourself to assess your progress, to help you chart your work with this book, or to build your self-confidence. Unlike the "real world," this book will provide detailed instructions and assessment tools (which will be outlined in this unit's "Skill Development" section).

Here are a few reminders before you begin:

- **Find a camera of good quality that is easy to use.** Interpreter offices may have a camera, there may be a video booth available at a local interpreter training program (ITP) or college audiovisual department, or find a friend or relative who owns a camera you can borrow. Any high quality camera will be effective. Look for a camera that uses full-size VHS videotapes (for ease in use), with simple buttons for starting and pausing, the ability to see what was filmed without a VCR, good quality sound, and sensitivity to quick motions and dim lighting.
- **Decide how you want to use the videotape.** Is it for a job interview? For fun? To work on a specific skill? Let this determine what you will interpret, where, and how you will view the tape later. You may also ask another person to watch the video and provide feedback. If the tape is part of a job application, be sure the quality of your work on the video meets application criteria and reflects how you would want to be seen during a job interview. For example, if it is for an interview at a local college, be sure to film a class, lecture, meeting, or other situation similar to those you will experience as a college interpreter.

- **Try to limit pressure on yourself to make a perfect video.** Errors on tape help you learn and develop professionally. Even for a job interview, it may be useful for the potential employer to see how you handle interpreting mistakes.
- **Remove time restrictions, space constraints and other stresses as much as possible.** Choose materials carefully and practice with the videocamera ahead of time. Buy extra videotapes, just in case you need them. Be sure to reserve a space for double the amount of time you think you will need. Consider asking a friend to help you set up, videotape and clean up. There is no way the video will be useful if you are rushed, unorganized or distracted.
- **Avoid taping over previous work:** Videotapes can mark your progress as an interpreter. If you tape over previous interpreting work, you will lose the opportunity to watch your skills develop over time.

Traveling Tips

Making A Quality Videotape

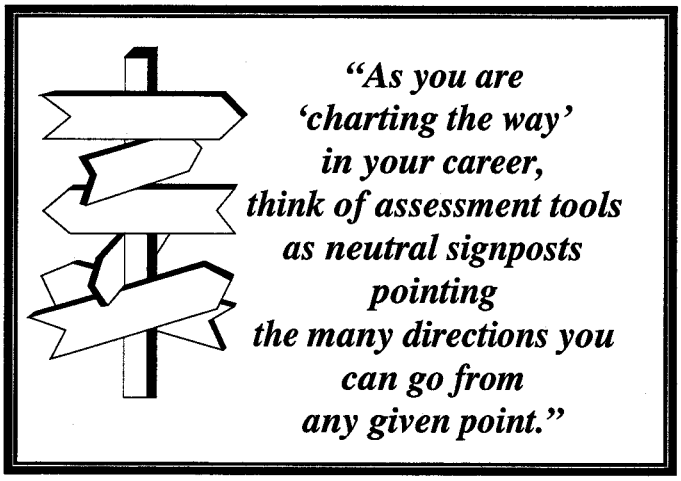
- ***Choose clothing carefully.*** *Black and white do not always tape well. Navy, dark greens, and pastels may look more professional.*
- *Film against a solid* ***contrasting background.***
- *Check* ***lighting*** *by looking in the camera; try to eliminate glare or shadow.*
- *Give yourself plenty of* ***space.*** *Be sure fingerspelling and large signs are not "cut off" during filming*
- *The camera's* ***"record" light*** *should be on while filming. If you don't see it, stop and make sure the camera is turned on.*
- ***Close doors and windows*** *in the room to minimize auditory and visual distractions.*
- ***Shoot at a very slight angle*** *across from the dominant hand, rather than facing the camera directly (i.e. a right-handed person should set up the camera on a slight angle from their left). This compensates for the "flat" look of most videos.*
- *After filming,* ***remove the small square tab*** *on the long edge of the videotape. Now you cannot erase or film over the tape. To erase the tape or re-record it, cover the square with a piece of tape.*

SKILL DEVLOPMENT:
Using Assessment Tools Effectively

Videotapes are one of many tools that assist interpreters in making a critical assessment of interpreting skills. Yet many interpreters (ironically) misinterpret the word "critical" to mean "looking for things I did wrong," "seeing how bad my skills are" or other negative definitions that destroy self-esteem and hinder skill development. This section will help you consider ways to use assessment tools effectively.

The most important thing to remember while using videotapes or any other self-assessment tool is that you are assessing **interpreting**, not **you as a person**. If you notice it is impossible to separate yourself from any assessment (videotape, feedback from colleagues, a job performance review, etc.), think about why you are doing the assessment in the first place, talk with someone about your feelings or just take a "time out" until you can re-gain some objectivity. One way to depersonalize the process is to use language about the work, rather than the interpreter. Saying, "The interpretation didn't seem very clear here..." instead of "I wasn't very clear here..." can be helpful. Another strategy is to ask for an expansion of any comments that seem hurtful. For instance, if a colleague says, "I don't understand why you chose that sign," it could mean many things, and a quick question for clarification (e.g. "What do you mean?") can make feedback clearer. This handbook, including any videotape you make or other assessments you may do, is meant to build your confidence and skills as an interpreter. If that isn't happening, you may need to change your approach, do the assessing on a different day, or stop using the assessment tool altogether.

Another important point to remember is that this book uses the term "assessment" rather than "evaluation." Assessment implies a neutral view of something. Evaluation implies judgment. If you assess your skills while working through this handbook, try to avoid making judgments about your interpreting or your personality. Saying you did a "good" job or "bad" job is a value judgment. Saying "I really feel proud of myself for some sign choices I made today" incorporates emotion but doesn't judge the work itself. It's true – while using assessment tools, you may notice areas that need some work, basic skills



you need to review or even re-learn, and maybe a few bad habits you need to change. Nevertheless, you should always be able to find things you are doing really well, skills that are more advanced (or ready to move to an advanced level), and some habits that show your interpreting is becoming intuitive. Balanced assessment is key. As you are "charting the way" in your career, think of assessment tools as neutral signposts pointing the many directions you can go from any given point.

In this handbook, you will use various types of assessment tools. Some may be a better fit than others, depending on your personality or learning style. Some may be more challenging for you, and others may be too simple. Try each of them if you wish – you might be surprised by how well some work (or don't work). If you are working with a mentor, remember that your mentor may have some opinions about your choice of assessment tools, but ultimately you set the pace and goals for Charting the Way, and you determine what will work best for you at this time in your career.

Here are some assessment tools that are available in this handbook:

- **Dialogue/consultation**. Throughout the handbook, you will build skills in talking about interpreting with colleagues and deaf people.
- **Journals.** Both reflective and informative, journals help move you into more advanced ways of thinking about yourself as a person and as an interpreter.
- **Videotapes.** See the "Skill Assessment" section of Unit One for a more thorough discussion of videotapes.
- **Skills checklists.** This handbook provides checklists of specific things to consider while you interpret. You may need to request assistance from colleagues, mentors or supervisors while using these checklists.
- **Creative activities.** Interpreting is an art, as well as a science. Creative activities bring out your expressive side and build skills at the same time. They also provide a new perspective on skills or thought processes. These activities can be fun, as well!

Remember that this handbook is a starting place. During the next ten units, you will try a variety of assessment tools. You may adapt any of these tools after you stop using this handbook and move further into your career. It is as though you are packing a suitcase for a journey, but you are still learning what you need for the trip.

If you are working with a mentor, take time to talk about your individual preferences for self-assessment, as well as your past experiences (positive and negative) with assessing skills.

Discuss how these preferences may affect you over the next ten units, and work out a plan to utilize assessment tools effectively. Exercises 1.1 and 1.2 will help guide your discussion.

For further reference, there are three different assessment tools on pages 16-19. There are many other forms available, but these are especially flexible and represent three very different approaches to assessment. Even if you decide not to use these particular forms, they may give you ideas about your own preferences for giving and receiving feedback. Consider why you prefer one type of form rather than another. Also consider whether any of them are too easy or too challenging for you right now.

When using any assessment or feedback form, be sure you and the person giving feedback agree on terminology, how/when/where you will discuss the feedback, whether the feedback is confidential, and what will happen if additional assessments are necessary.

Exercise 1.1: Considering Past Experiences with Assessment Tools

In the past, I have mainly used the following types of <u>self</u>-assessment:

- ❑ ***I haven't done self-assessment very often.***
- ❑ ***I have used these kinds of self-assessment:*** _____

_____

_____

In the past, <u>others</u> assessed my skills in the following ways:

In the space below, write about at least one positive experience with assessment and at least one experience where assessment was not very effective. Also think of at least one idea to make assessment more effective for you while you work through Charting the Way.

If you are working with a mentor, discuss what you just wrote, and your mentor's past experiences assessing the skills of themselves or others. (If you do not have a mentor, consider talking with a trusted interpreter colleague or supervisor.)
Use the space below to set goals for the next ten units (you will develop these more in the "Journal" section on page 43). These may be personal goals (e.g. "I want to develop my self-confidence") or they may be professional goals (e.g. "I want to take the RID CT Test on August 15"). Write the goals and, if applicable, how you will know when you have accomplished this goal. Discuss with your mentor or supervisor.

ASSESSMENT FORM 1

Assessment Form 1[1]

Who/what is being assessed: _____

_____

Target language: _____

Date/time: _____

Please rate interpreting skills on a scale of
1 (Needs much improvement – not clear and/or consistent) to
5 (Excellent – clear and consistent).
Circle any skills you particularly wish to evaluate during this evaluation, so it will be easy to reference them.

SKILL	RATING	NOTES
Clarity of signs	1 2 3 4 5	
Fingerspelling	1 2 3 4 5	
Facial expression (mood/affect)	1 2 3 4 5	
Eye contact with camera (or consumer)	1 2 3 4 5	
Lip movements and/or mouthing	1 2 3 4 5	
Role shifting	1 2 3 4 5	
Use of space	1 2 3 4 5	
Ability to correct errors	1 2 3 4 5	
Classifiers	1 2 3 4 5	

[1] Based on Northcentral Technical College (2000). Skill check. In P. Gordon and M. Magler (Authors) A Plan for Mentorship of Educational Interpreters in Minnesota (pp. 21-25). Apple Valley, MN: SLICES. Adapted with permission.

ASSESSMENT FORM 1

SKILL	RATING	NOTES
Message equivalency	**1 2 3 4 5**	
Overall fluency	**1 2 3 4 5**	
Professional demeanor	**1 2 3 4 5**	
Pacing and use of lag time	**1 2 3 4 5**	
Non-manual use	**1 2 3 4 5**	
Verb agreement	**1 2 3 4 5**	
Other (specify):	**1 2 3 4 5**	

GENERAL COMMENTS AND QUESTIONS:

ASSESSMENT FORM 2

Assessment Form 2[2]

Who/what is being assessed: _____

Target language: _____

Date/time: _____

While evaluating, it is especially important to notice:

Clarity of signs	**Fingerspelling**	**Facial expression(mood/affect)**
Eye contact	**Role shifting**	**Lip movements/mouthing**
Role shifting	**Use of space**	**Ability to correct errors**
Classifiers	**ASL grammar**	**Message equivalency**
Overall fluency	**Pacing/use of lag time**	**Non-manual usage**
Verb agreement	**Other (specify):**	

At least three areas of strength:

At least three areas to improve and/or patterns to address:

[2] Gordon, P. and Magler, M. (2000). Pre-assessment request form. In P. Gordon and M. Magler (Authors) A Plan for Mentorship of Educational Interpreters in Minnesota (p. 19). Apple Valley, MN: SLICES. Used with permission.

ASSESSMENT FORM 3

Assessment Form 3[3]

Who/what is being assessed: _____

Target language: _____

Date/time: _____

Questions for Discussion – Circle Any Questions of Particular Importance

1. ***Message equivalency*: How complete is the interpreted message? Is the interpreted message equivalent in meaning to the source message? Are there significant omissions?**

2. ***Linguistic competency*: How grammatically accurate is the target language representation? How consistent is the form of the target language? Are there patterns of grammatical accuracy or inaccuracy? Is there a variety in the vocabulary?**

3. ***Fluency*: How fluent is the interpretation in regard to production clarity, smoothness, speed, pace and pausing?**

4. ***Discourse elements*: How accurate are representations of affect, register and style? Are cultural adjustments present? Are appropriate cohesion devices and discourse markers present?**

5. ***Process management*: How effectively was the interpreting process managed in terms of the use of process time, information management, simultaneous and consecutive choices, clarification and correction techniques?**

6. ***Professional aspects*: What professional behaviors are observed in regard to dress, interaction with consumers and environment and ergonomics?**

7. ***Other specific focus areas*:**

[3] Gish, S., Maroney, E., and Gordon, P. (1998). Mentor discussion tool. (Adapted from the Oregon Skills Assessment for Educational Interpreting/Transliterating). Salem, OR: Oregon Department of Education. Used with permission.

MENTORING:
Who is Your Mentor?

In this section, you will consider some important questions about mentoring: "What are my beliefs about mentoring?" "What do I want from a mentoring relationship?" "Is mentoring right for me?" If you are considering whether or not to have a mentor, this section will help you decide whether mentoring is right for you, and who might be a good mentor. If you already have a mentor, use this section as a starting point for discussion. It can be a good way to learn about your own mentor/protégé relationship, as well as unspoken expectations that can effect how you work together.

Exercise 1.2: Picturing the Role of a Mentor

On the next page are a series of pictures showing potential roles for mentors. Rank the pictures on a scale of one to ten, with one being "Most important role for a mentor." Add words or draw pictures to describe any other roles you think are important. If possible, consider someone in your life (family member, friend, or colleague) who best fits your top-ranked picture. Here is a brief description of each picture, but if you have a different definition be sure to use that instead:

Teacher: The mentor has knowledge to impart to the protégé, who is a learner.

Cheerleader: No matter what, the mentor cheers on the protégé.

Therapist/Analyst: The mentor analyzes what the protégé does and has insight into it all.

Judge: A mentor knows right and wrong (or good and bad) interpreting.

Psychic/Mystic: Like a sage gazing into a crystal ball, the mentor has wisdom and foresight to guide the protégé.

Drill Sergeant: Whether the protégé is working hard or "slacking off," the mentor always demands that they be all they can be.

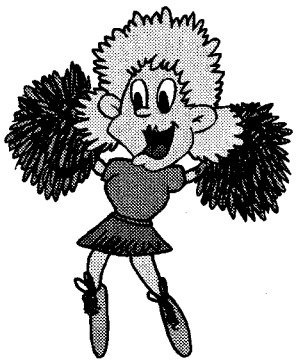
Buddy: The mentor is the protégé's unfailing friend with a shoulder to lean on.

Knight: The mentor will always save the day, rescuing the protégé and fighting to defend or protect.

Guide: Mentors have the map and are willing to guide the way through uncharted territory.

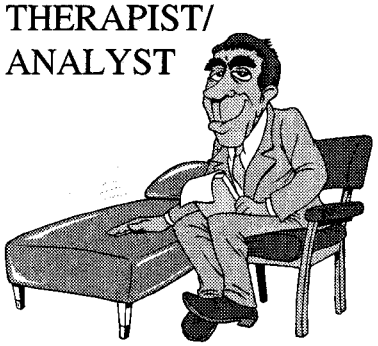
Clean-Up Crew: The protégé is expected to make a mess, and the mentor will cheerfully help clean up afterwards.

TEACHER

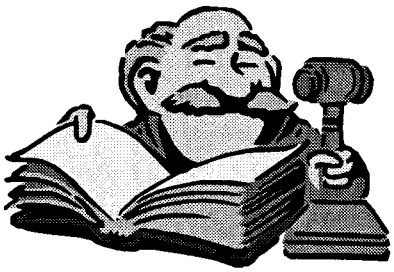


CHEERLEADER

THERAPIST/
ANALYST

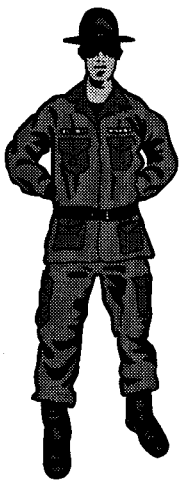


PSYCHIC/MYSTIC



JUDGE

BUDDY



DRILL
SERGEANT

KNIGHT

GUIDE

CLEAN-UP
CREW

Although the pictures are humorous, they raise some important issues about the various roles a mentor may have. Hopefully, they also bring up ideas about other roles not pictured, like Critic, Mom, Doctor, or Mechanic. Although you may use these pictures to learn about a current mentoring relationship, or you may try to find a mentor who matches your top selections, ultimately it is impossible for any mentor to fit perfectly into roles like these.

The mentoring relationship is dynamic, constantly changing from moment to moment and influenced by factors out of the protégé's (and mentor's) control. These pictures, however, may be helpful during feedback sessions. You can learn to ask your mentor to change roles (e.g. "Today you are being a Cheerleader, and I appreciate it, but I really need a Drill Sergeant!"). Your mentor may object to a role that you would like him/her to play. Both of you may also decide to try on different roles, to see how that influences the feedback. Be creative!

Exercise 1.3: Setting Goals for Mentoring

Whether you already have a mentor or you are just thinking about getting one, it is important to consider why you want a mentor. What do you hope to accomplish? Although this unit's "Skill Assessment" and "Journal" sections both discuss goals in a broad sense, use this exercise to make your goals more specific.

Brainstorm some things you hope to accomplish during the next two years. Consider three areas: 1) skills you would like to develop as an interpreter; 2) anything you would like to do that will help you professionally but doesn't involve interpreting (e.g. buying a pager or revising a resume); 3) personal goals. List things without critiquing them as "good" or "bad" ideas. Try to list at least two goals for each of the three areas.

Look for any ideas you can combine. For example "See an interpreted play" and "Learn about performing arts interpreting" could be grouped together. Look for themes connecting several different ideas, like "get a phone," "get a pager," and "be more organized with scheduling."

Now pick out the two most important goals for you and consider important details for each, creating an action plan. If you already have a mentor, discuss these goals together, deciding if you can work towards any of these goals during the next ten units. If you are looking for a mentor, use this information to help you find a mentor who is has worked on similar goals (for ideas of who to ask, talk with trusted colleagues or your supervisor)

Goal One

What is the goal?

How will you know when you have accomplished this goal? Be as specific as possible. What will you be able to do after you have accomplished this? What will you have experienced? What problems will be resolved (or completed to your satisfaction)?

When do you hope to start working on this goal? When do you hope to have finished it? If this is an on-going goal (e.g. "I will be more confident"), make it more specific (e.g. "I will interpret a math class or a science class to build my confidence and experience").

On your own or with a mentor, decide on some steps that you will need to take to accomplish this goal within your preferred timeline. If your timeline is particularly challenging, consider whether it should be revised to accommodate unpredictable future events with your career or personal life.

Goal Two

What is the goal?

How will you know when you have accomplished this goal? Be as specific as possible. What will you be able to do when you have accomplished this? What will you have experienced? What problems will be resolved (or completed to your satisfaction)?

When do you hope to start working on this goal? When do you hope to have finished it? If this is an on-going goal (e.g. "I will be more confident"), make it more specific (e.g. "I will interpret a math class or a science class to build my confidence and experience").

On your own or with a mentor, decide on some steps that you will need to take to accomplish this goal within your preferred timeline. If your timeline is particularly challenging, consider whether it should be revised to accommodate unpredictable future events with your career or personal life.

THE "REAL WORLD": Cooking up Gifts for Interpreters

In each unit, this section of the handbook will remain the same. In the first part of "The 'Real World,'" you will be able to read about a hypothetical situation from higher education, getting perspectives of the interpreters and the consumers. In the second part of this section, you will be able to select one situation from your own interpreting, using five simple steps to analyze it and to begin forming your own opinion about it.

While using Charting the Way, some interpreters use this section as a basis for weekly or monthly "peer consult" sessions. During these confidential meetings, they discuss successes, challenges and interpreting issues that have arose during their work, using the format we have provided below. You may also use this part of the handbook with a mentor or supervisor. Other interpreters choose to use this section only when a particularly difficult situation arises. Use it in the way that is best for you.

A "Real World" Example

The Situation:

You are a new interpreter at a technical and community college. One of the courses meets four times each week and the student is in training to become a cook. He is friendly and skilled at working with interpreters. During the third week, he brings you some brownies. "I had some extras at home and I thought of you," he says. Two days later, he brings in a little statue of a girl signing "I love you." "Just wanted to show you how much I appreciate all your work," he says with a smile. You accept both gifts, feeling a little embarrassed about them. A week goes by, and then he shows up with another gift, a small candle votive. "I saw this at an estate sale, and thought it looked like you," he says. You really don't want the candle (to be honest, you don't even like it). You also want the gift-giving to stop. What do you do?

What Happened in the "Real World":

In this situation, the interpreter couldn't bring herself to ask the student to stop. She just told the student that the candle didn't really match her décor, but she appreciated the thoughtfulness. The student laughed and told her it was no problem. The next week, though, he brought another gift and she finally told the student to stop giving her gifts. She told him she knew how much he appreciated her work, but it was her job and she was paid by the college to do it – there was no reason to give her extra gifts. The student seemed very hurt and told her he was "just trying to be nice" and didn't mean to "offend" her. He was very quiet during the next few classes, not chatting with the interpreter as usual and always leaving immediately after class. He never gave her gifts again, but she also never worked in another class with him. She found out later that he typically gave gifts to all his interpreters, and that most of the other staff interpreters liked the presents. She thought she did the right thing, but regretted losing the opportunity to talk with him about it and to work with him again. Can you think of any other options available for this interpreter or the Deaf student? How would your

answer change if the interpreter or student had a different gender? Would you answer differently if this was a hearing student giving gifts to a hearing teacher or staff member? What other factors influenced your opinion?

Your Own "Real World" Situation

Step One: Choose a Situation

Choose one thing from recent interpreting assignments that was especially interesting, challenging or puzzling for you. The situation can be about anything: interpreting, voicing, working with students, co-interpreting, ethics, etc. Use the space below to work through each of the following steps.

Step Two: Summarize the Situation

Summarize the situation, including your response and what you think or feel about this situation at this moment. Be as brief as possible.

Step Three: Gain Perspective

Consider how you feel about the situation right now. What factors influenced you in this situation, whether internal (personality and skills) or external (the environment and other people involved)? Which resources exist to help you understand the situation or make decisions about it? Share the situation with at least one other interpreter, your supervisor or mentor. Be sure to ask for what you need right now, given your level of skills, experiences, and how you feel about it. Some examples: "I need advice about..." "Do you know someone I could talk to about this – or maybe some resources?" "Could you tell me about similar things you've encountered?" "I just want to vent and have you tell me I'm still an ok interpreter...I don't really need advice right now." Write down what happened during the discussion, as well as their response.

Step Four: Action

Are there any additional actions you need to take because of this situation?

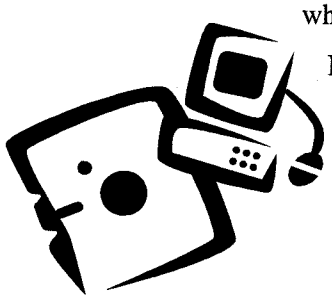
Step Five: Applying What You Learned

What will you do the next time you encounter something similar to this situation?

Use this space to work through each of the five steps.

TECHNOLOGY:
Finding Technology Resources

Many interpreters graduate from interpreter training programs and are stunned to discover how much technology is all around them. While more interpreters are using computers and technology for personal use, it is also good to learn about technology for professional purposes. It can make you more relaxed around the technology you are bound to encounter. It can also make you more marketable for employment. If operating a TV remote makes you sweat, don't panic! The "Technology" section in each unit will explain technology you may encounter while interpreting, as well as some resources for you to learn more.



In the meantime, however, here are some ideas to help you find people who understand technology and can explain it clearly. For example, you may not need the internet right now, but it is a good idea to identify resources anyway, in case you need it in the future. Some ideas for you to consider:

- **Find college computer and audiovisual (A/V) departments.** If you are already working at a college, there may be experts within your department or somewhere else on campus. If you aren't sure, try to find out where faculty get their A/V or computer needs met. It may be possible for you to use the same resource.
- **Use departmental resources.** If you work in a department of any kind, you may already have someone on staff who is an authority on computers, A/V equipment, or assistive devices for deaf, DeafBlind, and hard-of-hearing people. Usually your supervisor or colleagues will be able to help you identify that person.
- **Educate yourself.** Community education classes, college evening courses or non-credit workshops, self-improvement books and CD-ROMS are widely available and often inexpensive (although you may need to comparison shop). The public library is an inexpensive and very effective place to go as well; most libraries have borrowing privileges with other libraries across the country, so if you don't see what you need, be sure to talk with a librarian about getting it.
- **Find an expert in the community.** If, for instance, you need to know more about video cameras for a job happening in two days, you can quickly find an expert by calling a place where they rent or sell video equipment, or a film department at your local community college. Ask other interpreters if they know experts, as well.

- **Go on-line.** Although this option involves using technology itself to find information about technology, the internet usually has some information about anything that you need to learn. Just remember to explore the internet with a critical eye, making sure any information you use is from a reliable source.

When I want to learn about technology and/or audiovisual equipment, two resources for me are:

1. _____

2. _____

PROFESSIONAL GROWTH: Becoming a Cross-Cultural Mediator

Please read "Mediated Communication in the Postsecondary Education of Deaf Students" by Schein and Simon[4], which is in the packet of readings accompanying this handbook. The authors write about ways interpreters serve as "mediators" between communication styles and cultures. Use the questions below to think about yourself as a "mediator" and to record your impressions of the article.

Questions

1. ***The word "mediation" is used in two ways: to describe an accommodation and to show cross-cultural work. Would you use the word "mediator" to describe your work as an interpreter? Why or why not?***

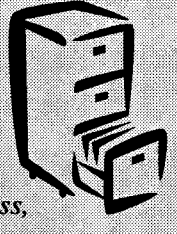
[4] Schein, J. D. and Simon, D. J. (1996). Mediated communication in the postsecondary education of deaf students. JADARA, 30, 1-8. Used with permission.

2. ***Table 1 of the article (page 3) lists rankings of interpreter qualities. Deaf people, hearing instructors and interpreters prioritized these qualities very differently. What do you think about this chart? How might it impact your own priorities as an interpreter?***

3. ***The authors point out the challenges of interpreting in higher education, and then note that there are still shortages of skilled interpreters to work in higher education. What do you think deaf college students, colleges, interpreters, and/or interpreter training programs need to do to meet the need? In what ways did your interpreter training program (ITP) prepare or not prepare you for postsecondary interpreting?***

Resources

Intercultural Communication

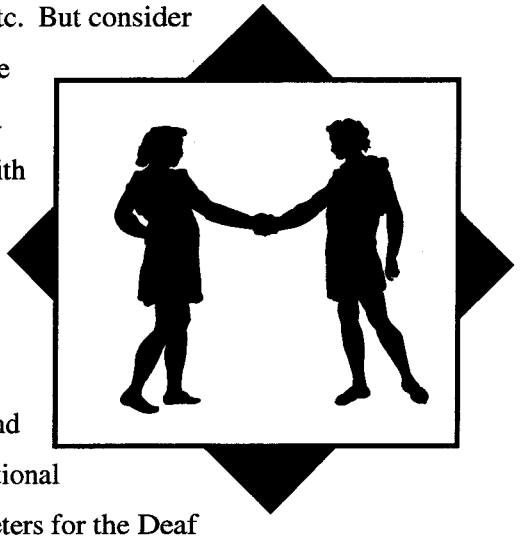


For more information about intercultural communication and interpreting as mediation, you may want to read the book Reading Between the Signs: Intercultural Communication for Sign Language Interpreters by Anna Mindess, with Thomas K. Holcomb, Daniel Langholtz and Priscilla Poynor Moyers (published in 1999 by Intercultural Press, Inc., Yarmouth, Maine).

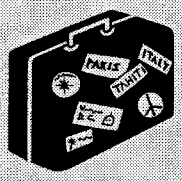
INTO THE DEAF COMMUNITY:
Deaf Mentors

Culturally Deaf mentors are currently working in a variety of settings. For example, in Utah and other states, Deaf mentors meet with hearing parents of Deaf children to discuss options for communication and education, as well as to inform parents about diversity within the Deaf community. In programs across the country, Deaf mentors are working with younger Deaf people to encourage them in their education and/or professional careers. Deaf mentors have also worked with new teachers of Deaf children, to facilitate their entrance into a new career. This section will outline reasons why a Deaf mentor can be particularly beneficial to college interpreters, as well.

It's a fairly new idea to have Deaf mentors working with interpreters in a formalized mentoring relationship. In the United States, the Deaf community and interpreter community have worked and interacted together, but also stayed somewhat separate, forming distinct organizations, certification systems, publications, etc. But consider the fact that ASL was only recognized as a language in the 1960's, and interpreting was not considered a profession until the 1970's. Both groups reacted with delight, pride, and enthusiasm to wide-spread acknowledgement of their communities and identities. Perhaps it is only logical that each group needed time among allies and time "alone" to discover what it meant to be part of a community and to develop group pride. Recently, however, the National Association of the Deaf and the Registry of Interpreters for the Deaf have taken a vested interest in each other, actively and conscientiously participating in each others' organizations and interpreter certification processes.



Throughout this handbook, you will notice that many activities recommend consultation with colleagues and/or a deaf mentor. There is a natural symbiosis between the two groups, and they both have much to learn from each other. Because they will always be interdependent on each other, it is often mutually beneficial to work together. In fact, a Deaf woman and a certified interpreter wrote this book, and the first group to use it were pre-certified interpreters who each had one hearing mentor and one deaf mentor. The book developed as a natural consequence of dialogue between the two communities, and now it has roots in both of them.



Traveling Tips
Working with a Deaf Mentor

- ***Consider the Diversity of Deaf People***

  Think about the type of deaf or Deaf mentor you want – just as you would carefully consider the type of interpreter you prefer as an interpreter mentor. If many of your mentoring goals focus on ASL or transliterating, be sure to find a mentor with strong ASL or strong Contact Sign/PSE (depending on your goals). If your goals are not specifically related to language, then your mentor's signing style may not be a priority.

- ***Set Goals***

  Set up goals for your time together, including expectations for the amount of time you will spend together, how that time will be used, and whether any "homework" will be involved.

- ***Avoid Putting the Deaf Person on a Pedestal***

  You may have a wise, well-respected mentor, but remember that as the protégé, you direct the goal-setting process. Do not "do what the mentor says" simply because the mentor is Deaf or has more experience. Respect and learn from your mentor while staying true to the goals that benefit you personally and professionally.

- ***Mentoring is More than Working with Vocabulary Lists***

  Try to learn through dialogue and communication with your mentor. Ask about events in the Deaf community, topics or subject areas of mutual interest, or recommendations for your time together. Avoid working through vocabulary lists every time you are together, as well as asking continual "How do you sign the word...?" questions. This book can be used by both of you to set goals for your work.

- ***Talk about Money***

  Be sure to discuss fees and when payments will be made. If the Deaf person is willing to be a mentor at no cost, find ways to "pay" the mentor anyway, such as offering to baby-sit kids, buying a gift certificate to a restaurant, or providing free interpreting hours.

- ***Use Available Resources to Find a Mentor***

  Contact your state chapter of RID, interpreter referral agencies, local schools for the Deaf, and state or regional chapters of NAD. You may also ask interpreters for suggestions. Do not choose a mentor simply because he or she is the only Deaf person you know right now. Likewise, be careful not to overlook a great non-traditional mentor (e.g. a senior citizen, a child, a Deaf person in a blue-collar job) simply because the Deaf person is someone you already know or because the person is not well known in the community.

Here are some ways a Deaf mentor can be particularly helpful:

- **Knowing Deaf culture from an insider's perspective.** Although they may not always share (or know how to share) all the things this means to them, they nevertheless have a very different perspective than a hearing interpreter. Asking a Deaf person about Deaf culture can lead to new insight about norms, values, language and identity.
- **Experience working with interpreters.** Deaf people must work with a variety of interpreters, so they have a basis for comparison as a consumer. If you already have a hearing interpreter mentor, considering finding a Deaf mentor and meeting occasionally as a group of three: the interpreter mentor, the Deaf mentor and you. Working through situations with a consumer is very different than only getting an interpreter's perspective.
- **Reliance on visual (rather than auditory) information.** While watching an interpreter sign, Deaf people cannot hear the source text. While an interpreter is working, consumers may see things that hearing people (even interpreters) will miss. For those who are so attentive to visual communication, some things like nonverbal movements, mannerisms, etc. may be easier to spot.
- **A vested interest in the development and retention of interpreters.** With rare exceptions, most Deaf people want interpreters (individually and as a profession) to grow and thrive. Interpreters' burnout, poor skills, lack of certification, etc. affect Deaf people adversely. It is to their advantage to encourage interpreters to be the best possible they can be.

Consider ways that a Deaf mentor may be helpful for you.

Some questions or concerns I have about Deaf mentors, and someone who would be willing to discuss these with me:

The names of some Deaf people who might be willing to work with me (and their contact information):

TOPICS IN HIGHER EDUCATION: History of Interpreting in Higher Education

Please read "The Road Ahead: Students of the Future," on page 35. This is an excerpt from a 1998 speech by I. King Jordan, discussing the past 25 years of higher education and deaf students.[5] He mentions that the numbers and diversity of deaf students are continuing to increase. (Both trends are fueled by passage of the Americans with Disabilities Act (ADA) and the Deaf President Now (DPN) movement.) Jordan charges staff and faculty in postsecondary institutions (including interpreters) with the responsibility of assuring students continue having access, services and opportunities in higher education.

[5] Jordan, I. K. (1999). The road ahead: Students of the future. In M. Kolvitz (Ed.), Empowerment through partnerships: PEPNet '98 (pp. 2-10). Knoxville, TN: The Postsecondary Education Consortium at The University of Tennessee. Used with permission.

Below is a chart listing just a few changes in postsecondary interpreting over the past 25 years. If possible, talk to an interpreter who has worked in higher education for at least ten years, or find a deaf person who graduated from college more than five years ago. Ask what changes, if any, they have seen in colleges, including access for deaf and hard-of-hearing students. Imagine the changes you may see over the next five years of your career!

1975:	The Department of Rehabilitation Services (DRS) funds most interpreter services for postsecondary students, and interpreters are only available for classes.
2000:	Although DRS still funds student interpreting services in many states, most colleges and universities have developed an interpreter budget since passage of the ADA. Interpreting services need to be available for classes and extracurricular activities.
1975:	There is no national organization focusing on deaf and hard-of-hearing issues in postsecondary education.
2000:	A national federally funded network exists (PEPNet). Read more about this in the "Resources" section on the page 36.
1975:	Most deaf consumers in higher education are enrolled in community and technical colleges.
2000:	Most deaf consumers in higher education are still enrolled in community and technical colleges, but more and more deaf professionals, deaf faculty and deaf graduate students are entering colleges and universities.
1975:	Section 504 mandates interpreter services in any public college or university receiving federal funds.
2000:	Although both Section 504 and the ADA are facing challenges in the courts, the ADA requires interpreting services (with "qualified interpreters") at any college or university, including private schools. The ADA also addresses access to telecommunications and employment.
1975:	Most deaf college students attend colleges or universities with "Deaf Programs," which usually include extensive support services, support classes such as remedial reading, signing tutors, large numbers of deaf students, etc.
2000:	More and more deaf college students are going to mainstreamed colleges and universities without deaf programs per se. In these settings, services are usually also mainstreamed and provided through a disability services office. Students who attend colleges with deaf programs may also transfer to mainstreamed campuses.

(Chart continues on page 36.)

"The Road Ahead: Students of the Future"
By I. King Jordan

... I think when we talk about the road to the future and what will happen in deaf education in the future, the diversity within the population of students who come to us will really increase. The number of students of color and students from families that don't speak English will definitely increase. We must be in a position to provide appropriate services to meet their needs when they come to us.

Currently, the legislative environment for disabled people, for deaf people, is very positive. Things like the Americans with Disabilities Act specifically have been very helpful not only in assuring that services are provided to deaf and hard-of-hearing college students, but also in opening new opportunities for people who finish their college education.

The last 25 years have also shown a tremendous growth in the number of community colleges and the number of students who are served by them. I see those two things as very closely related. I see that the role of the community college and higher education is becoming more and more important in the United States. If you look at the number of deaf and hard-of-hearing students served – I believe...it is about 25,000 – and if you look at where those students are studying, few or a very small percentage are studying at four-year colleges and universities. Most are studying at community colleges. That's true also for hearing students. Many, many more students now are going first to the community college for their postsecondary education experiences...

I thought it might be interesting to share with you some of the statistics from the earliest publication [of "College and Career Guide for Deaf Students] and some of the statistics from the most recent publication. In 1972, that survey identified a total of 27 programs that had services to help deaf and hard-of-hearing students achieve in college. Those 27 programs included Gallaudet and NTID. The programs, all 27, enrolled a total of 2,200 students. Of those 2,200 students, more than half, in fact almost 60 percent, attended either NTID or Gallaudet. That was in 1972.

In 1995, we surveyed again, and identified 134 programs...Half of those 134 programs, almost 80, were community colleges. We saw the total enrollment go up to almost 7,000 students. Less than 40 percent of those 7,000 were attending either Gallaudet or NTID...

We have begun that new survey, and I expect that the number of programs will expand a great deal. I expect that we will find that the percentage of students who [have] attended NTID, Gallaudet, CSUN [California State University, Northridge]– the big programs – will be small. The number of students going to other programs will increase...

The growth in higher education opportunities for deaf and hard-of-hearing students in the last 25 years is wonderful, really wonderful. The opportunity to attend postsecondary programs really has increased so much that it's almost a revolution. The federal laws have helped make that happen.

The bad news, in my mind, is that too many students who enroll in collegiate programs don't finish their baccalaureate degrees. We have been able to estimate that the percentage of college attendance for deaf high school students is about the same as the national average college attendance...However, the statistics from the 1995 survey show that from the 7,000 students who attended postsecondary programs, only 405 earned bachelor's degrees. It's less than six percent; that is not satisfactory...I'm proud of what we are doing, but I'm very disappointed that so many, 94 percent, in fact, of the students who are entering postsecondary programs are not completing baccalaureate degrees...

So, we have two different things happening. We have the ADA, which is opening up new opportunities. We have DPN, which is leading to self-esteem, new goals, and new ambitions. And right in the middle, we have us [faculty and staff in postsecondary education]. We're here to work to assure that the students who bring those new ambitions and new goals are able to capitalize on those new opportunities that the ADA provides to them. If we don't help them prepare well enough, then all of that optimism that exists now within the deaf community and all of that willingness to employ and give opportunity [that] exists within the hearing community, will go away. So we have a huge, huge opportunity, but an equally huge responsibility.

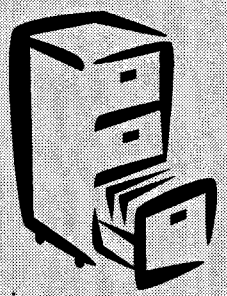
I think we are up to the task.

1975:	Except for colleges with deaf programs, most interpreters in higher education are freelance interpreters.
2000:	More and more colleges and universities without deaf programs are not only hiring interpreters as staff (largely to save costs), but are also hiring interpreter coordinators and/or specialists to work specifically with deaf and hard-of-hearing students.

1975:	ASL is not offered on most campuses. Interpreter training programs are just beginning to start up. Sign language and/or interpreters on most campuses are still a very rare occurrence.
2000:	Although deaf students are often still isolated, ASL is offered as a foreign language on many campuses. ASL itself is established as a official language among linguists, sociologists, etc. Interpreter training programs exist in nearly every state. More and more students and staff (even on mainstreamed campuses) are learning sign language and accepting deaf and hard-of-hearing students as a part of campus diversity.

Resources

The Postsecondary Education Program Network: PEPNet



PEPNet is a national organization with four regional centers. Their web site offers a thorough on-line training about deaf and hard-of-hearing students in postsecondary education, as well as resources and job postings. The on-line training may be a useful reference when you are working with faculty and staff in higher education. Visit the PEPNet web site at www.pepnet.org. If you do not have access to the Internet, call your regional center.

Southern states:
Postsecondary Education Consortium (PEC)
University of Tennessee, Knoxville
2229 Dunford Hall, Knoxville, TN 37996-4020
423-974-8427 Voice/TTY

Midwestern states:
Midwest Center for Postsecondary Outreach (MCPO)
St. Paul Technical College
235 Marshall Avenue, St. Paul, MN 55102
651-221-1337 Voice/TTY

Northeastern states:
Northeast Technical Assistance Center (NETAC)
National Technical Institute for the Deaf
52 Lomb Memorial Drive, Rochester, NY 14623
716-475-6433 Voice/TTY

Western states:
Western Regional Outreach Center and Consortia (WROCC)
California State University, Northridge
18111 Nordhoff Street, Northridge, CA 91330-8267
818-677-2611 Voice/TTY

ETHICS AND LEGAL ISSUES:
Values and Ethics

This text and the following (adapted) activity is taken from Self-Paced Modules for Educational Interpreter Skill Development.[6]

Interpreters, especially educational interpreters, are in many situations where their values can conflict with the values of others. Unless they are aware of our own values they will not be able to predict potential conflicts with the RID Code of Ethics or with values of consumers or with certain situations. Sandra Gish discussed these issues in her student manual Ethics and Decision Making for Interpreters in Health Care Settings.

> *"Interpreters strive to keep their own personal feelings from influencing the interpreted interaction. It is necessary, therefore, for interpreters to know how they feel about themselves and the world around them... Interpreters who are not aware of the values conflicts that occur may find themselves losing their sense of impartiality, and thereby impact both the interpreted message that they render and the interpreted interaction itself.*
>
> *Interpreters who know themselves well, and who know their value systems well, are able to identify when their values conflict with those of clients. By identifying the source of their discomfort, they are able to make a conscious effort to keep their feelings from influencing their professional performance. And they are better able to process their own feelings in reaction to the situation when they finished an uncomfortable assignment.*
>
> *Interpreters are seldom able to change the external system; while they may commit themselves to separate tasks of community awareness, cultural respect and political equality outside of the immediate interpreting assignment, they are unable and restricted from influencing any system change while interpreting (unless it is directly related to the interpreting process). But interpreters can learn to recognize value conflicts, accept the values of those with whom they work, learn to live within their own personal value system without imposing it on clients, and find strategies for internal acceptance and change." (Gish, 1990, pp. 36-37)*[7]

Because values are so important and so ingrained into who we are, people sometimes make the mistake of believing that other people's values are the same. The activity below is called "Forced Choices" (Boinis et al., 1996). In the first part, you will be forced to choose among your own values and assign priorities to them. In the second part, you will compare your choices with those of your mentors or other interpreters.

---

[6] Boinis, S., Gajewski Mickelson, P., Gordon, P., Krouse, L. S., and Swabey, L. (1996). Self-paced modules for educational interpreter skill development (pp. E17-E21). St. Paul, MN: Minnesota Department of Children, Families and Learning, Minnesota Educational Services. Adapted with permission.

[7] Gish, S. (1990). Ethics and decision making for interpreters in health care settings: A student manual. Minneapolis, MN: College of St. Catherine. Adapted with permission.

Exercise 1.4: Values and Forced Choices

Forced Choices: Part One

For each of the two situations described below, choose the one that most strongly conflicts with your own value system. Briefly describe the reasons for your choice.

Example 1:

A. Upon request of individual students at a local private college, a much-admired basketball coach privately refers students off campus for resources and organizations supporting gay and lesbian people. The college is affiliated with a religion that believes homosexuality is a sin. If students request resources or have questions about their sexuality, teachers are to refer them to a well-liked school counselor who is also a pastor.

B. At a local private high school, because the school does not distribute birth control information, one of the students sells condoms out of his locker to any student who requests them.

Reasons for your choice:

Example 2:

A. A college is giving passing grades to athletes, despite their poor classroom performance, in order to build its athletic program.

B. A college English department consistently turns down job applications from minority applicants for staff and faculty positions.

Reasons for your choice:

Example 3:

A. An interpreter calls a deaf student's family after a loved one has died and volunteers to interpret the funeral. The family thinks this service is a gift, but later the interpreter bills the family for her full fee.

B. At a rural college, a beginner interpreter charges the same hourly freelance rate as more experienced interpreters because she needs the money and she knows that the college desperately needs interpreters.

Reasons for your choice:

Example 4:

A. An interpreter refuses to interpret for an emergency medical abortion at a University clinic because of her personal feelings about abortion.

B. An interpreter refuses to interpret for a law student because she has heard that he occasionally has made sexually explicit remarks to previous interpreters.

Reasons for your choice:

Example 5:

A. A college religion teacher is charged with sexually abusing children enrolled in religious education at his church.

B. A teenage father in his first year of college is charged with murder, after smothering his baby when the infant wouldn't stop crying.

Reasons for your choice:

Forced Choices: Part Two

Compare your decisions with other interpreters or your mentors. With which decisions did you most strongly agree or disagree and why? Were you surprised by any of your choices or the choices of your colleagues? You probably did not respond in the same way as your colleagues, as would be true with difficult ethical situations in the real world of interpreting. This is why it is important to learn ways to consider differences, address those differences if necessary, and either agree, compromise or respectfully agree to disagree. Record any thoughts or comments in the space below and/or on a separate sheet of paper.

SELF-CARE: Creating Balance in Life

For most people, achieving balance in life is an elusive goal. If you are wondering whether or not it is worth pursuing, consider this: taking care of yourself and balancing your life may keep you healthy and enable you to reach your goals faster and more effectively. In other words, you may save time in the short-term by cutting out that exercise

class, gobbling down fast food on your way to an interpreting assignment, or taking care of everyone else's needs before your own. In the long-term, however, it is better to take care of yourself on a day-to-day basis to the best of your ability. Balance is rarely achieved in its most absolute sense, but the process of pursuing balance is very worthwhile. Also, consider your status as an ally for deaf and hard-of hearing people. If you do not take care of yourself, it is likely you will burn out quickly or injure yourself. You may be unable to continue interpreting, which certainly does not benefit the interpreting or deaf communities!

The following activity is called "The SPICES of Life!"[8] It will help you gain insight into your ability to balance six areas of your life: Spiritual, Physical, Intellectual, Career, Emotional, and Social.

Exercise 1.5: Spicing Up Your Life to Find Balance

Look at the wheel on the next page. Begin with the "Physical Balance" questions. Each time you answer "yes" to one of the questions, draw a line from the center of the circle to one of the marks leading to the word "Physical" on the outside of the wheel. For example, if you answer one question with a "yes," the line will only go a third of the way from the center to the outside. If you answer all three questions with a "yes," then there should be a solid line from the center to the outside of the wheel. Continue with each additional set of questions and each of the other five lines on the wheel.

Questions for "Spices of Life!"

Physical Balance:

1. In the past week, I exercised at least 30 minutes on three separate days.
2. I get annual physicals and see a dentist every six to nine months.
3. In the past week, I have eaten at least five fruits or vegetables per day.

Intellectual Balance:

1. In the past month, I have read a book, went to the theater or museum, or engaged in some other meaningful intellectual activity at least once each week.
2. I am learning something new nearly every day.
3. When I don't know something, I feel comfortable asking other people or seeking the resources I need.

Career Balance:

1. During the past six months, despite occasional ups and downs, my career has been very satisfying.
2. When I go home, I leave my work for the day and focus on my personal and/or family life.

[8] Voelkel-Haugen, K. (2000, May). The SPICES of Life! (Unpublished presentation handout for the Institute on Disability and Leadership, University of Minnesota.) Minneapolis, MN: Metropolitan Council. Adapted with permission.

3. During the past year, I have not overworked myself and exceeded the number of hours I am supposed to work (for example: 40 hours per week for full-time work).

Emotional Balance:

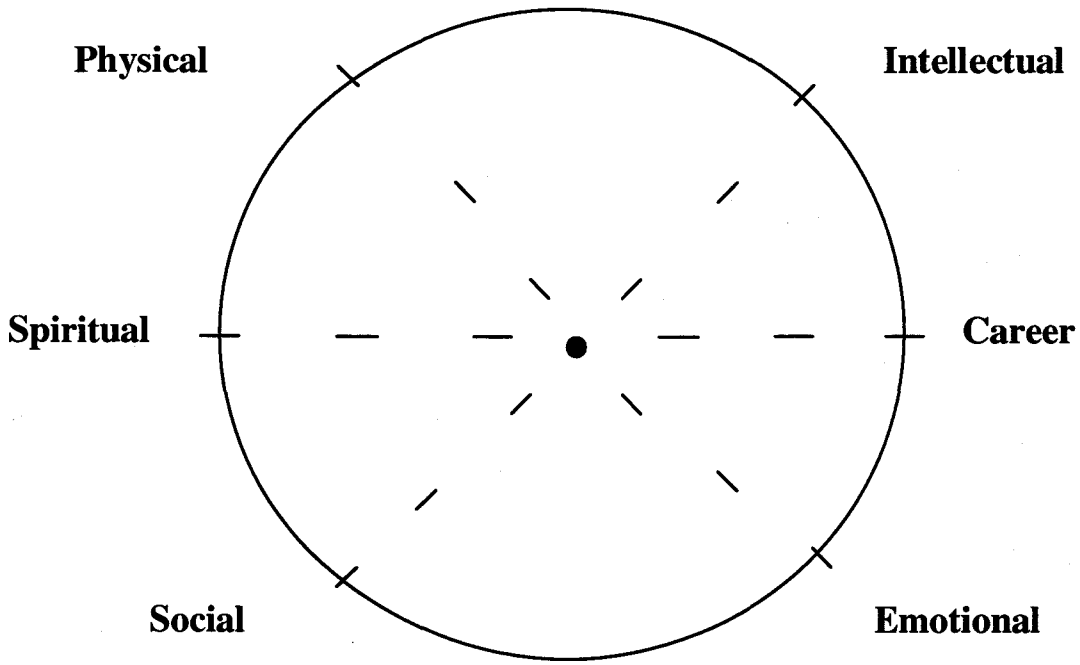
1. Despite daily ups and downs, which are to be expected, I believe I am an optimistic and content person.
2. I like who I am and am proud of myself.
3. I have a network of family and friends I can count on to support me during both joyful and difficult times of my life.

Social Balance:

1. I make an effort to talk with my friends directly and on a regular basis – on the phone or in person.
2. During the past month, I have had a comfortable balance between personal time alone, time with family and time with friends.
3. I am open to the possibility of making new friends.

Spiritual Balance:

1. During the past month, I have engaged in an activity that I found personally fulfilling and spiritually satisfying.
2. During the past week, I have enjoyed the beauty of nature at least once.
3. During difficult times, I have a strong belief system I can rely on to support me.



After you answer these questions, draw a circular line connecting all of the outermost points of each "spoke" of the wheel. Is it a perfect circle around the edge of the circle, connecting all the outermost marks? Is it a very small circle in the center of the wheel around the dot? Is the circle "lumpy," with points sticking out in some places, and a round area in others?

Imagine that you are "wheeling" through life on this circle you drew. Will you move efficiently on a round wheel, or will you have bumps as your wheel turns? If you had a tire shaped like the circle you just drew, would you want it on your car?

In the units ahead, the Self-Care section of this handbook will discuss ways to reduce stress, increase balance in your life, and prevent common interpreter injuries. As you examine these areas of your life, think back to this unit's "wheel" and any areas of your life that may be a little "bumpy." Consider ways to smooth out the bumps in your life.

In the space below, consider ways you can help yourself become more balanced. What changes, if any, would you need to make in your lifestyle?

JOURNAL:
Hopes and Goals

Each unit in the "Journal" section of this book, you will have three different options:

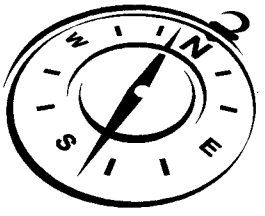
1. Write about the given topic from the text.
2. Use the space to write about activities you are doing in Charting the Way.
3. If you have a goal or activity you have developed for yourself, in consultation with your mentors, or at the suggestion of a supervisor, use this space to write about the goal, how you hope to begin working on it, etc.

In this unit, you can use this journal space to write about Charting the Way. What are some of your worries or hopes? What specific skills or knowledge do you want to have at the end of the book? When you finish, how do you want to feel? What kind of interpreter do you want to be? To help you, think about the interpreter you would like to become in five or ten years. How does that interpreter resemble (or not resemble) the one you visualize at the end of this book? Feel free to use additional pieces of paper, taping them to this page later. If you are comfortable, share the thoughts with your mentor or a trusted colleague.

Charting the Way - Unit Two

Use the chart below (independently or with a mentor) to set this unit's goals, prioritizing activities if that is helpful.

Activities with a star will help you progress through the handbook – they should only be omitted after careful consideration.



	My goals for this Unit	Goal was met?	Category	Activity
INTERPRETING			**Skill assessment**	**Language monitors**
			Skill development	**Learning about your language monitor**
			Mentoring	**Learning about each other as protégé and mentor**
			The "Real World"	**Presentation problems**
			Technology	**Developing skills with computers**
PROFESSIONALISM	★		**Professional growth**	**Personality and learning styles**
			Deaf community	**"Perspectives" from deaf consumers**
			Higher education	**Higher education in the U.S.**
			Ethics/legal issues	**The myth of interpreter neutrality**
PERSONAL			**Self-care**	**Building confidence and self-esteem**
			Journal	**Creating a picture of self**

SKILLS ASSESSMENT:
Language Monitors

Your language monitor is basically the interpreter inside your head. Just like a "conscience" in your mind or an "interpreter angel" on your shoulder, your language monitor is active while you are working, offering suggestions about your interpretation, mediating between languages and cultures, sometimes motivating and often critical. Every person who learns a second language has a language monitor. Even native signers have language monitors, but interpreters have a monitor that functions as an "interpreter within an interpreter."

In a 1998 article, Akamatsu and Stewart noted that, "We speak our first languages unconsciously...in second-language learners, a language 'monitor' operates to enable the speaker to detect and correct errors of production. This monitor has varying degrees of strength. For some, it is relatively weak, where a person appears not to detect errors. For others, it is relatively strong, where such extreme editing of one's speech occurs as to render the individual dysfluent or unwilling to say anything unless it is sure to be perfect. The monitor concept is useful because it enables us to discuss what motivates changes in either the speech or the signed channel...the greater the automaticity of both languages, the more attention can be devoted to monitoring the coordination and comprehensibility of the two modalities" (page 304).[9]

Your goal in this section is to learn about your language monitor. Think of it as an opportunity to formally introduce yourself to your internal "co-interpreter." Then in the "Skill Development" section, you will learn some strategies for working with your language monitor.

Getting to know your language monitor will help you: 1) better understand how you work and think in two languages at the same time; 2) learn more about how you find and correct errors or potential errors; 3) build confidence in your ability to interpret.

By doing Exercise 2.1 during at least two different interpreting situations, you will learn about the activity of your language monitor. Listen for the voice inside urging you on, feeding you signs when you are struggling, or analyzing and remembering

Still having difficulty understanding the concept of a "language monitor"?

Here are two questions:
How do you know when you are interpreting well?
How do you make decisions while interpreting?

By listening to your language monitor!

[9] Akamatsu, C. T. and Stewart, D. A. (1998). Constructing simultaneous communication: The contributions of natural sign language. Journal of Deaf Studies and Deaf Education, 3, 302-319.

something for later (something you or another interpreter did).

Below are some ways interpreters describe their language monitors. Notice that they describe the language monitor itself, as well as how it functions and the effect it has on their interpreting. You will do the same thing in Exercise 2.1.

> *"My language monitor is like a **smart but shy little kid** who knows when he's in the spotlight! He seems to be there whenever I am interpreting voice-to-sign, feeding me signs, telling me what a great job I'm doing. Then I have to voice for someone, especially a Deaf person with really fast ASL, and my language monitor is gone...I just don't know where he goes. I trip over words and lose my confidence...it's frustrating and I don't know what to do about it. I'm starting to feel really anxious before voicing jobs, and I know that doesn't help."*

> *"While I'm interpreting, sometimes I'm just "in the zone," you know? Everything is going so smoothly, it's like I'm not even there...it's just happening for me. At that time, I think my language monitor just takes over...or maybe it's just my language monitor working perfectly in sync with me. It's like my eyes, ears, brain, voice and hands are all just absolutely coordinated. At those times, I think of my language monitor as **an angel who sort of takes over my body** for a split second. After jobs like that I feel really wound up and almost light-headed! That's what I shoot for – to have the language monitor and me working together in sync. When I'm having an off day or difficulty interpreting, I'm probably not listening to my language monitor."*

> *"My language monitor is **a bully** and not someone I want to know. Ever since the beginning of ITP...well, even before, during sign language classes...there's been this voice inside of me saying, 'See how well she interprets? You'll never be that good," or when I make a mistake, it says, "You blew it again! You know better than that!" For me, the language monitor is just too critical, so if I want positive feedback, I need to just give it to myself or get it from other people."*

> *"Inside of me I have this **neutral voice like a machine** that kind of helps me pick out sign choices, or draws a picture of something when I'm using classifiers, or helps me hold onto chunks of information...but it's just a thing, and it doesn't make me feel any particular way. I guess it's my 'language monitor,' but it's just a process happening in my brain. I don't really think of it as a person, like some of my co-interpreters. It's just there."*

> *"I have many language monitors, functioning like **an advisory board**. Every time I interpret, the different voices urge me on, correct me, teach me or remind of something. Sometimes I recognize the "board members" as past ITP instructors or mentors...once or twice I think my third grade teacher was correcting me! Over the years, I think my language monitors have changed depending on what I needed at a particular time in my life."*

Exercise 2.1: Discovering Your Language Monitor

The first time I tried to observe my language monitor…

Pay attention to your language monitor at least two times this week.
Remember that you should describe what it is, try to understand how it functions, and observe the effect it has on your interpreting.
The language monitor and its role may vary, depending on the interpreting assignment, personal factors, the client, etc.

The second time I tried to observe my language monitor….

SKILL DEVLOPMENT:
Learning about Your Language Monitor

This section contains activities for getting to know your language monitor, "monitoring the monitor," or changing the voice your monitor is using (e.g. it is highly critical or excessively complimentary). Choose one activity, recording what happened and what you learned. Feel free to modify any of these exercises or to create your own activity. After the descriptions of Exercises 2.2, 2.3, and 2.4, there is a space to record your experiences. Discuss what you do with your mentors or other interpreters, or write about what happened in the journal on page 88.

Exercise 2.2: Listening to How You Listen[10] in English and ASL

Purpose: To discover how your language monitor processes language.

Activity (English to English): Most people self-monitor naturally in their native language, but it is difficult to observe language monitors while using a second language or while working between two languages. Try tape-recording yourself speaking a relatively simple text in English (approximately 8-10 minutes long). Then rewind the tape and listen to it in segments. After each segment, pause the tape player and write down a paraphrased version of what you heard. Then listen to the next segment, paraphrasing that also, and so on. Then listen to the tape and compare the text with your paraphrased version. How aware are you of your own language? Did the paraphrasing match the spoken text? Do you have any habits or patterns in the way you listened or the way you wrote? Was the activity easy or difficult for you? Did you notice any new thoughts or feelings while you were working on this activity? Now try it again, writing at the same time the tape is playing, without pauses. Did your "language monitor" change?

Activity (ASL to ASL): When you are finished working in English, try the exercise again, this time watching either a tape of yourself doing ASL interpreting or a tape of a native signer. Paraphrase into ASL (filming yourself doing the paraphrasing). Compare this experience with the English-to-English activity.

Activity (Working with ASL and English): Modify one of the activities described above, working between ASL and English, or English and ASL. As you work between the two languages, you will have a better understanding of how your language monitor functions while you are interpreting.

[10] This activity is based on a "Self-Monitoring" activity in Boinis, S., Gajewski Mickelson, P., Gordon, P., Krouse, L. S., and Swabey, L. (1996). Self-Paced modules for educational interpreter skill development (p. P-36). St. Paul, MN: Minnesota Department of Children, Families and Learning, Minnesota Educational Services. Adapted with permission.

Exercise 2.3: Observing Your Language Monitor in Action

Purpose: To determine how your language monitor functions during interpreting.

Activity (Variation One): First, select a job where you will be team interpreting and the job is easy or moderately difficult for you. At least one day before the job, ask your co-interpreter if it is ok for you to do this activity, and arrange some way for your co-interpreter to tell you during the job if it is not working well. During the job, while you are interpreting, try to be aware of how you are sitting, how you feel in general, and any self-monitoring you are doing (of your signing itself, interpreter processing, your body language, responses to the consumer, etc.) Remember to just make casual observations – intensely scrutinizing what you are doing may interfere with your interpreting. As soon as you are in the "off" chair, write down phrases or words describing what you noticed. You can even draw a picture or symbol. Jot down your thoughts without editing or thinking too much about them. Flip the notebook page when you are done, so you are not tempted to change what you have written and so you can focus on supporting your co-interpreter. At the end of the job, write about what you learned and how you felt during the activity. Based on this experience, what have you learned about your language monitor?

(Variation Two): If you rarely work as a team interpreter, or if your co-interpreter is not comfortable with you doing this activity, you may practice voicing for a videotape or interpreting a tape recording. Use the timer to mark off five-minute intervals, then pause the tape and write down observations about your interpreting and language monitor.

(Variation Three): Choose something that is particularly challenging or difficult for you. This could be anything from fingerspelling, to searching for equivalents in English, to correcting a nervous mannerism. Do this activity, but just focus on that one thing, to see how your internal language monitor helps, hinders, or even disappears while you are doing it, getting ready to do it, trying to stop yourself from doing it, etc.

Exercise 2.4: Teaching or Changing Your Language Monitor

Purpose: To learn that you have control over your language monitor, and to begin shaping the language monitor to suit your needs.

Activity: First, think about the most nurturing, knowledgeable, skilled interpreter you could imagine. This may actually resemble someone you know, or it may be a fictional interpreter you create in your head. Picture the interpreter in action, interpreting something you find particularly challenging as though it were a first-year ITP assignment. Now write about that person's language monitor: how it functions, the tone of the monitor, etc. Compare this to your language monitor. Try to interpret one class while imagining you have your "super interpreter's" language monitor. What happened and how did it feel? How did your interpreting change, if at all? If your language monitor is very different from the fictional interpreter's, or you have difficulty changing your internal monitor to match the "super interpreter's" in any way, then do one of the following extra activities. First, try giving your language monitor the voice of someone you have known and respected, who has supported you and given you confidence in yourself in the past (perhaps a parent, partner, friend or teacher). Was this different than trying to create the

monitor of a "super interpreter"? Another option is to write your monitor a letter, explaining how it needs to change, how it has helped you in the past, and some ideas for helping it change. Consider talking about this with your mentor or trusted colleagues. Be gentle with yourself while doing this activity, but be assertive enough to make your language monitor meet your needs. Whether your language monitor is non-existent, bossy or wimpy, ultimately you control your monitor and you have the capacity to change it.

Use the space below to make notes about which activity you did and what happened. If you wrote any notes, drawings or letters on separate pieces of paper, consider taping them onto this page of your handbook.

MENTORING:
Learning About Each Other as Protégé and Mentor

What is a mentor? In Unit One's mentoring section, you learned about the roles you envision for mentors and proteges. In this unit's mentoring section, you and your mentor will learn more in-depth information about each other. In Unit Three, you will begin to work on ways to give and receive feedback. If you are already working together, consider taking time to do the exercises in this section. They can help build trust and understanding, two important building blocks of a working relationship.

Exercise 2.5: Protégé/Mentor Interviews

Set a time when you and your mentor have at least an hour. Meet somewhere neutral, like a restaurant or park (not a job site or your home). Set the following guidelines for your time together (these may be modified, if necessary). These guidelines help ensure a respectful and open atmosphere.

- Everything you say during this "interview" time will be kept confidential.
- You will not discuss any interpreting jobs, give feedback, or do anything else "work-related" during this time together.
- Each of you will stay for the scheduled time together, showing up promptly and not leaving early.
- Both of you will prepare for this time together.
- Both of you will turn off pagers and cell phones, and will make an effort to minimize any other distractions.
- During the "interview," neither of you will ever interrupt the other.
- Questions do not have to be answered if they are too personal or difficult to answer (for whatever reason).

Use the questions below to discuss your backgrounds, interests and personal preferences for working together, as well as hopes for the future. The questions are for two hearing interpreters. If your mentor is Deaf, modify the questions or use the questions in italics. If your mentor is Deaf and also an interpreter, additional modifications of the questions may be necessary.

Interview Questions:

Personal Information

1. What are some things I may not know about your educational or work background?

2. What is one thing most people don't know about you?

History with Sign Language, Interpreting, and Communities

3. How did you first become involved in learning sign language? Why did you learn sign language? *(Is sign language your native language? Besides interpreting, have you used other methods of communication, as well (e.g. FM systems, speaking, CART)?)*

4. How did you first become involved with interpreting? Why did you want to be an interpreter? *(Do you remember your first experiences working with interpreters? What was it like for you?)*

5. What were some of the best experiences during your interpreter training program (ITP)? What were some of the most difficult? Do you think your ITP adequately prepared you for the field of interpreting? *(How do you feel about interpreter training programs? Do you think the ITPs are preparing interpreters for the work they must do?)*

6. Do you identify as a member of the interpreter community? Do you identify as a member of the deaf community or Deaf culture? Why or why not?

Perspectives on the Mentoring Relationship

7. Have you ever been a protégé before? Have you ever been a mentor? What were those experiences like for you?

8. Before you started working with me as a protégé/mentor, what did you think it would be like? What were some of your hopes? What were some concerns or questions?

9. When our time together as protégé and mentor is done, what do you hope to think or feel about the work we have done or the time we have spent together? What do you hope we will accomplish by that time?

Personal Preferences for Mentoring

10. In general, how do you feel about giving feedback to others (not only interpreters)? How do you feel about getting feedback? Since we will be giving and receiving feedback as protégé and mentor, is there anything I should know about how to give you feedback?

11. In your opinion, what are the most important strengths, skills, resources, or personal characteristics you bring to this mentoring relationship?

12. If something about our relationship were not working well, how and when would you like to talk about it?

Other

13. Is there anything else you would like me to know about you?

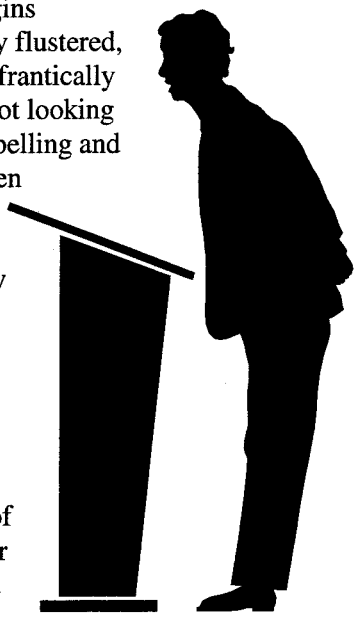
Use the space below to prepare for the interview, to write down responses to questions, or to think about what you learned during the interview.

THE "REAL WORLD":
Presentation Problems

A "Real World" Example

The Situation:

You are a freelance interpreter in a large city, thoroughly enjoying your work in a history class at the local university. The student in the class is a fun, intelligent freshman who is very excited about college and history. He has beautiful ASL and after interpreting for several college students who prefer transliterating, it's a refreshing change of pace for you. He also has a few friends from high school in the same class, and you get along with well with the whole group, joking and talking with them before and after class each week. During the sixth week of the semester, the student has to do a presentation for the class, and the grade will be one-third of his final grade for the course. He is very nervous, so you encourage him to meet with you outside of class, to practice and work out vocabulary, pacing, etc. To your surprise, he cancels the practice session at the last minute, saying his presentation is not finished, and everything will be fine (so there's no need to reschedule). You feel comfortable voicing for him, so you aren't very worried. The day of the presentation, there's no time to talk because he is the first presenter. He stands at the front of the class and begins signing...using Signed Exact English (SEE)! Completely flustered, unprepared, without a copy of the text or an outline, you frantically try to voice his presentation and realize both of you are not looking very organized. His signing slows and his use of fingerspelling and SEE signs (e.g. "-ed," "-ing') increases. At times, he even pauses and puts his hands behind his back, trying to give you more lag time. To match him, you slow down even as you realize that slower speech doesn't sound very good to the class. The teacher is frowning and you are sweating. The student is looking frustrated and angry. What do you do?



What Happened in the "Real World":

In this situation, the interpreter continued to voice for the student. Under a great deal of stress, she couldn't think of anything else to do that wouldn't embarrass the student or her even further. Then one of the student's friends raised her hand and said, "I'm sorry to interrupt, but the interpreter is just totally not saying what he is signing. I'm going to take over." She moved to the front of the class and started voicing for the student. When the interpreter objected, the student backed up his friend and asked the interpreter to step aside. The interpreter was completely mortified, and even more angry and embarrassed when the student called the interpreter coordinator to ask for a new interpreter. The interpreter never had an opportunity to explain her side of the story to the student. Despite her repeated requests to the interpreter coordinator, she believes nobody ever discussed what happened with the student. The student got a "C-" on his presentation and blamed the Office for Disabled Students. How would you have handled this situation differently? What were some other

options for the student, the student's friend, the interpreter and the interpreter coordinator? Could this happen to you? Are there any proactive strategies you could use to prevent this from happening?

Your Own "Real World" Situation

Step One: Choose a Situation

Choose one thing from recent interpreting assignments that was especially interesting, challenging or puzzling for you. The situation can be about anything: interpreting, voicing, working with students, co-interpreting, ethics, etc. Use the space below to work through each of the following steps.

Step Two: Summarize the Situation

Summarize the situation, including your response and what you think or feel about this situation at this moment. Be as brief as possible.

Step Three: Gain Perspective

Consider how you feel about the situation right now. What factors influenced you in this situation, whether internal (personality and skills) or external (the environment and other people involved)? Which resources exist to help you understand the situation or make decisions about it? Share the situation with at least one other interpreter, your supervisor or mentor. Be sure to ask for what you need right now, given your level of skills, experiences, and how you feel about it. Some examples: "I need advice about..." "Do you know someone I could talk to about this – or maybe some resources?" "Could you tell me about similar things you've encountered?" "I just want to vent and have you tell me I'm still an ok interpreter...I don't really need advice right now." Write down what happened during the discussion, as well as their response.

Step Four: Action

Are there any additional actions you need to take because of this situation?

Step Five: Applying What You Learned

What will you do the next time you encounter something similar to this situation?

Use this space to work through each of the five steps.

TECHNOLOGY:
Developing Skills with Computers

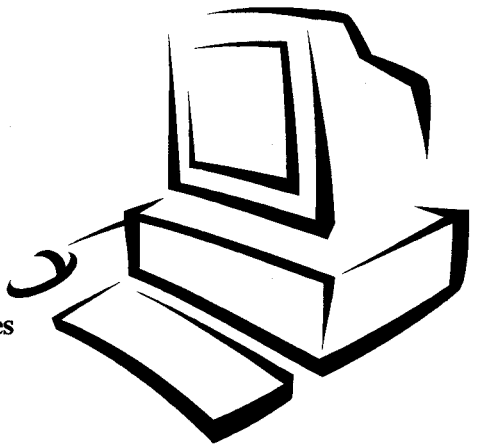
The following exercise and information is adapted from "Computing for College Success: Technology on Campus," by Steven Gilbert and Kenneth Green.[11]

Exercise 2.6: Rate Your Computer Skills

Rate your ability to do the following computing skills from 1 (low) to 5 (high):

_____ **Using a word processor for letters or other documents**

_____ **Typing, using a keyboard and moving the mouse**



_____ **Sending, receiving and filing e-mail**

_____ **Navigating the internet/World Wide Web**

_____ **Doing a computerized library search for resources**

_____ **Making spreadsheets or charts**

_____ **Creating a presentation using the computer**

_____ **Performing basic operations with the computer (turning on and off, printing, etc.)**

_____ **Using a variety of software in your office or home (a database, scheduling software, financial software, paging system, etc.)**

Rating these items should help you acknowledge what you already know, while noticing skills you want to improve. Computer use is on the rise, and although computers can help you do things more effectively and efficiently, they can also be maddening or intimidating for a person who is unfamiliar with them!

Here are some suggestions for coping with computers:

- **Avoid them if absolutely necessary** – If you truly dread computers and do not want to use them, you can probably enlist others to do computing (even hiring them if necessary). Paper organizers and electric typewriters are good tools to have if you decide to do this. At the same time, consider ways to "get used to" computers so they are not completely intimidating.
- **Find tutorials or software for beginners** – If you are just starting to use specific programs or need to improve your typing skills, then you may want to check with your library, computing center, or local computer store for information designed to help beginners. Some programs are especially user-friendly, such as games for learning how to use the keyboard and mouse.
- **Take a class** – Classes are available through community education, college campuses, the public library, and even on-line. Before registering, compare prices and topics covered during classes, as well as instructor qualifications. Taking a class is the best way to learn large amounts of material in a very short period of time.
- **Find a computer whiz** – Think about co-workers, friends or family members who are easy to be around, good with computers, and skilled at explaining things in a way you can understand. Offer to baby-sit their kids, feed them pizza, or even interpret pro bono! Ask all the "dumb" questions you hate to ask anyone else. This person may also know about other resources (books, CD-ROMS, classes, etc.) that would be good for you to use.
- **Make your own "cheat sheet"** – The next time someone explains how to turn off the computer (again), write it down. When you finally figure out how to print on a remote printer, write that down, too. Keep a notebook of "computer notes" for your own use at home or work, adding to it over time. This will also be a good place to record the phone numbers for hotlines, computer support people, and dial-in modems.
- **Use hotlines and computer support** – Most campuses have "hotlines" you can call with computer or software-related questions. Some offices also have technical support staff. When you buy software, a toll-free support line is usually printed right on the box or instruction book. Save contact information for these resources, taping

[11] Gilbert, S. W. and Green, K. C. (1995). Computing for college success: Technology on campus. In J. N. Gardner and A. J. Jewler (Eds.) Your College Experience: Strategies for Success (2nd ed.) (pp. 227-246). Belmont, CA: Wadworth Publishing Company. Used and adapted with permission.

them to your computer monitor or under your keyboard if you plan to use them frequently. Don't be afraid to call them – that's why they are there.

- **Learn about <u>your</u> computer** – Don't be overwhelmed by the variety of computers out there, or various accessories you don't even want to buy. You should, however, focus on your computers at home and work. Know if it's a Macintosh or PC, the size of its memory and the company that made it. Also record basic information about other equipment, like the model of printer you have and its type of ink cartridges or toner. Also learn how to back up documents that are very important to you. This information will help others determine which software or printer you need, how to troubleshoot, etc.
- **Comparison shop when you need to buy** – If you've been checking out laptops, wanting some new scheduling software to organize interpreting assignments, or hoping to upgrade your word processor, be sure to comparison shop using Consumer Reports, the advice of your departmental computer specialists, or other reliable sources. Before you enter a store, know what you'd like to have, how you will use it, and how much you want to spend.
- **Learn about campus policies related to computing** – If you are a staff member on campus, there may be policies governing the use of e-mail and computers for personal use, the use of wireless internet services, the number of hours you can use the Internet each month, etc. Most campuses also have procedures for reporting potential viruses or problems (know that nearly all reported viruses are actually hoaxes, so be cautious about getting virus warnings through e-mails from friends and family). Be sure to also ask the campus computing office if there are any specific policies you need to know.

PROFESSIONAL GROWTH: Personality and Learning Styles

Does your mentor want you to talk about your feelings, while you would rather make a list of things you need to improve? Do you love performing arts interpreting, and shudder each time you're asked to interpret auto mechanics? Are the mental and physical challenges the best part of interpreting, or is it the opportunity to work with people? Your answers depend on your personality and learning style, which you will learn about in this section.

This section of the handbook uses two very different assessment tools. The first (in Exercise 2.7) is an abbreviated version of the Myers-Briggs Type Indicator (MBTI), and the second (in Exercise 2.8) is an Enneagram (pronounced any'-ah-gram) inventory. If you have already used these tools at some other point in your life, please consider doing them again, just to find out if your personality type has changed over time. **Please remember: the information below is very basic and is meant to serve as an introduction.** There are numerous books and web sites about both of these tools; if you want to explore them in-depth, there are plenty of resources available. For complete assessments, you should find a therapist or professional who specializes in administering them.

The Myers-Briggs Type Indicator is based on the work of Carl Jung, and it will give you a typology in four areas: introversion or extroversion, intuition or sensing, thinking or feeling, and perceiving or judging. A typology gives information about personal preferences in working, learning, and relating to others. The Enneagram is somewhat different, in that it helps people understand their worldview and the worldview of others, in the context of relationships, work, learning, etc. Centuries old, its roots are in the Middle East, although its exact origin is unknown. There are nine basic types within the Enneagram, but any type can be influenced by other typologies. Consider taking either or both of these assessments – they may be useful to you as an interpreter and in your relationships with others.

Resources

Books about the Myers-Briggs and the Enneagram

Information about the Myers-Briggs

What Type am I? Discover Who You Really Are by Renee Baron (1998, Viking Penguin)

Gifts Differing: Understanding Personality Type by Isabel Briggs Myers and Peter B. Myers (1995, Consulting Psychologists Press, Inc.)

Information about the Enneagram

The Essential Enneagram: The Definitive Personality Test and Self-Discovery Guide by David Daniels and Virginia Price (2000, HarperCollins Publishers, Inc.)

The Enneagram Advantage: Using the 9 Personality Types at Work by Helen Palmer and Paul Brown (1998, Crown Publishing Group)

Personality Types by Don Richard Ruso and Russ Hudson (1996, Houghton Mifflin Company)

Information about Using the Myers-Briggs and the Enneagram Together:

The Enneagram Made Easy: Discover the 9 Types of People by Renee Baron and Elizabeth Wagele (1994, HarperCollins Publishers, Inc.)

Exercise 2.7: The Myers-Briggs Type Inventory

Taking the Myers-Briggs Type Inventory[12]

Part One Instructions: For each question, mark which you prefer.

I prefer:

1a. Making decisions after finding out what others think.	1b. Making decisions without consulting others.
2a. Being called imaginative or intuitive.	2b. Being called factual and accurate.
3a. Making decisions about people in organizations based on available data and systematic analysis of situations.	3b. Making decisions about people in organizations based on empathy, feelings, and understanding of their needs and values.
4a. Allowing commitments to occur if others want to make them.	4b. Pushing for definite commitments to ensure that they are made.
5a. Quiet, thoughtful time alone	5b. Active, energetic time with people.
6a. Using methods I know well that are effective to get the job done.	6b. Trying to think of new methods of doing tasks when confronted with them.
7a. Drawing conclusions based on unemotional logic and careful step-by-step analysis.	7b. Drawing conclusions based on what I feel and believe about life and people from past experiences.
8a. Avoiding making deadlines.	8b. Setting a schedule and sticking to it.
9a. Inner thoughts and feelings others cannot see.	9b. Activities and occurrences in which others join.
10a. The abstract or theoretical.	10b. The concrete or real.
11a. Helping others explore their feelings.	11b. Helping others make logical decisions.
12a. Communicating little of my inner thinking and feelings.	12b. Communicating freely my inner thinking and feelings.
13a. Planning ahead based on projections.	13b. Planning as necessities arise, just before carrying out the plans.
14a. Meeting new people.	14b. Being alone or with one person I know well.
15a. Ideas.	15b. Facts.
16a. Convictions.	16b. Verifiable conclusions.

[12] The abbreviated version of the Myers-Briggs and the explanations for using the tools are adapted from Blume, S. (1995). Learning styles. In J. N. Gardner and A. J. Jewler (Eds.). Your college experience: Strategies for success (2nd ed.) (pp. 81-98). Belmont, CA: Wadsworth Publishing Company. Used and modified with permission.

17a. Keeping appointments and notes about commitments in notebooks or in appointment books as much as possible.	17b. Using appointment books and notebooks as minimally as possible (although I may use them).
18a. Carrying out carefully laid, detailed plans with precision.	18b. Designing plans and structures without necessarily carrying them out.
19a. Being free to do things on the spur of the moment.	19b. Knowing well in advance what I am expected to do.
20a. Experiencing emotional situations, discussions and movies.	20b. Using my ability to analyze situations.

Part Two Instructions: Check the items you marked in Part One. Be careful to check the letters, to make sure you are recording them in the right spaces. Then total the number of items in each column (i.e. total number checked for "I," total number checked for "E," etc.).

DIMENSION I	DIMENSION E	DIMENSION N	DIMENSION S
1b. _____	1a. _____	2a. _____	2b. _____
5a. _____	5b. _____	6b. _____	6a. _____
9a. _____	9b. _____	10a. _____	10b. _____
12a. _____	12b. _____	15a. _____	15b. _____
14b. _____	14a. _____	18b. _____	18a. _____
TOTAL I:	**TOTAL E:**	**TOTAL N:**	**TOTAL S:**

DIMENSION T	DIMENSION F	DIMENSION P	DIMENSION J
3a. _____	3b. _____	4a. _____	4b. _____
7a. _____	7b. _____	8a. _____	8b. _____
11b. _____	11a. _____	13b. _____	13a. _____
16b. _____	16a. _____	17b. _____	17a. _____
20b. _____	20a. _____	19a. _____	19b. _____
TOTAL T:	**TOTAL F:**	**TOTAL P:**	**TOTAL J:**

The letters stand for:

I	Introversion	**E**	Extroversion
N	iNtuition	**S**	Sensing
T	Thinking	**F**	Feeling
P	Perceiving	**J**	Judging

Look at the totals for each pair of dimensions (I/E, N/S, T/F and P/J). If one dimension has a high score (16-25), then you have "strength" in that dimension. This means you are more likely to exhibit stronger preferences for this dimension. If your score is lower (12-15), you probably are more balanced between the two dimensions, and have a mix of preferences from each.

If your score is:	**The likely interpretation is:**
12-13	Balance in the strengths of each dimension.
14-15	Some strength in one dimension; some weakness in the other member of the pair.
16-19	Definite strength in one dimension; considerable weakness in the other member of the pair.
20-25	Considerable strength in one dimension; considerable weakness in the other member of the pair.

Your typology is those <u>four</u> dimensions for which you had scores of 14 or more, although the relative strengths of all the dimensions actually constitute your typology. Scores of 12 or 13 show relative balance in a pair, so either member could be part of your typology. If your score in any two dimensions is 12 or 13, read more about those dimensions before deciding which one you are.

My personal typology is (circle I or E, N or S, etc.):

I – Introversion	***E – Extroversion***
N – Intuition	***S – Sensing***
T – Thinking	***F – Feeling***
P – Perceiving	***J – Judging***

Using Your Myers-Briggs Results

Understanding Your Personal Typology:

The four dimensions of the Myers-Briggs Type Indicator are present in all people to some degree, but here are some general descriptions of people with very strong scores in any one dimension. Your score will show the strength of a dimension within you and how well these descriptions fit your personality.

Introvert and Extrovert:

If you are more introverted, you will tend to make decisions somewhat independently of culture, people or things around you. You will probably be quiet, diligent at working alone and more socially reserved. You may dislike being interrupted while working and may tend to forget names and faces. You "re-charge" your energy through private time alone.

If you are more extroverted, you will be more attuned to the culture, people and things around you. Extroverts are outgoing, socially free, interested in variety and in working with people. You may become impatient with long, slow tasks and you generally don't mind being interrupted by other people. You get your energy by being around others.

Intuition and Sensing:

The intuitive person prefers possibilities, theories, invention, and the new and becomes bored with nitty-gritty details and facts unrelated to concepts. The intuitive person thinks and discusses in spontaneous leaps of intuition that may neglect details. If you are intuitive, problem solving comes easily for you, although there may be a tendency to make errors of fact.

The sensing type prefers the concrete, factual, tangible here-and-now, becoming impatient with theory and the abstract, mistrusting intuition. If you are the sensing type, you will think in details, remembering real facts, but possibly missing a conception of the overall.

Thinking and Feeling:

If you are a thinker, you make judgments based on logic, analysis, and evidence, avoiding decisions based on feelings and values. As a result, you are more interested in logic, analysis and verifiable conclusions than in empathy, values and personal warmth. The thinker may step on others' feelings and needs without realizing it, neglecting to make judgments based on empathy, warmth, and personal values. Those who are more feeling tend to have a greater interest in

people and feelings than in impersonal logic, analysis, and things, and in harmony more than in being the best or achieving impersonal goals. A "feeler" gets along with people in general.

Perceiving and Judging:

The perceiver is a gatherer, always wanting to know more before deciding, holding off decisions and judgments. As a consequence, the perceiver is open, flexible, adaptive, nonjudgmental, able to see and appreciate all sides of issues, always welcoming new perspectives. However, perceivers are also difficult to pin down and may become involved in many tasks that do not reach closure, so that they may become frustrated at times. Even when they finish tasks, perceivers will tend to look back at them and wonder whether they could have been done another way. The perceiver wishes to roll with life rather than change it.

The judger is decisive, firm and sure, setting goals and sticking to them. The judger wants to make decisions and get on to the next project. When a project does not yet have closure, judgers will leave it behind and go on to new tasks.

Strengths and Weaknesses of Each Type

Each person has strengths and weaknesses as a result of these different personality dimensions. Committees and organizations (or even a pair of co-interpreters) with a preponderance of one type will have the same strengths and weaknesses. Keep in mind that these are descriptions of extremes – people with the highest scores in each dimension.

Remember that your score merely suggests your preferences; it doesn't stereotype or pigeonhole you. Remember, too, that no one learning style is inherently preferable to another, and everyone knows and uses a range of styles. Many people exhibit behaviors contradicting their preferences, which shows that we are each capable of embracing a wide range of possibilities for ourselves.

Using Knowledge of Your Learning Style

Discovering your preferences and strengths can empower you to recognize what you already do well and provide insights into the kinds of learning experiences in which you are likely to do your best. It may also provide insight into the types of interpreting you prefer, types of feedback that are most helpful or easily understood, and the types of mentors who may be most challenging or most compatible for someone with your personality type. Instructors in the classroom, deaf students, and your co-interpreters will all have personality types. Now you will have information about yourself which can help you as you work with each of them.

	Possible Strengths	Possible Weaknesses
Introvert **I**	is independent works alone reflects works with ideas avoids generalizations is careful before acting	avoids others is secretive loses opportunities to act is misunderstood by others dislikes being interrupted
Extrovert **E**	interacts with others is open acts, does is well understood	does not work without people needs change, variety is impulsive is impatient with routine
Intuitor **N**	sees possibilities works out new ideas works with the complicated solves novel problems	is inattentive to detail, precision is inattentive to the actual/practical is impatient with the tedious loses sight of the here-and-now jumps to conclusions
Senser **S**	attends to detail is practical has memory for detail, fact is patient is systematic	does not see possibilities loses the overall in details mistrusts information is frustrated with the complicated prefers not to imagine the future
Feeler **F**	considers others' feelings understand needs and values is interested in conciliation demonstrates feelings persuades and arouses others	is not guided by logic is not objective is less organized is overly accepting bases judgments on feelings
Thinker **T**	is logical and analytical is objective is organized has critical thinking skills is just stands firm	does not notice people's feelings misunderstands others' values is uninterested in conciliation does not show feelings shows less mercy is uninterested in persuading
Perceiver **P**	compromises sees all sides of issues is flexible decides based on all data is not judgmental	is indecisive does not plan does not control circumstances is easily distracted from tasks does not finish projects
Judger **J**	decides plans orders makes quick decisions remains with a task	is stubborn is inflexible decides with insufficient data is controlled by task or plans wishes not to interrupt work

Developing Your Learning Style

The N/S and F/T dimensions are particularly valuable in providing information about how you learn. If you wish to develop a more balanced learning style, or if you wish to learn more about how it feels to work in a specific learning style, here are some exercises you can do. These exercises may also be helpful as "warm-up" exercises before interpreting.

To increase your Sensing (S) learning style

1. Whenever you walk, try to notice specific details of the scenery – the shapes of leaves and their color, types of rocks, etc.
2. Three or four times per day, pay careful attention to, and then try to describe to someone else, what you saw another person wearing.
3. Do a jigsaw puzzle.
4. Describe in detail something you just saw, such as a picture, a room, or another object or place.

To increase your Intuitive (N) learning style

1. Imagine a given situation or circumstance in a new light by considering, "What if…?" For example, what if you had not entered interpreting? What if you were living in another state right now? What if Gallaudet did not exist?
2. Pretend you saw an article ten years from now about your hometown, your lifestyle, American values, Deaf culture, etc. What would it say?
3. Read a novel and imagine yourself as one of the characters. What would happen to you following the novel's conclusion?

To increase your Feeling (F) learning style

1. Write down a feeling statement about your class, your day, your job, or your emotions and make sure you use a simile. For example, "I feel like a puppy that's just been scolded" or "I feel like I just ran 100 miles." Note that if you use the word "think" in your statement, it's not really a feeling statement. Write down five feeling statements about yourself every day for a week.
2. Write down what matters most in your relationship with someone or something else.
3. Try to observe others feelings, even when they are not readily apparent. Specifically, watch body language and word choices to learn more about their emotional state. When appropriate, verbally check your observations (e.g. "Were you nervous before class? You seemed distracted.")

To increase your Thinking (T) learning style

1. Have someone write down a problem that's bothering them or a problem related to interpreting or your environment. Then answer questions that explain who, what, where, when, and why, and provide the details that back up each response. Do this every day for 15 or 20 minutes to learn how to be more objective.
2. Choose a controversial topic and create a logical argument supporting both sides. Write only supporting facts (e.g. it can lead to a longer life) instead of feelings and opinions (e.g. it's good for you).

Exercise 2.8: The Enneagram

Enneagram Instructions

This "Essential Enneagram Test"[13] consists of nine paragraphs describing nine different personality types. None of these personality types is better or worse than any other. Each paragraph is meant to be a simple snapshot of one of the nine Enneagram types. No paragraph is intended to be a comprehensive description of an individual's personality.

1. Read the descriptions and pick the three paragraphs that fit you the best.
2. Number these paragraphs from 1 to 3, with 1 being the paragraph that seems most like you, 2 the paragraph next most like you, and 3 the third most like you.
3. Each of the nine paragraphs may describe you to some degree, but choose the three that seem most like you.

In making your selections, please consider each paragraph as a whole rather than considering each sentence out of the context of its paragraph. Ask yourself, "Does this paragraph as a whole fit me better than any of the other paragraphs?"

If you find it difficult to choose the three paragraphs most like you, think about which description someone close to you would select to describe you. Because personality patterns are usually most prominent in young adult life, if it is helpful, you may also ask yourself which one of these patterns would fit you best in your twenties.

Recording Your Selection

After reading the paragraphs and selecting the three most like you, please use this area to record the paragraphs you selected. Until you have finished selecting paragraphs, **do not read the information about linking paragraphs to type**.

Your 1st choice indicates the paragraph which seems most like you.

1st Choice:	***A***	***B***	***C***	***D***	***E***	***F***	***G***	***H***	***I***
2nd Choice:	***A***	***B***	***C***	***D***	***E***	***F***	***G***	***H***	***I***
3rd Choice:	***A***	***B***	***C***	***D***	***E***	***F***	***G***	***H***	***I***

[13] Daniels, D. and Price, V. (2000). The essential Enneagram: The definitive personality test and self-discovery guide (pages 4-9). New York, NY: HarperCollins Publishers, Inc. Used with permission.

Paragraph A:

I approach things in an all-or-nothing way, especially issues that matter to me. I place a lot of value on being strong, honest and dependable. What you see is what you get. I don't trust others until they have proven themselves to be reliable. I like people to be direct with me, and I know when someone is being devious, lying, or trying to manipulate me. I have a hard time tolerating weakness in people, unless I understand the reason for their weakness or I see that they're trying to do something about it. I also have a hard time following orders or direction if I do not respect or agree with the person in authority. I am much better at taking charge myself. I find it difficult not to display my feelings when I am angry. I am always ready to stick up for friends or loved ones, especially if I think they are being treated unjustly. I may not win every battle with others, but they'll know I've been there.

Paragraph B:

I have high internal standards for correctness, and I expect myself to live up to those standards. It's easy for me to see what's wrong with things as they are and to see how they could be improved. I may come across to some people as overly critical or demanding perfection, but it's hard for me to ignore or accept things that are not done the right way. I pride myself on the fact that if I'm responsible for doing something, you can be sure I'll do it right. I sometimes have feelings of resentment when people don't try to do things properly or when people act irresponsibly or unfairly, although I usually try not to show it to them openly. For me, it is usually work before pleasure, and I suppress my desires as necessary to get the work done.

Paragraph C:

I seem to be able to see all points of view pretty easily. I may even appear indecisive at times because I can see advantages and disadvantages on all sides. The ability to see all sides makes me good at helping people resolve their differences. This same ability can sometimes lead me to be more aware of other people's positions, agendas, and personal priorities than of my own. It is not unusual for me to become distracted and then to get off task on the important things I'm trying to do. When that happens, my attention is often diverted to unimportant trivial tasks. I have a hard time knowing what is really important to me, and I avoid conflict by going along with what others want. People tend to consider me to be easygoing, pleasing, and agreeable. It takes a lot to get me to the point of showing my anger directly at someone. I like life to be comfortable, harmonious, and others to be accepting of me.

Paragraph D:

I am sensitive to other people's feelings. I can see what they need, even when I don't know them. Sometimes it's frustrating to be so aware of people's needs, especially their pain or unhappiness, because I'm not able to do as much for them as I'd like to. It's easy for me to give of myself. I sometimes wish I were better at saying no, because I end up putting more energy into caring for others than into taking care of myself. It hurts my feelings if people think I'm trying to manipulate or control them when all I'm trying to do is understand and help them. I like to be seen as a warmhearted and good person, but when I'm not taken into account or appreciated I can become very emotional or even demanding. Good relationships mean a great deal to me, and I'm willing to work hard to make them happen.

Paragraph E:

Being the best at what I do is a strong motivator for me, and I have received a lot of recognition over the years for my accomplishments. I get a lot done and am successful in almost everything I take on. I identify strongly with what I do, because to a large degree I think your value is based on what you accomplish and the recognition you get for it. I always have more to do than will fit into the time available, so I often set aside feelings and self-reflection in order to get things done. Because there's always something to do, I find it hard to just sit and do nothing. I get impatient with people who don't use my time well. Sometimes I would rather just take over a project someone is completing too slowly. I like to feel and appear "on top" of any situation. While I like to compete, I am also a good team player.

Paragraph F:

I characterize myself as a quiet, analytical person who needs more time alone than most people do. I usually prefer to observe what is going on rather than be involved in the middle of it. I don't like people to place too many demands on me or to expect me to know and report what I am feeling. I'm able to get in touch with my feelings better when alone than with others, and I often enjoy experiences I've had more when reliving them than when actually going through them. I'm almost never bored when alone, because I have an active mental life. It is important for me to protect my time and energy and, hence, to live a simple, uncomplicated life and be as self-sufficient as possible.

Paragraph G:

I have a vivid imagination, especially when it comes to what might be threatening to safety and security. I can usually spot what could be dangerous or harmful and may experience as much fear as if it were really happening. I either always avoid danger or always challenge it head-on. My imagination also leads to my ingenuity and a good, if somewhat offbeat, sense of humor. I would like for life to be more certain, but in general I seem to doubt the people and things around me. I can usually see the shortcomings in the view someone is putting forward. I suppose that, as a consequence, some people may consider me to be very astute. I tend to be suspicious of authority and am not particularly comfortable being seen as the authority. Because I can see what is wrong with the generally held view of things, I tend to identify with underdog causes. Once I have committed myself to a person or cause, I am very loyal to it.

Paragraph H:

I am an optimistic person who enjoys coming up with new and interesting things to do. I have a very active mind that quickly moves back and forth between different ideas. I like to get a global picture of how all these ideas fit together, and I get excited when I can connect concepts that initially don't appear to be related. I like to work on things that interest me, and I have a lot of energy to devote to them. I have a hard time sticking with unrewarding and repetitive tasks. I like to be in on the beginning of a project, during the planning phase, when there may be many interesting options to consider. When I have exhausted my interest in something, it is difficult for me to stay with it, because I want to move on to the next thing that has captured my interest. If something gets me down, I prefer to shift my attention to more pleasant ideas. I believe people are entitled to an enjoyable life.

Paragraph I:

I am a sensitive person with intense feelings. I often feel misunderstood and lonely, because I feel different from everyone else. My behavior can appear like drama to others, and I have been criticized for being overly sensitive and overamplifying my feelings. What is really going on inside is my longing for both emotional connection and a deeply felt experience of relationship. I have difficulty fully appreciating present relationships because of my tendency to want what I can't have and to disdain what I do have. The search for emotional connection has been with me all my life, and the absence of emotional connection has led to melancholy and depression. I sometimes wonder why other people seem to have more than I do – better relationships and happier lives. I have a refined sense of aesthetics, and I experience a rich world of emotions and meaning.

Please do not read further until you have finished selecting three paragraphs.

Linking Paragraphs to Types

Test Paragraph	Enneagram Type
A	Type 8
B	Type 1
C	Type 9
D	Type 2
E	Type 3
F	Type 5
G	Type 6
H	Type 7
I	Type 4

Using Your Enneagram Results

On the next page is a diagram for charting your Enneagram results. Use the diagram to circle the number of your personality type, take notes, or record any other helpful information. Each of the nine types are described on pages 72-79, using information from a variety of sources (please see the footnote below for complete references).[14] Here is how Renee Baron and Elizabeth Wagele describe the Enneagram (1994, pp. 1-3).

> *The Enneagram is a study of the nine basic types of people. It explains why we behave the way we do, and it points to specific directions for individual growth. It is an important tool for improving relationships with family, friends, and co-workers...*

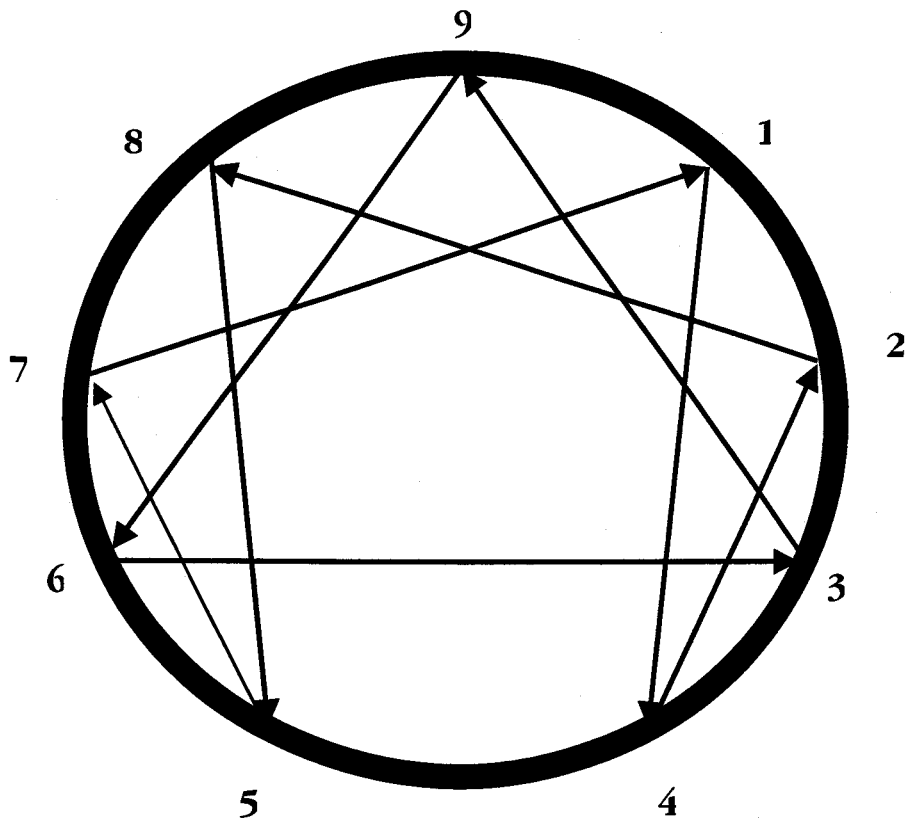
[14] Information about the Enneagram types are compiled from information presented in the following resources:

Baron, R. and Wagele, E. (1994). The Enneagram made easy: Discover the 9 types of people. New York, NY: HarperCollins Publishers, Inc.

Daniels, D. and Price, V. (2000). The essential Enneagram: The definitive personality test and self-discovery guide. New York, NY: HarperCollins Publishers, Inc.

Fauvre, K. C. and Fauvre, D. W. (1998). www.enneagram.net (Web site).

Sheppard, L. (2001). The everyday enneagram: A personality map for enhancing your work, love and life...everyday. Mill Valley, CA: Nine Points Press.



...The Enneagram teaches that early in life we learned to feel safe and to cope with our family situations and personal circumstances by developing a strategy based on our natural talents and abilities. By working with the Enneagram we develop a deeper understanding of others and learn alternatives to our own patterns of behavior. We break free from worn-out strategies and begin to see life from a broader point of view. People of the same type have the same basic motivations and view the world in some fundamentally similar ways. Variations within each type stem from such factors as maturity, parents' types, birth order, cultural values, and inherent traits such as being naturally introverted or extroverted...Deciding one's type accurately is important and must be done by each person according to his or her own internal perception.

As you look at the drawing of the Enneagram on this page, notice the arrows pointing to and from the numbers on the edge of the circle. The arrows on the Enneagram indicate the "stress" and "security" types associated with each personality (Daniels and Price, 2000). The arrow pointing away from the number indicates the stress type. The arrow pointing to the number

indicates the security type. Here's an example using a Type One person. If you are a Type One, you will be likely to take on the negative qualities of a Type Four person when you are out of balance or stressed (Type Four is your stress type), but you take on all the positive qualities of a Type Seven when you are balanced and healthy (Type Seven is your security type) (Baron and Wagele, 1994).

As you look at the Enneagram diagram, the two types on either side of yours are called your "wings." They will influence you and you are likely to have a few characteristics of both. If you had one type as a child, and another as an adult, then chances are very good that the types are next to each other (or are connected by arrows) (Baron and Wagele, 1994). For example, a Type One with a strong Type Two "wing" may be more warm and helpful (or critical and controlling), taking on part of Type Two.

1 Type One

- **Descriptions of this type:** Perfectionist, Reformer, Judge, Crusader, Critic, Prophet
- **Brief description:** Type Ones try to make everything good, right, and better than it was. They are efficient, organized, and honest. They are also extremely ethical. When they are healthy, they are morally heroic, willing to make sacrifices for the good of everyone, and very balanced in their judgments of others. They will not compromise their principles, whether that is in morals, esthetics, manners, etc. If they become unhealthy, they may moralize, get picky about rules and then follow them regardless of how they affect others. They develop either/or thinking and pay little attention to anyone else.
- **Tips for working with this type:** Be careful with criticism, because Type Ones have an overly active internal critic, causing them to "beat themselves up" over something long after you have forgotten it. Point out what they do really well. Admit mistakes, because Type One people have empathy for those who do. Ask them for advice about how to do things well; they often are able to determine the best way to do things, solve problems, etc., which makes them excellent teachers. Take your share of the responsibility, so they don't end up with all of the work. Listen to their worries, but you may want to gently encourage them to lighten up and laugh at themselves, as well.
- **Examples of this type:** Hilary Clinton, Martin Luther, Pope John Paul II, Martha Stewart.

2 Type Two

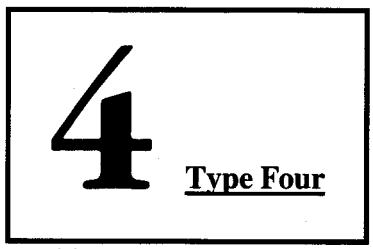
- **Descriptions of this type:** Giver, Caretaker, Helper, Nurturer, Advisor
- **Brief description:** Type Two people are primarily concerned with others, giving and receiving love, the needs of other people, etc. They are often adaptable and generous. They may ignore their own needs to help others. When they are healthy, they are altruistic and have a very strong sense of what other people need (and the best ways to meet those needs). They have a very strong sense of everyone in the world as brothers and sisters. If they are less healthy, they may still do things in the name of love, but their actions might be more possessive, co-dependent, or needy. They may also become demanding or start living vicariously through others.
- **Tips for working with this type:** Show your appreciation for everything these people do and their genuine contributions to others. Don't ever take them for granted. Try to develop a personal bond or relationship, truly connecting with them (doing fun things with them is a great idea). Sometimes people of this type have a hard time accepting help or appreciation, since their entire identity and worldview is tied into helping others. Give to them quietly and without a lot of attention on your actions. (Example: Getting coffee for them when you get some for yourself.) Also be gentle with criticism. Take an interest in the problems of a Type Two person, even when they are trying to focus exclusively on yours.
- **Examples of this type:** Barbara Bush, Mr. Rogers, Nancy Reagan, Alan Alda

3 Type Three

- **Descriptions of this type:** Performer, Motivator, Achiever, Producer, Status Seeker
- **Brief description:** Type Threes have goals and will do whatever they need to do to achieve those goals and be productive. They love success and fear failure. When they are healthy, they work hard, are ambitious, succeed often, learn quickly, and are extremely productive. They will do whatever is necessary, and their work is often exemplary. Type Three people are often found in management positions or on the fast track to these positions. They may energize others around them, and help team members to set and meet goals with a flourish. If they are unhealthy, they may appear to be successful, but are actually cutting corners, not really learning from their mistakes, or trying to apply one idea to many

situations (whether it works or not). They may start to see themselves as busy productive machines without a lot of time to worry about how others feel.

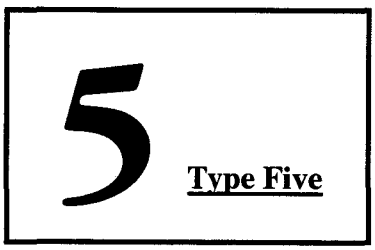
- **Tips for working with this type:** Always recognize their legitimate success and accomplishments. Don't get in their way! They may run you over trying to accomplish their next goal, and they often enjoy working alone, anyway. If you need to see this person, you may need to set an appointment (putting yourself on this person's "to do" list). Don't waste time with this type of person, especially in meetings or on projects. Get to the point as soon as possible. Criticism should be honest but not overly critical or judgmental. Type Threes dislike a lot of negative feelings or conflict in their environment. Be sure they share credit with all members of the team.
- **Examples of this type:** Elizabeth Dole, Oprah Winfrey, Tiger Woods, Johnnie Cochran



- **Descriptions of this type:** Individualist, Artist, Mystic, Melodramatic, Elite
- **Brief description:** Type Four people strive for a connection to authentic meaning in life, what is missing in life, and what is special. They have deep and sensitive emotions and trust their experiences and emotions in making decisions. Type Fours are especially talented at thinking in symbols and metaphors. Whether or not they are artists themselves, they often have high esthetics and like to make a personal statement. They dislike being just like everyone else, and have a refined sense of taste (which is not based on anyone else's). When Type Four people are healthy, they are true artists. They are sensitive about everything around them, and are able to feel, think, and know people and things intensely. They may even resemble mystics at times. When they are less healthy, they may become melancholy and self-suffering about their uniqueness. They may feel that they are entitled to special favors because they are different, perhaps even claiming that their difference is an impairment of sorts. They may be demeaning to others or elitist.
- **Tips for working with this type:** Type Fours must find a way to express their individuality, so trying to make one conform to norms will not be successful. Appreciate the Type Four people for their eccentricity, creativity, and unique perspectives, giving them plenty of compliments about what they do well. Be willing to let them react emotionally or intensely to things, without getting caught up in it yourself. Don't try to cheer them up when they are blue, but occasionally you may be able to help them lighten up a little bit – never say they are too sensitive or that they are overreacting! Try to understand their point of view, and be

supportive, encouraging them to value themselves. Find ways to let this type make special contributions that others are not able to make. They may be able to inspire a group or help a group find new directions.

- **Examples of this type:** Shakespeare, Ann Rice, Thomas Merton, Dennis Rodman



- **Descriptions of this type:** Observer, Investigator, Thinker, Sage, Intellectual
- **Brief description:** Thinking is extremely important for a Type Five. Their entire world may revolve around this quest for knowledge and their need to know and understand things. They are intellectual, skilled in perception and observation and can be geniuses, often becoming researchers or teachers. They strongly avoid looking foolish and prefer to be self-sufficient. Healthy Fives may be writers because they have great observation skills and usually are endowed with idealism, as well. When they become less healthy, they may isolate themselves, withdrawing instead of dealing with things around them. They may be in denial about their own sensitivity, and detach themselves as a result, living in worlds of their own. Independent thinking may become arrogance or extreme eccentricity.
- **Tips for working with this type:** People who are Type Five will appreciate having the space, privacy, and time to think, research things, work and make decisions. Overwhelmed by high energy and surprises, they appreciate knowing what to expect, and welcome as much information as possible before proceeding on any task. High energy people may seem insincere to them. If they seem too quiet, cold, or distant, they could just be feeling uncomfortable. It could also seem this way because they needed to repeat or explain themselves (after using a great deal of energy deciding how to say something). Long meetings and discussions are not helpful, unless there is a clear agenda and ending. Type Fives will relish puzzles or paradoxes, and will enjoy working out solutions.
- **Examples of this type:** Bill Gates, Buddha, T.S. Eliot, Albert Einstein, Jacqueline Onassis

- **Descriptions of this type:** Devil's Advocate, Loyal, Skeptic, Guardian, Rebel
- **Brief description:** Sixes live in a world where they are either running away from danger or running right into it. They may be in search of faith and security in the world or they may be full of doubt and fear, looking for dangers and hidden agendas. Healthy Sixes are charming and diplomatic, concerned for the good of their office, family or community. They may be witty and imaginative, loyal and hard working. They may relish tradition, duty and cooperation in the company of friends and family. They have patience and may be willing to do the mundane tasks that others cannot tolerate. When they are less healthy, Type Six people may become too devoted to people, traditions, beliefs, etc., becoming fanatics or persecutors. They may be paranoid and worry a great deal. They may attempt to control others or have unbridled skepticism about others' ideas and decisions.

6 Type Six

- **Tips for working with this type:** Be very honest, direct and clear when something goes wrong, or when explaining potential downsides or risks. People who are Type Six will then consider you trustworthy. When they are full of doubt or doom, ask them to analyze the situation and help them plan for the worst (giving them a reality check when necessary). Always follow through on promises and treat them the same as others, so you maintain their trust and do not give them reason to doubt you. Because they like to question and second-guess themselves and others, they may raise concerns or questions repeatedly. Don't overreact or judge them harshly because of their anxiety, and reassure them that their anxiety is not negatively affecting their relationships with others (if that is the truth). If a Type Six has to try a new experience, introduce them to the idea gently.
- **Examples of this type:** Woody Allen, Bob Newhart, George Bush, Candace Bergen

7 Type Seven

- **Descriptions of this type:** Entertainer, Optimist, Adventurer, Joker, Eternal Child
- **Brief description:** Sevens have maintained many wonderful characteristics from childhood: love of life, energy, creativity, curiosity, a love of stories, and joy in all they do. They are motivated by a need for happiness and enjoyment, and a strong desire to avoid suffering and pain. When they are healthy, they are Renaissance people, with a

range of abilities, interests, skills, and resources. They love to imagine, plan, create options for themselves and others. They love to play and handle variety with skill. If they are unhealthy, Type Sevens may be immature and prone to addictions of food, alcohol, sex, novelty, and excitement. They may not follow through on things and can become picky, bored and easily distracted. They may change relationships, jobs and responsibilities so often that the changing itself becomes boring to them.

- **Tips for working with this type:** Enjoy the enthusiasm and excitement of working with a Type Seven. They are more engaged at work if they are given freedom, the company of others, stimulating conversation and laughter. Sevens appreciate responsible people who are able to work independently, and dislike clingy or needy people. Help them narrow their focus or be more balanced when necessary. Appreciate their grand visions and listen to their stories. Avoid telling them what to do (ordering them). At the same time, be brief and to the point – Type Sevens like to know the bottom line. When anticipating problems or sharing concerns, frame them in a positive way: "A better best-case scenario might be..." or "Let's think of how this could work out better..." instead of focusing on the downside or difficulties. Share your enthusiasm for end results and outcomes, to help Type Sevens focus on following through. Type Sevens will help you explore options, possibilities, and innovative solutions.
- **Examples of this type:** Robin Williams, Barbra Streisand, John F. Kennedy, Magic Johnson

8 Type Eight

- **Descriptions of this type:** Leader, Solution Master, Maverick, Protector, Boss
- **Brief description:** People who are Type Eight are born to lead. They love power, justice, truth, strength and control. Being self-reliant is important to them, and they avoid feeling weak or dependent. They want to know who is able to influence others and how to be the same way. When they are healthy, they are filled with strength and live life to the fullest. They are fiercely loyal to friends, families and co-workers. They see life as a type of battlefield and themselves as soldiers, full of virtue, protecting the weak and fighting until the bitter end (no matter what happens). They are honest, direct and very self-reliant. They may have a "softer side" and a gentle heart underneath all the battle gear. If they become unhealthy, they may be vengeful, arrogant, and very "either/or" in their thinking. They may be merciless to others and test people's limits. They may be ruthless with anyone appearing weak, vulnerable or mediocre.

- **Tips for working with this type:** Be direct and don't hold back your opinion or worry about subtleties. Ask clear questions and give them any critical information they need to get things done. Type Eight people will respect your ability to withstand questioning and to hold firm under pressure. They don't like people to be emotional, wishy-washy or long-winded (don't let Eights' direct manner intimidate you or feel like an attack). Excessive details are unnecessary to them. Type Eights really don't mind working with others who have radically different views of the world, but they want people to be sure of themselves and their beliefs. They not only enjoy other people standing up for themselves, but they like others to stand up for them, as well (so don't gossip about them or betray their trust). If a Type Eight is putting too much pressure on you or running you into the ground, you must tell them so firmly and clearly. They appreciate feedback. Flattery, avoidance, and niceties won't help you. As hard as it may seem sometimes, share your feelings with Eights and acknowledge their tender or vulnerable side when you can.
- **Examples of this type:** John Wayne, Bob Dole, Debra Winger, F. Lee Bailey

9 Type Nine

- **Descriptions of this type:** Peacemaker, Mediator, Naturalist, Accommodator
- **Brief description:** Type Nine people search for unconditional love and union with others. They like to spread themselves out, identifying and merging with the lives of others in an agreeable, easy going and peaceful way. Nines have many variations in their personality, from mild-mannered to forceful. They dislike conflict or complications. When they are angry, they will turn it inward and try to suppress it. When healthy, they are serene, peaceful, gently assertive, great at leading groups, and the best kind of friends to have. They are usually popular and fun. In a large group, they can get everyone to work together and mediate between any differences in opinion, personality or style. If they become unhealthy, their inner self "goes to sleep" with overdoses of food, sex, drugs, television, etc. They may realize they have merged completely with someone else and no longer have a life of their own. They may forget to assert themselves while trying to avoid conflict at all costs.
- **Tips for working with this type:** Give Type Nines plenty of time to make decisions and consult with others, being clear about any kind of time frame for completing something. Work out deadlines, compromises, and complications together. If you want Nines to do anything, how you ask is very important. Pushing a Type Nine in any way may make the person more stubborn or passive/aggressive. If you notice a Type Nine being

passive/aggressive, then say so and tell the person how it makes you feel; that will help both of you. When a Type Nine sets an agenda or begins to mediate a choice or conflict, don't stand in the way and don't make any "executive decisions" on the person's behalf. A harmonious, cooperative environment is extremely important to a Type Nine, as is the opportunity to connect with others. They like to listen and help others, but won't go overboard or let themselves be taken advantage of. They may meander a bit while speaking, but listen and let them finish, asking questions if they are not clear. Most Nines enjoy physical affection, so patting a Nine on the back or shaking their hand is fine and will help them be more open with you. Flattery and compliments are welcome for Nines, and they enjoy knowing what they are doing right, laughing and enjoying life with others, and discussing things without confrontation.

- **Examples of this type:** Ronald Reagan, Gloria Steinem, Yogi Berra, Dalai Lama

Applying Your Results

Use the space below to write what you have learned the following about your personal preferences for doing things, learning, and interacting with others. How do you think this will help you work with supervisors, mentors, consumers, faculty or colleagues?

INTO THE DEAF COMMUNITY: "Perspectives" from Deaf Consumers

As part of Unit One's "Professional Growth" section on pages 28-30, you may have read an article by Schein and Simon (1996) with a chart listing various qualities of interpreters. Deaf people, hearing college instructors, and interpreters ranked each of the characteristics and their importance, and ultimately the three groups ranked interpreters differently. For example, while clarity of signs and fingerspelling were rated very highly by all (ranked second or first for each group), RID certification was ranked #1 for Deaf people, #15 for teachers, and #13 for interpreters. Obviously, getting Deaf perspectives may differ from Hearing perspectives.

Humphrey and Alcorn (1994) noted that "Deaf individuals have learned to be leery of members of the *majority* [sic] group; they often dread such interactions for fear they will be misunderstood, thought to be stupid or mentally incompetent, or for numerous other reasons (p. 19)."[15] Interpreters may pick up on suspicion, hesitation or even hostility of Deaf (and deaf) people towards interpreters. Or they may do the opposite extreme, and take any opinion of Deaf people as "The Truth," raising Deaf culture onto a pedestal and occasionally even allowing Deaf advice to outweigh their own opinions and values.

As you may know from the introduction, this handbook was created for a mentoring program at the University of Minnesota. The coordinators arranged for one hearing interpreter and one Deaf mentor to work with each interpreter protégé. Initially, some Deaf people were hesitant about being mentors, wondering how it would work, what they could contribute, and whether the protégé would want them to be mentors. Interpreters were more enthusiastic, but thought Deaf mentors would probably need an extensive background in linguistics, interpreter training, or strategies for teaching ASL. Hearing and Deaf people can have differing opinions about what makes a good mentor, but the truth is it depends on what the protégé needs.

Resources
Getting a Deaf Perspective

Throughout this handbook, you will learn about different facets of the D/deaf communities, as well as ways to be an ally for these groups.

For more information about Deaf/interpreter perspectives in various situations, see:

Encounters with Reality: 1001 Interpreter Scenarios
by Brenda Cartwright
Published in 1999 by RID press in Alexandria, Maryland

[15] Humphrey, J. H. and Alcorn, B. J. (1994). So you want to be an interpreter? An introduction to sign language interpreting. Amarillo, TX: H & H Publishers.

Deaf people, bring a unique perspective as a member of a culture that hearing interpreters can never fully join (unless, perhaps, they are children of Deaf adults – Codas). Each Deaf person has an individual set of preferences for how interpreters should act, what they should wear, how they should sign, etc. The more an interpreter understands varied Deaf perspectives, the more she will understand the wide variety of consumers within the Deaf community. She will also learn to handle feedback with greater perspective and grace.

To learn more about the perspectives of consumers, please try the activity below.

Exercise 2.9: "Perspectives" Video of Postsecondary Consumers

Please open the DVD accompanying Charting the Way. The DVD includes a short film called "Perspectives," made for the 1999 Postsecondary Interpreter Network (PIN) conference.[16] This video contains footage of postsecondary consumers from colleges, universities, and community education classes, as well as some future postsecondary consumers currently in K-12. After watching "Perspectives," consider the following questions.

Questions

1. Various consumers discussed their preferences for interpreters, from helping them with tests, to giving cues about cute girls in class. Consider your personal boundaries with students and staff. How comfortable are you in meeting consumer preferences? How do you know when someone has "crossed the line" and is asking for something you are not willing to do? How do you then handle that diplomatically?

2. Several consumers described situations that were embarrassing or unusual for the interpreter or the student. When you are "compromised" personally or professionally, how do you typically handle that? Do you have any past situations that are good examples of this?

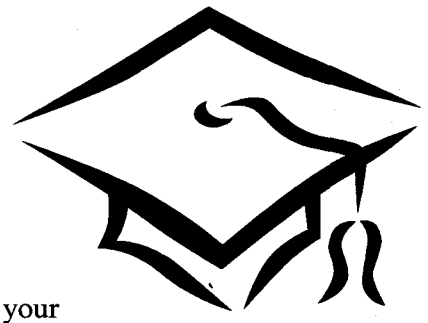
3. What methods do you currently use to assess consumer feedback? These may be formal (such as interpreter evaluation forms) or informal (watching consumers' body language). How do you consciously and unconsciously adjust to match consumer preferences? How do you typically respond to consumer feedback?

4. In the video, Lee talked about differences between the disabled and deaf communities. How does this distinction play out where you work? How do you feel about working with deaf or hard-of-hearing consumers who think of their hearing loss as a disability? How do you feel about working with consumers who have disabilities, like dyslexia, vision impairments, mental illness, and mobility-related disabilities? What factors affect your feelings about this?

This week, when a Deaf person expresses an opinion or gives you interpreting feedback, notice how you respond to it. Did you feel resentment, appreciation, respect, awe, humility, confusion, sadness, anger, or no emotion at all? What did you learn about yourself? Discuss this with a deaf mentor or colleague, if possible. Write what you learned in the space below.

[16] VanNostrand, C. and Harbour, W. (1999). Perspectives: Postsecondary deaf and hard-of-hearing consumers. (Video). Minneapolis, MN: University of Minnesota. Used with permission.

TOPICS IN HIGHER EDUCATION:
Higher Education in the United States



Higher education in the United States is incredibly diverse, just like its citizens. For interpreters who are interested in interpreting at colleges or universities, it may be helpful to understand the basic kinds of institutions and their personalities. The list below has a few examples. Even if the terms are familiar to you, they will serve as a reminder that interpreting experiences will be different at every college. Do your homework before applying to work in any college or university, and make sure it's the right fit for you.

- **Colleges** – Colleges are schools where students share a common goal: a liberal arts education, pursuit of a technical career, a degree in business, etc. Colleges may operate independently (such as liberal arts colleges) or they may operate under a larger system (such as a university).

- **Community colleges** – Usually small, but often part of a larger state system, these colleges generally offer two and four-year degree programs, as well as certificates or diplomas in specialized areas, and transition programs for students who wish to attend a university but are not ready academically. Degrees usually prepare students to enter directly into a career field upon graduation.

- **Doctorates** – Also called "terminal degrees" because this is the most advanced degree for any field. Doctorates usually incorporate a "D" in the initials of the degree. Examples are a Ph.D. (Doctor of Philosophy), M.D. (Doctor of Medicine), J.D. (Doctor of Jurisprudence/Law), and Ed.D. (Doctor of Education).

- **Graduate schools** – Describes places where students pursue either a master's degree or a doctorate (Ph.D., M.D., J.D., etc.).

- **Higher education** – Term used solely to describe colleges and universities, rather than all of the institutions in postsecondary education.

- **Historically Black colleges** – These colleges usually were formed after the Civil War, and were only for Black people (who were not permitted to attend "White" colleges and universities). Most historically Black colleges are found in the Southern states, and although they are open to students from any ethnic background, they are most popular with students of color.

- **Junior colleges** – The term "junior college" is an older term for a community college.

- **Land grant colleges and universities** – After passage of the Morrill Act in 1862, the federal government gave land to states, which in turn gave the land to colleges and universities to support higher education. Although very diverse, most of these institutions are still held accountable to their state and its citizens in some way, either through continuing to receive state funds, through extension offices which offer knowledge and resources to rural communities throughout the state, or through other means that support the reputation and needs of the state itself.

- **Liberal arts colleges** – Usually small, these colleges offer four-year bachelor's degrees based in the liberal arts (i.e. students are required to take classes in a variety of subjects to get a broad education).

- **Master's degrees** – One of the many options for students after getting a bachelor's degree. Master's degrees usually have an "M" in the initials of the degree. Examples include M.A. (Master of Arts), M.S. (Master of Science), or M.Ed. (Master of Education).

- **Postsecondary education** – Describes the entire postsecondary (i.e. after high school) system, including colleges and universities, as well as job training programs, vocational training programs, and community education classes. "Postsecondary" does not mean "college," so the two words should not be used interchangeably.

- **Private** – Describes a college or university operating on tuition dollars, without public funding from the state or federal government. This enables them to be independent of the current political, cultural and/or educational climate. Most private schools operate within a religious organization.

- **Professional schools** – These are colleges offering very specific two or four-year degree programs, with all degrees offered in only one area of study (e.g. business, cosmetology, fashion and design, aviation). Some graduate schools are called professional schools, since they train students for specific professions of law, medicine, etc.

- **Public** – Describes a college or university operating on tuition dollars, in combination with funding from state and federal governments. Cannot be affiliated with a religious organization.

- **Research universities** – Universities engaging in a combination of academics and research. Research universities are often very large, sometimes with multiple campuses across a state. Graduate programs are offered.

- **State colleges and universities** – These are colleges or universities that are supported through state funding, which is generally raised through taxes and approved by the state government. They are usually quite a bit smaller than research universities.

- **Technical colleges** – Usually small, but often part of a larger state system, these colleges usually offer two-year degree programs, as well as certificates or diplomas in some technical areas. Degrees usually prepare students to enter directly into a vocation requiring technical or mechanical, as well as other very specialized skills.

- **Tribal colleges** – These colleges are scattered across the country, but are largely located West of the Mississippi. Although they may receive some federal or state money, these colleges are administered and supported by Native American tribes.
- **Undergraduate** – Describes students pursuing bachelor's degrees and associate degrees.
- **University** – Universities are composed of several colleges (e.g. a college of liberal arts, a college of law, a seminary, a school of medicine, etc.).

Looking at the list above, write down a few of the words that describe a place where you would like to work (now or in the future):

ETHICS AND LEGAL ISSUES: The Myth of Interpreter Neutrality

The title of this section is from the book Sign Language Interpreting: Deconstructing the Myth of Neutrality by Melanie Metzger.[17] Please read "Neutrality in Translation and Interpretation" (chapter one) and "Interactive Frames and Schema in Interpreted Medical Encounters" (chapter three). Both chapters can be found in the appendix of readings accompanying this handbook.

Exercise 2.10: Considering Interpreter Neutrality

This week, try to find at least one example of how you cope with the "Interpreter's Paradox" of trying to facilitate communication in a neutral way, while realizing you are still an integral part of communication between a hearing and deaf person.

One example of the Interpreter's Paradox and how it affected me and my work:

In chapter three, Metzger discusses common frames and schema used in medical situations. Try to think of at least two frames you use in higher education settings. Consult with other interpreters for additional ideas.

Two frames I use in higher education settings:

1. _____

2. _____

Other suggestions from co-interpreters:

SELF-CARE: Building Confidence and Self-Esteem

A psychologist named Eugene Sagan created the term "Pathological Critic" to describe the negative inner voice in everyone that attacks and judges.[18] (Others might call it an overactive conscience.) The critic might blame you for things, compare you to others, set impossible standards, or even call you names. In people with low self-esteem, the pathological critic can be especially vicious and very vocal.

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[17] Metzger, M. (1999). Sign language interpreting: Deconstructing the myth of neutrality. Washington, DC: Gallaudet University Press. Used with permission.

[18] McKay, M. and Fanning, P. (1992). Self Esteem: A proven program of cognitive techniques for assessing, improving, and maintaining your self-esteem (2nd ed.). Oakland, CA: New Harbinger Publications, Inc. Used with permission.

In previous units, you learned about internal language monitors. If your language monitor is also a pathological critic, it will be very difficult to accept feedback, improve your skills, or become the interpreter you want to be. It may even feel like your language monitor and pathological critic are ganging up on you! Then again, your language monitor may actually counteract the messages from your pathological critic, creating a relatively balanced sense of confidence and self.

If you struggle with confidence and self-worth while interpreting or in your personal life, consider seeking a counseling professional for assistance with building self-esteem. If you are a fairly secure and confident person, but it is a struggle to maintain this well-being (or you want help in keeping the status quo), please try Exercise 2.11 below.

Exercise 2.11: Disarming the Pathological Critic

Please read "Compassion" (chapter six) and "Handling Mistakes" (chapter eight) from Self Esteem by McKay and Fanning. The readings are in the appendix accompanying Charting the Way. They will provide insight into disarming your Internal Critic and strategies for handling the inevitable day-to-day bumps and bruises of your self-esteem.

This week I practiced treating myself with compassion and re-framing my mistakes:

YES ***NO***

What I learned about myself:

I will consider seeking professional assistance in working on self-esteem issues and/or in dealing with my pathological critic:

YES ***NO***

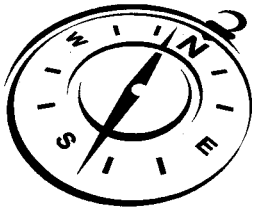
JOURNAL:
Creating a Picture of Self

This unit's activities were highly introspective. Use this journal space as a place to take a break, write some notes, and/or summarize all the things you have learned. You might try writing, drawing a picture of how you see yourself now, or visualizing the interpreter you are becoming. If none of these ideas seem to fit, use this space to write about something else related to your work in this unit.

Charting the Way - Unit Three

Use the chart below (independently or with a mentor) to set this unit's goals, prioritizing activities if that is helpful.

Activities with a star will help you progress through the handbook – they should only be omitted after careful consideration.



	My goals for this unit	Goal was met?	Category	Activity
INTERPRETING	★		**Skill assessment**	**Transliterating**
			Skill development	**Transliterating vs. interpreting**
			Mentoring	**Protégé in the "Driver's Seat"**
			The "Real World"	**A family feud**
			Technology	**Doing research**
PROFESSIONALISM			**Professional growth**	**Preparing for certification tests**
			Deaf community	**Working with higher ed. consumers**
			Higher education	**Legislation in K-12 vs. higher ed.**
			Ethics/legal issues	**Matching consumer preferences**
PERSONAL			**Self-care**	**Relaxation techniques**
			Journal	**Visualize being certified**

SKILLS ASSESSMENT: Transliterating

At the end of this section, there are two RID articles about transliterating: "What is Transliteration?" and "CI and CT (Generalist) Rating Scales." These are available from the Registry of Interpreters for the Deaf (RID)[19]; the first article was also featured in the RID Views[20]. Please read these two handouts for more information about transliteration, especially if you are preparing for the RID Certificate of Transliteration (CT) examination.

Whether you are hoping to improve your transliterating skills or prepare for the CT exam, the chart below will help you perform a self-assessment and develop any areas that may need improvement. You may need to tape-record texts in order to complete some of the recommended activities in this section. Please note that the Charting the Way DVD has video clips for practicing sign-to-voice skills. But before you begin, try doing the following exercises.

Exercise 3.1: Self-Assessment of Transliterating Skills

Consider your overall skills with transliterating. Base your answers to the following questions on your skills at this moment (not your skills when you started at an ITP, when you first started your internship, when you graduated, etc). Be honest but fair with yourself. If it is helpful, use the RID information about transliterating, which is included at the end of Unit One's Skills Assessment section.

When I think about my transliteration skills at this moment:

- ❑ ***I feel very confident in my abilities***
- ❑ ***I feel somewhat confident in my skills***
- ❑ ***I feel very neutral about my skills***
- ❑ ***I do not feel very confident in my skills***
- ❑ ***I do not feel confident at all about my skills***

[19] Registry of Interpreters for the Deaf. (1997). Description of the generalist, oral, and legal rating scales. Available at http://www.rid.org/scales.html. Used with permission.
[20] Registry of Interpreters for the Deaf. (1996, May). Defining interpretation and transliteration. Views, 19. Used with permission.

Write more about your response...
Overall, I chose my answer because:

These are areas of transliterating that I feel particularly confident about:

These are areas I want to improve:

Think about why you want to improve your transliterating skills. Is it for the CT exam? For your own personal satisfaction? Has a mentor, supervisor, or instructor given you specific areas to work on? Do you anticipate using these skills with a specific deaf person? This information will help you tailor your assessment and skill development to match your current needs.

Why I want to improve my transliterating skills:

Consider goals for transliterating and goals for working with this handbook. Consider your hopes and goals for Charting the Way and what you want to accomplish, both personally and professionally. Now turn your focus onto your transliterating skills: the areas you want to improve and the reasons you want to improve them. How do your general goals compare with your goals for transliterating? For example, if you initially hoped to pass the Certificate of Interpreting (CI) examination for RID, you may want to focus on interpreting rather than transliterating. If you just started working with several consumers who use transliterating, then you may feel more urgency about working on that right now. Prioritize your work according to what you really need at this time.

Use this space to write about your goals for improving transliterating skills and how those goals fit with broader personal and professional goals.

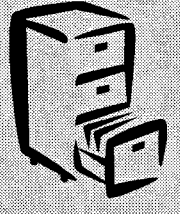
Overall, on a scale of 1 to 10, with "1" being "not a priority for me at all" and "10" being "highest priority for me right now," rate how important it is for you to work on transliterating skills at this time.

1	2	3	4	5	6	7	8	9	10
Not a Priority									*Highest Priority*

After finishing these exercises, you probably have a better sense of how important this unit's skill assessment really is for you. If you rated transliteration as a very high priority, you may want to return to this self-assessment at various points throughout the next several units. Other options include looking at the "Professional Growth" section for this unit (for information about the CT exam), or talking with your mentors about your goals. If you are using this handbook independently, now might be a good time to find an interpreter who has passed the RID CT exam – then you could discuss your ideas for improving your transliterating skills and learn about other resources in your region.

In Unit Four's "Skills Assessment" section, you will do goal-setting activities for ASL interpreting, so if working on ASL is a high priority for you, focus on other activities for Unit Three and concentrate on the ASL activities in Unit Four. Make Charting the Way work for you.

Resources
Transliterating



For more information about transliterating, as well as activities to develop transliterating skills, check out this book published by RID.

Transliterating: Show Me the English *by Jean E. Kelly (2001, Registry of Interpreters for the Deaf, Inc.)*

More information about this book is available at the RID web site: http://www.rid.org.

What is Transliteration?

Many candidates for the RID Certificate of Transliteration (CT) examination have requested guidance in an effort to understand the goal of the English-to-sign portion of the exam. Raters have reviewed the minimum standard in addition to performances of passing and failing candidates, and have agreed upon the following description of rating criteria for the current performance evaluation for the Certificate of Transliteration.

The three broad categories of variables that raters evaluate have been described: Grammar and Vocabulary, Processing, and Mouth Movement Patterns.

Grammar and Vocabulary

- Use of space for role-taking (characterization).
- Use of space for subject-object agreement and verb inflections.
- Conceptually accurate sign choices (based on meaning rather than form).
- Some amount of "initialization" but only to the extent that initialization is used by deaf adults (not to the extent of Manual English Codes).
- A successful candidate will produce English which is generally grammatically correct, clearly enunciated, with few annoying habits (such as "um," "er," "you know").

Processing

- Lexical to Phrasal level of processing, e.g. ranges from "word meaning for word meaning" to "more than words, less than sentences."
- Some restructuring or paraphrasing for clearer conveyance of meaning.
- Some additions of ASL signs which enhance the clarity of the visual message (modals such as CAN, classifier constructions, indexing, and listing structures).
- Detailed English morphology (e.g. manual English coding of "ing," "ed," and the copula) which is conveyed on the mouth but not with manual signs.

Mouth Movement Patterns

- Cohesive English sentences are visibly presented on the lips, either as exact words from the original text or as English paraphrasing of the original text.

Finally, overriding all of the above details is the requirement that the target message resulting from the transliteration process remains true and accurate with regard to the source text. There should be no substitutions (missing a concept from the original and replacing it with a different concept) and no significant omissions (all of the main points and nearly all of the supporting details of the source text should be reflected in the target text). The spoken English message will be true to the original signed message with relatively few omissions, substitutions, or other errors.

In order to gain further guidance, the RID raters recommend that candidates for testing read Elizabeth Winston's article (1989) "Transliteration: What's the Message?" The description of transliteration in this article is determined to be an accurate description of the performance of a successful candidate for the Certificate of Transliteration performance examination.

Reference:

Winston, E. (1989). Transliteration: What's the message? In C. Lucas (Ed.), The Sociolinguistics of the Deaf Community. San Diego, CA: Academic Press.

CI and CT (Generalist) Rating Scales

RID has recently implemented a new rating system for the Certificates of Interpretation and Transliteration performance tests. This system is based on a set of 13 items, which we refer to as behaviorally anchored scales. These items represent key behaviors an interpreter must demonstrate in order to be awarded certification. The 13 behaviors are scored on a 1-3 Likert-type scale, with one being low and five being high. They are weighted according to criticality and importance to the task in order to correspond to the St. Paul standard voted on by the certified membership in 1987. There are seven scales/behaviors for the Voice-to-Sign (V-S) section, and six for the Sign-to-Voice (S-V) section. These 13 scales (items) are duplicated for the One-to-One section of the test as the candidate does both V-S and S-V. Therefore a candidate for certification is rated on 26 scales. There are three categories of raters: Deaf consumers, hearing consumers, and certified interpreters. A candidate's tape of their performance is sent to a rater in each of the three categories.

A general description of the seven scales for the Voice-to-Sign segment are:

1) **Sign Parameters** – correct and consistent production of sign parameters (handshape, palm orientation, location and movement)
2) **Flow** – comfort level of sign flow; Example – smooth, comfortable for viewing, not choppy with few false starts and unnecessary pauses, not over smooth without appropriate pauses
3) **Message Equivalence** – message completion with regard to factual information, register and cultural/linguistic adjustments with few minor miscues (omissions/substitutions, additions, and intrusions)
4) **Target Language** – uses appropriate target language (e.g. signed English for the transliteration test and ASL for the interpretation test)
5) **Affect** – consistency of facial grammar and affect to source language
6) **Vocabulary Choice** – conceptually correct sign choices based on meaning rather than form
7) **Sentence Boundaries** – clear and consistent identification of sentence types and topic boundaries which match source language

A general description of the six scales for the Sign-to-Voice segment of the test are:

8) **Enunciation** – clarity and consistency throughout task
9) **Flow** – comfort level for listening; example: few false starts, pauses, and non-linguistic behaviors (distracting mannerisms – uh, um, etc.), not over smooth without appropriate pauses
10) **Message Equivalence** – message completion with regard to factual information, register and cultural/linguistic adjustments with few minor miscues (omissions/substitutions, additions, and intrusions)
11) **Inflection** – consistency of inflection to source language
12) **Vocabulary Choice** – conceptually correct sign choices based on meaning rather than form
13) **Sentence Boundaries** – clear and consistent identification of sentence types and topic boundaries which match source language

Scales 1-13 are repeated for the One-to-One section of the exam. This information co-exists with the raters description of "What is Interpretation?" and "What is Transliteration?" Although all RID tests continue to be non-diagnostic in nature, these documents will prove beneficial for those preparing for the performance exams.

Exercise 3.2: Activities to Improve Specific Transliterating Skills

Below is a chart of skills that will be assessed in the RID CT exam as described in the Skill Assessment section of this unit (pp. 94-95). Next to each skill are activities designed to improve competency in that specific skill. (Please note that this chart has not been created or endorsed by RID.) **Only focus on one or two skills at a time**. It will not be effective to assess all of your skills simultaneously or to do several activities in one week.

Before you begin, be aware that each of these activities will require different materials. If you make a videotape or audiotape of yourself interpreting, be sure to save it so you can review it repeatedly while working through Charting the Way. You may also want to ask a mentor or trusted colleague to review it with you. For practicing sign-to-voice skills, you may use your own videotape or you may use the DVD included with this handbook. As always, feel free to adapt suggested activities.

These activities are only suggestions for you as you begin to assess and improve your transliterating. Remember that nothing can replace advice or recommendations from a certified transliterator.

Role-Taking and Characterization

Skill Description:

The transliteration shows role-taking and characterization.

Skill-Building Activity:

Go to the library or a bookstore and get an audiotape of a story (a children's story is particularly effective and usually not too long). Practice taking on characters while transliterating. As you are trying to effectively interpret various roles and use space effectively, which other skills improve or become less effective? Try the exercise again while taping yourself, with awareness of these tendencies. Another option is to watch a "tell all" talk show (e.g. "Jerry Springer" or "Ricki Lake") and practice transliterating for the highly emotive personalities that appear.

Use of Space

Skill Description:

The interpreter uses space well, for subject-object agreement and verb inflections.

Skill-Building Activity:

Try the activity listed for "Role Taking," but focus on use of space for subject-object agreement and verb inflection. Remember to focus on transliterating, not interpreting.

Sign Choices

Skill Description:

The interpreter has conceptually correct sign choices (based on meaning, rather than form).

Skill-Building Activity:

Tape a cartoon which has little or no vocabulary (e.g. "Road Runner" cartoons), or rent a black and white silent movie (e.g. a Buster Keaton film). Practice signing what is happening, while mouthing English, putting signs in English word order, and using other features of transliteration. This will force you to practice "transliterating" without an exact English source. Then try practicing transliterating with an audiotape of yourself reading text. How difficult was it to remain conceptually accurate during both activities? Consider voicing the cartoon or silent movie, practicing transliterating your own words, then trying the audiotape again.

Limited Initialization

Skill Description:

Transliteration has limited initialization, and only to the extent that the initialization is used by Deaf adults (not using Manual English Codes).

Skill-Building Activity One:

After making a videotape of yourself transliterating, list every initialized sign you used. During or after interpreting jobs, add to the list. Star the initialized signs you use fairly often. Now ask a deaf person which signs they commonly use and ask a certified interpreter to also review the list. Ask both of your "reviewers" to cross off any signs they believe are local, used only by a few consumers, or not traditionally used in ASL. What did you learn?

Skill-Building Activity Two:

Do the activity one, but watch for manual codes or SEE signs. Ask your reviewers to watch a tape of you transliterating or interpreting, watching for codes. Use your list to choose one or two per week, then make a daily habit of interpreting and transliterating without them.

Voicing

Skill Description:

Sign to English transliteration is generally grammatically correct, clearly enunciated, with few annoying habits.

Skill-Building Activity One:

Become aware of your habits during transliterating. Make a list of things you may do while voicing. Here are a few to monitor (please add to this list):

- *Saying "Um," "Uh," "Er," etc.*
- *Using "You know, "Okay," and other words that are not signed.*
- *Mumbling or "over-enunciating"*
- *Speaking too softly or loudly*
- *Repeatedly self-correcting or stumbling*
- *Throat clearing, lip smacking, or other noises*
- *"Running out of air" while speaking, so words are strained and/or pauses for breath are not natural*
- *Pausing at inappropriate times, like the middle of sentences (or having no pauses at all between sentences and paragraphs)*
- *Producing run-on sentences connected by, or beginning with, "and" or "and then"*

When you have completed your personal list, try to eliminate at least one or two of these while transliterating, interpreting and using everyday speech. Ask others to support your work on this activity.

Skill-Building Activity Two:

Make an audiotape of yourself voice interpreting. Find someone with excellent grammar (this might be a writer or poet, an English teacher, or a professional writer). It may be helpful if this person is not an interpreter. Ask this person to listen to your voicing, making an assessment and offering recommendations.

Processing

Skill Description:

There is lexical to phrasal level of processing, e.g. ranges from "word meaning for word meaning" to "more than words, less than sentences."

Skill-Building Activity:

Work with a partner. Listen to an audiotape or listen to/watch an English speaker on videotape. When you have a "chunk" of information you feel comfortable working with, stop the tape. Briefly discuss why you stopped the tape there. Start the tape again. Could you have benefited from a longer chunk? Why or why not? How much of the original English word order are you able to retain without paraphrasing, summarizing, etc.? After going through the tape, repeat the same exercise with the same tape but have the other person stop the tape after they take in a manageable chunk. You will notice different people chunk information differently. Try variations of this: working with different tapes; working by yourself; or paraphrasing (carefully and clearly) what you heard after each chunk, with the option of making an audiotape of yourself to check the accuracy of your paraphrasing. Try to get a good understanding of how you organize information, and the factors that help you chunk and retain information.[21]

[21] From Boinis, S., Gajewski Mickelson, P., Gordon, P., Krouse, L. S., and Swabey, L. (1996). Self-paced modules for educational interpreter skill development (page P-15). St. Paul, MN: Minnesota Department of Children, Families and Learning, Minnesota Educational Services. Used with permission.

Incorporation of ASL Signs

Skill Description:

Some ASL signs are added to enhance the clarity of the visual message (modals such as CAN, classifier constructions, indexing and listing structures).

Skill-Building Activity:

Watch a video of yourself interpreting. Now make one of yourself transliterating (preferably using the same source text for both). Compare the use of classifiers, indexing, etc. in the two tapes, writing down which ones you used in each video. Consider whether more ASL signs could enhance your transliterating (check with a certified interpreter if you need advice). Try making the transliterating tape again, adding some ASL signs, but being careful to mouth the English equivalent and keep the signs in English word order. How did your transliterating change?

Expression of English Morphology

Skill Description:

Detailed English morphology (e.g. manual English coding of "ing," "ed," and the copula) is conveyed on the mouth but not with manual signs.

Skill-Building Activity:

Ask a co-interpreter to voice your transliterating tape (do not let the interpreter see or hear the original text. As the interpreter voices, write notes, questions or comments to yourself. Is the morphology from English (especially "a," "an," and "the") from the tape obvious to another interpreter? Does it need to be clearer?

Visible English

Skill Description:

Cohesive English sentences are visibly presented on the lips, either as exact words from the original text or as English paraphrasing of the original text.

Skill-Building Activity:

Simply watch the videotape of yourself transliterating. Watch how you mouth the English words. Each time you do not mouth a word, wait until the end of the sentence and stop the tape. Write down the word you skipped and any notes about what was happening at the same time. Continue watching the tape and taking notes. Look for patterns among the words. Do you tend to consistently leave out the same type of words? Are you using ASL grammar or non-manual markers instead of mouthing words? Are you "dropping" the beginnings or endings of any words? Look for patterns, and then practice transliterating while self-monitoring those patterns.

Use this space to write about the activity you did for this unit's "Skill Assessment" and what you learned about yourself and your skills. Do you have any specific concerns or questions after doing this activity? If so, consider sharing these with a mentor or colleague.

SKILL DEVLOPMENT: Transliterating vs. Interpreting

Transliterating itself is often confused with various other terms (e.g. Pidgin Signed English ((PSE)), contact signing, Manually Coded English). So what is transliterating, really? For interpreters, is it "less important" than ASL?

In recent years, many post-secondary institutions have seen tremendous growth in the numbers of deaf and hard-of-hearing consumers, as well as the variety of their signing styles. Today, interpreters work with late-deafened adults, culturally Deaf native signers, culturally Deaf signers who grew up with oralism, signers with cochlear implants, etc. Because course material is often very difficult, or because the jargon of the professional field is vital for understanding a course or staff meeting, some consumers may ask interpreters to interpret in a mode that is very different from their everyday language preferences. This can be very confusing for interpreters and interpreter coordinators, who may sign ASL in the hallway with a Deaf student, only to be confronted after class by the same student, asking why the interpreter used ASL in the classroom! Students may use ASL in discussion classes and prefer "PSE" in lectures. Students may ask for transliterating, but request "a few ASL classifiers" here and there. To sum it up, having skills as both a transliterator and an interpreter can be extremely useful in postsecondary settings.

First, a few "definitions" – keeping in mind that even scholars cannot always agree on definitions of the following terms. These simplistic explanations will aid you in understanding or discussing this section. If you disagree with the definitions, cross them out and write in your own, comparing this book's definitions with the ones you prefer.

American Sign Language – The native language of culturally Deaf Americans, with it's own grammar and syntax, which is very different from English. ASL is a visual, gestural and spatial language, as well as the foundation of Deaf culture and pride.

Conceptually Accurate Signed English (CASE) – Signs emphasize meaning of ideas, rather than specific English words, sounds or spelling. Signs are in English sentence structure with some ASL features, like use of space or limited classifiers. Mouthing of words accompanies signs. This is what most transliterators will use while transliterating.[22]

Contact Signing/Contact Language – These terms describe how signing of native ASL users blend ASL and English when they are "in contact" with interpreters or other non-native signers. The signing may resemble ASL but be slightly slower, use English sentence structure or include more mouthing. "Contact Signing" or "Contact Language" is starting to replace the terms "PSE" or "Pidgin Signed English" in most instances.

Oral Transliteration – Defined by RID, oral transliteration does not generally utilize ASL signs, although it does usually include some gestures, body shifting and slight head movements. All words are mouthed, and the consumer relies on speech-reading (i.e. "lip-reading") to understand what is being communicated.

Pidgin Signed English (PSE) – Similar to transliterating in that ASL signs are arranged into English word order; compared to transliterating, PSE usually utilizes more ASL classifiers and less mouthing of words. The term "Pidgin Signed English" is not as commonly used as before; the term "Contact Signing" or "Contact Language" is usually used instead.

Transliteration – Defined by RID, transliterating uses ASL signs in English word order. All words are mouthed and classifiers are only used when vital for conveying the meaning of the source.

Did You Know?

Cued speech interpreters describe themselves as "transliterators." Charting the Way will use the definition of "transliterator" accepted by RID and most commonly used among sign language interpreters.

There are several reasons why transliterating skills are crucial in higher education:

1. **The material is very complex and/or a very formal register**. In these cases, deaf consumers – especially deaf professionals – may prefer transliterating so the English is more apparent (even though it may not be readily understood simply because it is being signed "like English").
2. **Many postsecondary students are from mainstreamed programs and have not used ASL in previous classroom settings.** Many Deaf students may prefer to attend Gallaudet, NTID, and California State University-Northridge, where there are hundreds of Deaf students using ASL. Students from mainstreamed settings, however, are likely to attend mainstreamed colleges and universities, and are also more likely to request transliterating rather than interpreting.
3. **For some interpreting consumers, English is their native language.** Consumers may include late-deafened adults learning sign language and hard-of-hearing students making a transition to interpreters after using real-time captioning or assistive listening devices. The variety of consumers requires a great deal of flexibility from interpreters, who may need to switch between interpreting and transliterating.
4. **Most colleges and universities hire interpreters based on interpreting and transliteration skills.** Regardless of your personal feelings about interpreting and transliterating, most interpreter coordinators will assess transliterating skills during the hiring process.

Especially since the Deaf President Now (DPN) movement, many Deaf people use ASL as matter of pride and power. Transliterating and Contact Signing are sometimes viewed as "watered down" or "artificial" sign systems, with all the negative associations Deaf people historically reserved for SEE, LOVE, etc. Some interpreters are not comfortable with transliterating, and there is still some controversy among linguists and interpreter trainers about ASL, transliteration and Contact Signing. A few authors have even suggested that transliteration is not an effective way of conveying information to deaf students in higher education, and that deaf students should receive a "caution" about transliterating's advantages and limitations, lessons in assessing transliterating skills, and what to do if/when breakdowns in communication

[22] Kelly, J.E. (2001). Transliterating: Show Me the English. Alexandria, VA: Registry of Interpreters for the Deaf, Inc.

happen.[23] Yet even culturally Deaf people may use Contact Signing with other native signers, especially when discussing technical or complex English vocabulary.[24] For now, however, transliterating is a valuable skill for postsecondary interpreters and postsecondary consumers are likely to demand a certain level of competency with transliteration.

Exercise 3.3: Personal Opinions of Transliterating

Use the space below and on the next page to consider your personal and professional opinion of transliteration, Contact Signing and ASL.

I am most comfortable using:

- ❑ ***American Sign Language***
- ❑ ***Transliterating***
- ❑ ***Contact Signing or PSE***
- ❑ ***Other*** _____

Right now in my career, when asked to do ASL interpreting, I feel...

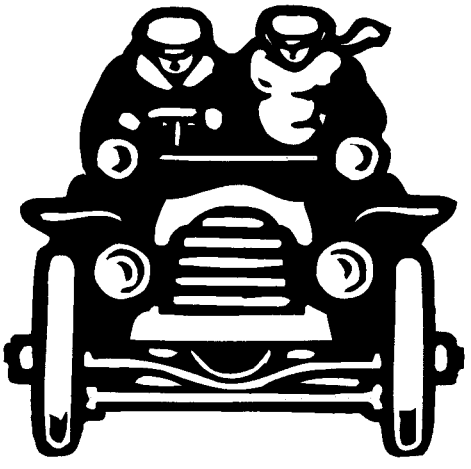
Right now in my career, when asked to do transliterating, I feel...

Right now in my career, when asked to do Contact Signing or PSE, I feel...

[23] Locker, R. (1990). Lexical equivalence in transliterating for deaf students in the university classroom. Two perspectives. Issues in Applied Linguistics, 1, 167-195.
[24] Lucas, C. and Valli, C. (1992). Language contact in the deaf community. San Diego, CA: Academic Press, Inc.

MENTORING:
The Protégé in the "Driver's Seat"

Interpreting requires skills that a diplomat would envy. It's certainly not easy to negotiate between deaf consumers, hearing consumers, co-interpreters, interpreter coordinators, and the RID Code of Ethics! As a result, interpreters develop flexibility and master the art of negotiation. If you have a mentor, however, you should remember that you are "in the driver's seat." Changing or compromising your personal and professional goals will ultimately be detrimental to your skills and your career. For this reason, Charting the Way advocates putting the protégé "in the driver's seat" during any mentoring experience. This section of Charting the Way will talk about the protégé/mentor relationship and give tips to both protégés and mentors about strategies for facilitating the best possible mentoring experience, keeping in mind that the skills developed as a protégé will carry over into other aspects of the protégé's career and personal life.



This section contains two exercises that build on each other. The first exercise will introduce you to basic ideas about how adults learn, and in the second exercise, you will practice applying these principles to protégé/mentor feedback sessions.

Exercise 3.4: Introduction to Adult Learning

Please read the excerpt on the next page, from "Characteristics of Adult Learners"[25] by Jona Maiorano, past president of the Conference of Interpreter Trainers (CIT). Although directed to trainers, instructors, and mentors, it can be helpful for protégés to read it as well, in order to gain insight into how they learn. Many adults still believe that learning consists of following the roles of Teacher or Student. As you read the article, consider the questions following the reading. Record your impressions in the space provided.

[25] Maiorano, J. (1995, July). Characteristics of adult learners. RID Views, 7. [The authors of Charting the Way edited the document, bolding bulleted items to add clarity and ease of reading.] Used with permission.

Characteristics of Adult Learners
by Jona Maiorano

The following is a list of characteristics of adult learners that might help you when working with adults...

Adults tend to sit down and say "teach me..." yet they are self-directing in other aspects of their lives. [A classroom or training] facilitator needs to create learning experiences in which adults are helped to make the transition from dependent to self-directing learners.

The facilitators' first task is to help the learners become aware of the "need to know." The facilitator can argue for the value of the learning in improving the effectiveness of the learner" performance or quality of their lives. Some tools for raising the level of awareness of the "need to know" are real or simulated experiences in which the learners discover for themselves the gaps between where they are now and where they want to be...

A group of adults will be more heterogeneous than a group of youths, therefore, you must emphasize individualization of teaching and learning strategies. The adult learner's experience is tied directly with who they are. If you reject or devalue their experience, you are rejecting them as persons.

Learners will learn new knowledge, values, attitudes, skills, and understanding most effectively when they are presented in the context of application to real life situations. Readiness to learn is prime when persons move from one developmental stage to another. You can induce readiness by exposure to models of superior performance, career counseling and simulation exercises.

Motivation is frequently blocked by low self-esteem, negative self-concept, inaccessibility of opportunities of resources, time constraints, and programs that violate adult principles of learning. The following is a list of characteristics to consider when trying to create an environment conducive to adult learning:

- **Supportiveness** – People learn better when they are supported, not judged or threatened. Define your role as a helper/facilitator, counter negatives with positives and empathize with their problems.
- **Mutual respect** – Value their experience. Don't put them down, ignore them or regard them as dumb. Their energy will be spent on feelings rather than learning. Model good listening behaviors, counter verbal attacks and negative remarks to keep the environment safe for all learners.
- **Collaborativeness** – Downplay competitiveness in the traditional classroom because much learning comes from peers' learning experiences. Have students work in small groups...and allow for peer feedback.
- **Mutual trust** – We learn more from people we trust than from those we mistrust. Teachers are traditionally seen as not trustworthy because they determine grades and rewards. Show your trust in small ways like lending your books or sharing your resources. Encourage adult learners to make their own decisions about their own learning and allow them to grade their own work progress.
- **Openness and authenticity** – When we feel free to be open and natural, to say what we really feel and think, we are more likely to be willing to examine new ideas and risk new behaviors than when we are defensive. You can help create an open and authentic environment by encouraging and valuing all student opinions and comments and by being willing to show your vulnerability by taking risks.
- **Humanness** – The more we feel we are being treated as humans, the more likely we are to learn... You can show your support by setting and adhering to group norms to assure mutual respect and trust. You also need to provide for human comfort; lighting ventilation, comfortable chairs, frequent breaks, refreshments, etc.
- **Mutual planning** – Invite learners to sit on planning committees. Present them with options and let them choose the direction to take. People tend to feel committed to any decision in proportion to the degree in which they participated in making it.
- **Pleasure** – Adults learn best when the learning experiences are gratifying, adventurous, spiced with the excitement of discovery and fun. Vary your teaching style... Each learner is an individual with varying needs and concerns... Include activities that allow the learner to use his own experience to alter the outcome.

The article describes several ways adults learn most effectively. Which are most important to you? Does the article describe how you learn? In what ways? (You may wish to compare your learning preferences with your mentor's.)

How do the characteristics of adult learning apply to the protégé/mentor relationship? If you are working with a mentor, are you utilizing some of the strategies listed by Maiorano? Why or why not?

Exercise 3.5: "Driver's Lessons" for Protégés

In her article on the previous page, Maiorano mentions that adults' learning experiences are most effective if they apply to real life situations, if the learner participates in decision-making, and if learners are involved and interested in the learning itself. In the context of mentoring, this means protégés need to have some control over the "lesson" and how it is learned. This exercise will help you practice this skill during feedback sessions.

Most interpreters attended an ITP and completed an internship, but interns differ from protégés in that interns are students. A protégé is more like an apprentice, learning things to enhance their career while working in the field. With this in mind, any mentor is a colleague of their protégés, not a teacher per se. At the same time, the mentor undoubtedly has different perspectives than the protégé, as well as more experience. So how can the mentor share their advice and knowledge, while the protégé maintains an active role in what she is learning?

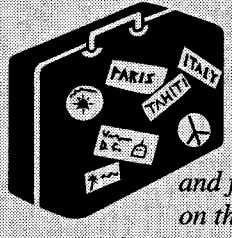
This is how the protégé "moves into the driver's seat." (See the Traveling Tips box for more ideas.) Some things to keep in mind, whether you are a mentor or protégé:

For Mentors:	For Protégés:
Always listen to what the protégé is saying and treat it with respect. If he is not listening, it may be because he is not ready to hear what you are saying.	**Always listen** to what your mentor is saying and treat it with respect. If you disagree with something, really like something, or have other comments, share them with open honesty.
Limit advice to when the protégé asks for it. Restrict comments to "guiding" questions or remarks which will lead the protégé to greater insight and reflection	**Ask for what you need**. See the "Traveling Tips" box for more information about this. If you don't know what you need, then tell the mentor you are confused about what to do.
Assessment is not judgment. Do not allow the protégé to judge her work (or herself) as "good" or "bad." Deflect this by suggesting the protégé look for things that seemed particularly clear or particularly difficult, and determine what the protégé will change the next time a situation arises. If this is a chronic problem, suggest the protégé seek professional help. A mentor is not a therapist.	**Make your comments as specific as possible.** Saying, "I didn't get it. What should I do?" is not as helpful as saying, "I had difficulty anticipating what she would say. Let me explain what happened and maybe you can offer some advice." Clear questions and comments help your mentor offer clear feedback.
Avoid "yes" and "no" questions. Instead, use open-ended questions, which require a more thoughtful response.	**Gently challenge yourself**. Be open to new experiences, but don't try to tackle an impossible task just because it's "good for you."
Seek help if you don't know the answer. If you are not sure about something or the protégé is seeking help with something you need to develop, then be honest and suggest other resources or contacts for the protégé.	**Look beyond your mentor**. Eventually, your relationship with your mentor will end. With your mentor's support (if necessary), begin identifying professional resources and contacts – other than your mentor. Find these on your own as much as possible, just to begin creating a network of support, information and resources.
Do not "sacrifice" consumers for the sake of the protégé. If the protégé is not ready to interpret something, tell him as nicely as possible. Suggest observing, interpreting in the back of the room, or making a step-by-step plan for ultimately interpreting in that setting.	**Seek professional assistance when you need it.** Wrists hurting? Troubles with a spouse? Low self-esteem? Your mentor cannot and should not help you with these problems, except to empathize. If you need a doctor, therapist, lawyer, or other professional, then find one and use your mentor for interpreting-related problems.
Share your ideas and resources, if that is what the protégé needs right now.	**Arrange times to have fun** with your mentor. Go to Deaf social events, meet at a coffee shop, invite your mentor for dinner, etc. These activities will help you both develop trust and familiarity with each other. Remember: no work allowed during these times!
Arrange times to just have fun with your protégé. Go to Deaf social events, meet at a coffee shop, invite your protégé for dinner, etc. These activities will help you both develop trust and familiarity with each other. Remember: no work allowed during these times!	

Now that you have the basic guidelines for your time together, practice giving and receiving feedback using the following questions for mentors and protégés. Notice that all of these comments are open-ended and designed to provoke thoughtful responses in the other person. After you have practiced one session using the questions below, begin to add your own or modify the questions to suit your style.

One word of "caution" before you begin: for many mentors and protégés, this type of feedback is a new and challenging experience. Try this form of feedback several times before insisting it will not work for you. Most mentors are used to freely giving advice, guiding feedback sessions, and telling the protégé what they did "right" or "wrong." Most protégés are used to doing what their teacher/mentor says, getting a list of vocabulary to memorize, and depending on the mentor to do an assessment of their skills (rather than a self-assessment). Notice that none of these strategies involve the active participation of the protégé.

If you try this form of feedback and have extreme difficulties, try using it for 15 minutes of the feedback session and then revert back to whatever methods you were using. During the next session, increase the time to 20 minutes, and so on for the next few sessions. You may also want to try tape recording or videotaping your feedback sessions. Look for body language you each use (with the method below, or with your usual method), the content of feedback, the quality of feedback, types of questions and answers you each use, etc. After doing these activities, you will be able to determine whether it is really working for you, and you will be able to decide which method of feedback you both prefer.



Traveling Tips

More strategies to Help Protégés Take Control of the Mentoring Experience

Know Your Goals *– Be aware of your goals for mentoring, for your career and for your personal life. Without goals, how will you know if you are working on things that will help you? How will you know if your goals change over time? Talk about your goals with your mentor and do periodic check-ins to chart progress.*

Improve Communication Skills *– You must be comfortable giving feedback to your mentor, someone you respect. It will help to learn new ways to tell your mentor when you want to work on something else, when you respectfully disagree, when he is doing something especially helpful, etc.*

Lead Feedback Sessions *– See Exercise 3.5 for more tips about how to do this.*

Be Open to Advice *– Listen to advice with an open mind, while using thoughtful judgment about whether any advice will actually work for you. Your mentor has more experience and may have some great ideas. Try to ask for advice when you think it is appropriate. Your mentor should not be giving advice unless you ask for it!*

Ask for What You Need *– Learn to ask for exactly what you need. Do you need to vent? Do you need some tips? Do you want to talk about things at another time? This is an important part of improving communication skills and leading the sessions in a way that is helpful for you.*

Before You Begin...

Before you begin the feedback session, be sure to read the information on previous pages of this "Skill Development" section. Also read the questions for mentors and protégés, listed under "Giving and Receiving Feedback" at the bottom of this page. Videotape an interpreting job you can discuss during the feedback session (preferably something where the protégé interprets and the mentor was present). Both of you should bring a list of questions or comments to the meeting, which should take place in a comfortable and private place.

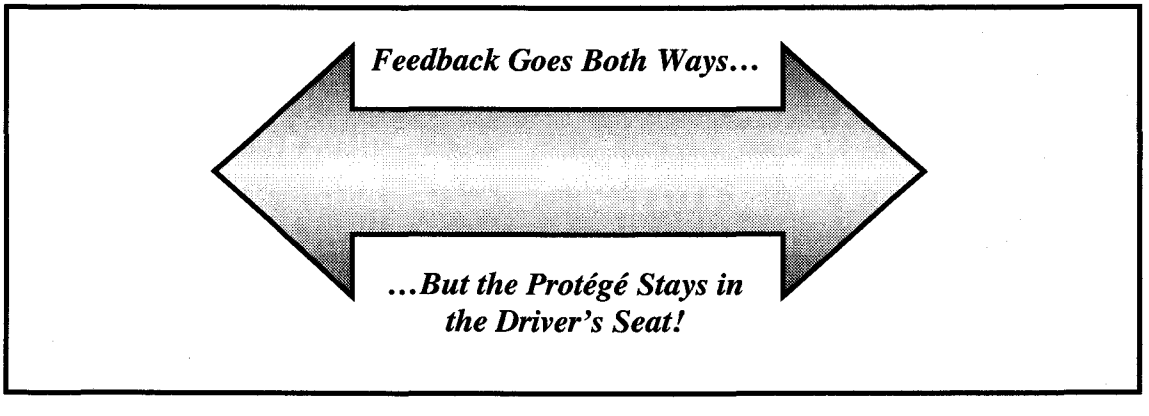
Choosing How to Begin...

There are three basic ways to begin the feedback session. Decide how you will proceed before you begin.

- Option One: Discuss the interpretation in general terms, relying on memory and notes. Use the videotape as a supplement to the discussion, showing only brief clips as needed.
- Option Two: Watch the videotape together, pausing each time either of you wants to discuss something in particular.
- Option Three: If the videotape is less than 20 minutes, watch the entire videotape and then discuss, using clips from the tape as needed.

Giving and Receiving Feedback...

When you both are ready to begin, use the questions on the next page to guide your feedback. The questions are only suggestions, so feel free to modify them or use your own words, if that is better for you. Before changing the questions too drastically or abandoning them altogether, be sure to note the types of questions in the list below. Try to remain true to the spirit of keeping the "protégé in the driver's seat."



Sample Questions for Mentors to Ask Protégés

Soliciting Protégé Thoughts and Feelings

- Tell me some of the general impressions you had about this job. What was it like for you to interpret this? What was the pacing and skill level like for you?
- Can you tell me more about that? Can you give me a specific example?
- Has this happened to you before? Tell me what happened and what you did.
- This obviously triggered some strong feelings in you, like (name the emotions you see, like sadness, anger, frustration, surprise). Would you like to take some time to talk about that? What would help you right now?
- Is there any way I could help you with this right now? What do you need from me? Do you need help identifying other resources or contacts that could help you?
- Could you tell me what worked particularly well for you? Why do you think that particular part went so smoothly?

Focusing on Interpreting Situations

- What were you thinking or feeling during that particular time?
- When the speaker/deaf person did that, how did it affect your interpretation/sign choices/pacing/processing?
- She had a really funny/serious/fast/emotional way of speaking/signing. How did that affect you as an interpreter?
- When she said (fill in the blank), I saw you sign (fill in the blank). Could you tell me why you chose to sign it that way? (Another variation is to notice what the deaf person signed vs. what the protégé voiced.)
- When you were voicing then, do you think the audience got a clear interpretation of what the deaf person was saying? Why or why not?
- Did you have any difficulty with (name a particular skill, like fingerspelling, lag time, vocabulary, role-taking)?
- What was the target language for your interpretation? When was it particularly easy or difficult to match that?

Focusing on Misc. Influences

- While you were interpreting, were there other things going on for you that were unrelated to interpreting? (Some examples of this: running late, unprepared, car broke down, worried about kids, etc.)

- A few times I saw you (fill in the blank with a specific behavior). It appeared you were feeling/thinking (fill in the blank with a specific emotion or thought). What were you really feeling or thinking at that time?

- What was your language monitor telling you at this point?

- For me, (fill in the blank) can be a difficult ethical situation. You handled it by doing (fill in the blank). In what ways was that effective or not effective for you?

Connecting to Previous Work

- When she said (fill in the blank), I saw you sign (fill in the blank). Could you tell me why you chose to sign it that way? (Another variation is to notice what the deaf person signed vs. what the protégé voiced.)

Applying Lessons Learned

- Do you think you will encounter this again? What are some things you would do exactly the same way? What are some things you could do differently next time?

- What have you seen other interpreters do in this situation? Do you think that would work for you? Why or why not?

- Can you name one thing you would like to work on during your next interpreting job? Do you have anything in particular you would like me to help you monitor? (If yes to either of these questions, then follow-up with the protégé during the next meeting..."During our last meeting you asked me to watch for (fill in the blank). How would you like to talk about this?")

Use this space to write about your general impressions, other questions you would like to add to this list, or the response of the protégé to this type of feedback

Sample Questions for Protégés to Ask Mentors

Beginning the Session or Changing Topics

- Let me tell you some of my general impressions about the job. Here are some things I thought went really well, and some of the things I struggled with: (list them while your mentor listens). Today I would really like to talk about (fill in the blank).

- Overall, I felt (fill in the blank) about this job. How was that apparent for you, as a person watching me interpret? (A variation: "During this job, I kept thinking about (fill in the blank). How was this apparent to you?)

- Let me tell you about my past experiences in situations similar to this/with clients like this/working with this type of vocabulary. Here is how this particular job was the same and different...(explain). Was that apparent to you? Do you have any advice for me? Do you have ideas about how I could continue working on that?

Discussing Specific Interpreting Situations

- I was really struggling with (fill in the blank). Do you have any advice for me?

- What were some things you noticed about my interpreting? (Be sure to specify whether you want your mentor to provide general comments, specific comments, advice, an assessment, or just first impressions.)

- Let's watch the section of the videotape where I (fill in the blank). I think it's a good example of something that went well/something that was particularly difficult.

- This job was similar/different compared to past interpreting jobs, because (fill in the blank).

- Let's watch part of the video without the sound on. I'd like the two of us to focus on my interpretation. (Then follow-up with comments about what you observed and what you would like your mentor to do...)

Discussing Misc. Influences

- I'd like to ask you some general questions unrelated to interpreting, to get your perspective. (Ask questions about clothes, using A/V equipment, working in a specific environment, difficulty hearing, etc.)

- One thing that was new for me was (fill in the blank). Have you worked in this type of situation before? What were some things I did well? What were some things you would recommend I try next time?

Giving Feedback to Mentors

- I understand why you are bringing that up now, but I'd rather talk about that next time. Would you help me remember to bring it up at our next meeting?

- In the past, this has been a difficult topic for me to talk about, because it makes me feel (fill in the blank). I'm willing to talk about this now/later, but please know that I am very sensitive about it. I appreciate that you are willing to talk about it with me.

- That is not something I want to talk about. I'd rather talk about (fill in the blank).

- I appreciate all your experiences with this topic. Instead of advice right now, though, I'd appreciate it if you would tell me more about what you saw me doing, and why you thought it was/wasn't very effective.

Wrapping Up the Session

- For next time, I'd like to focus on (fill in the blank). Would you please (explain what you would like the mentor to do)? I will (list what you will do in preparation).

- I would like to end the session on a positive note. Can you tell me one skill where I am improving, or an area of strength for me? (Variation: I would like to end this session by talking about a skill that is really difficult for me. I want to decide how I will build up this skill or some things I can do to help me during my next interpreting job. Would you be willing to brainstorm with me?)

- After all of the discussion and feedback today, do you have any ideas about things I could read, resources I could find, or people I could contact before our next meeting?

- Would you please take some time with me to figure out when we could meet next/when you could observe my interpreting again?

Use this space to write about your general impressions, other questions you would like to add to this list, or the response of your mentor to this type of feedback

THE "REAL WORLD":
A Family Feud

A "Real World" Example

The Situation:

You are one of the senior staff interpreters at a local state university. It's the first week of fall classes and you are looking forward to meeting a new Deaf education student who just graduated from a local high school. The Deaf student meets you and asks many questions about your background, skills, etc. You have experienced "twenty questions" with other new Deaf students, so you are more than happy to tell the student a little bit about yourself. The class seems to go well and the student leaves smiling, waving and saying, "See you next week!" You are surprised when the interpreter coordinator calls you into his office the next day. The student's father called the director of the Deaf education program, complaining about the poor quality of interpreters for his son. He is furious that the son is getting interpreters who are not certified (including you). The father wants his son to pick his own interpreters from the freelance community. The Deaf education director called the interpreter coordinator to share the father's concerns, and then the interpreter coordinator shared them with you. The interpreter coordinator explained that there is no way students can hand-pick their interpreters, even though they can share interpreter preferences. Also, the student has not complained, only the father, so the interpreter coordinator is not going to assume there's really a problem. You must continue going to class until further notice. The next time you go to class, the student has more questions about your background and asks to see your resume. You tell him he should talk to the interpreter coordinator if he has any concerns or questions about your skills. He says, "You are an ok interpreter, but I think I should have better interpreters. They are forcing me to work with you." You have no idea who "they" are, but suddenly you feel terribly uncomfortable. You are not sure whether you should get involved or in what way. You also are not sure you should be interpreting for this student anymore. The interpreter coordinator is not willing to talk about this situation with you, saying that he will pull you out of the assignment if there is a legitimate need.

What Happened in the "Real World":

In this situation, the interpreter continued working with the student and did not discuss the situation with him, her peers or the interpreter coordinator. The student's father started calling the interpreter directly, saying that if she had any ethics at all, she would gracefully remove herself from interpreting assignments with the student. Meanwhile the father continued calling the Deaf education program and the interpreter office, adding other concerns about the quality of the student's notetakers, the lateness policy, etc. The situation was only resolved after the father called the dean, who demanded the interpreter coordinator meet with the father and the student to resolve the situation. After this meeting, the student's father stopped gradually stopped calling with complaints. The interpreter coordinator also told staff the student had poor services in high

school, so the father had felt on-guard with professionals and wanted to be sure they provided the best for her son. In addition, the student's mother had died from cancer during the son's senior year of high school, so the father wanted to assure the very best for his son's stressful first semester. The interpreter continued working with the student, but always felt nervous around him.

Your Own "Real World" Situation

Step One: Choose a Situation

Choose something from this week that was especially interesting, challenging or puzzling for you. The situation can be about anything: interpreting, voicing, working with students, co-interpreting, ethics, etc. Use the space below to work through each of the following steps.

Step Two: Summarize the Situation

Summarize the situation, including your response and what you think or feel about this situation at this moment. Be as brief as possible.

Step Three: Gain Perspective

Consider how you feel about the situation right now. What factors influenced you in this situation, whether internal (personality and skills) or external (the environment and other people involved)? Which resources exist to help you understand the situation or make decisions about it?
Share the situation with at least one other interpreter, your supervisor or mentor. Be sure to ask for what you need right now, given your level of skills, experiences, and how you feel about it. Some examples: "I need advice about..." "Do you know someone I could talk to about this – or maybe some resources?" "Could you tell me about similar things you've encountered?" "I just want to vent and have you tell me I'm still an ok interpreter...I don't really need advice right now." Write down what happened during the discussion, as well as their response.

Step Four: Action

Are there any additional actions you need to take this week because of this situation?

Step Five: Applying What You Learned

What will you do the next time you encounter something similar to this situation?

Use this space to work through each of the five steps.

TECHNOLOGY:
Doing Research

Imagine yourself in the following scenarios:

> *A freelance interpreter agency asks if you would be willing to interpret a Shakespeare class at the local community college. You are looking forward to the challenge until you read the first play. You realize it would be really helpful to have a summary of the text in modern English, and maybe some brief notes about the play's major themes.*
>
> *Your supervisor receives a call from the biology department, asking for a presentation about working with interpreters in science labs. She will be out of town and asks you to do the presentation, since you are the only staff interpreter. You have worked with one biology student (and she didn't need interpreters for her labs).*
>
> *A Deaf student at your technical college wants to use cued speech in his classes. None of the staff interpreters know cued speech, and the local interpreter referral agencies can't find anyone who knows it, either. The Deaf student understands and uses ASL interpreters, but says that he is missing a lot of the English words and wishes someone knew cued speech. You have always been curious about cued speech; now you wonder how hard it is to learn and where you could learn it.*

It's true – knowledge is power. In each of the previous scenarios, you would need information and to learn the information, you would need to do research. Chances are good that you have not done any kind of research in a while, so when you think of the word "research" you may remember frantic trips to the library, aisles of intimidating card catalogues, or staying up all night trying to read dull articles that didn't interest you. Actually, research is simply finding information. Knowing how to get supplemental information when you need it can be an important skill (and a very marketable one).

In this section, you'll learn some basic strategies for doing research about any topic. This information is only meant to be an introduction, and is not intended to replace a knowledgeable librarian. Many of the resources are available on computer or on-line. If you do not have Internet access at home or work, your library may be able to provide both access and instruction about using it. (If you are a college employee and you do not have Internet access, check with your computer support department. Most campuses automatically have free or low-cost Internet access to <u>all</u> staff and faculty.) Below is a "crash course" in doing research, with some tips for getting started.[26]

<u>A Step-by-Step Guide to Finding Information</u>

[26] Adapted from Birchfield, M. and Chadwell, F. A. (1995). Thriving in the information environment: Your campus library. In J. N. Gardner and A. J. Jewler (Eds.), <u>Your college experience: Strategies for success</u> (pp. 151-171). Belmont, CA: Wadsworth Publishing Company. Adapted with permission.

1. **First, define the topic you want to research and why you want to research it.**
   Example: You want to research athletic signs (scores, plays, penalties, etc.) because you will interpret for a Deaf student playing soccer this semester and you have never interpreted sports or athletic events before. You've played soccer, so you know the basic rules.

2. **Make a list of words and phrases related to your topic.**
   Think about what you already know about this topic, it's relationships with other subjects, and some general vocabulary used to describe it. This list will be "keywords" used to do searches for information in the library database or on-line. Example: This is a Deaf college student playing soccer, and he will need interpreters. Possible word list: soccer, sign language, interpret, interpreting, deaf students, hard-of-hearing students, numbers, athletics, scores, college students, team sports, deaf athletes.

3. **Who could be writing about your topic?**
   Consider who might be writing about this topic, and if they are in any specific discipline or field. Example: Deaf people who have participated in sports, interpreters, coaches, physical education teachers, parents of Deaf children in sports, Deaf referees, and RID.

4. **What do you want to do with this information?**
   If you are doing a presentation or making handouts, you may need references or very intensive information about the topic. If you are doing a past vs. present comparison, you may only want to look at information from one decade in the past and the current decade, limiting your search significantly. If you are just satisfying your curiosity, one good resource may be all you need. Example: You don't want a lot of detail, just some examples of how to interpret the vocabulary and maybe numbers in athletic settings (e.g. the scores). Here are some types of information:
   - ***Introductory*** – general information and usually basic
   - ***In-depth*** – often specialized and assuming prior knowledge of the subject
   - ***Biographical*** – about one person and written by someone else
   - ***Autobiographical*** – about one person and written by that person
   - ***Current*** – about a recent event or idea
   - ***Contemporary*** – perspective about an event at the time it occurred
   - ***Retrospective*** – someone reflecting on a topic
   - ***Summative*** – a summary or overview of the topic
   - ***Argumentative or persuasive*** – expressing a strong viewpoint
   - ***Analytical*** – breaking down an idea or event into various parts in order to analyze it.

5. **Decide on a source of information, consulting with a librarian if necessary.**
   See the "Resources" box on the next page for more ideas. Example: You decide to look for information on the Internet, and to contact RID about books or other materials that might be available.

6. **Evaluate the information you receive.**
   Does the information seem relevant? Accurate? Reliable? If so, you're done! If not, consult with a librarian about what you found and why it wasn't what you needed.

7. **Use the information carefully, recording sources and information itself.** Remember that you may have to return to the library or follow-up on what you have learned. Also plan to record what you have learned in any easy-to-use format that can be referenced at a later time. One of the best ways is to use index cards. Make one index card for each source of information, carefully writing down the web site, the author, the publisher, the page numbers, copyright information, and the address of the person you interviewed, or any other pertinent data. Then number the card (e.g. "Source #1"). Record everything you learn from that source on index cards labeled "Source #1". Later, it will be easy to not only find a particular fact you want, but you will know where you learned it and how to find that resource again (see example of a handwritten "source" card and a "topic/information" card below).

Source 1: W. Harbour and C. Van Nostrand, Charting the Way: A Handbook for Postsecondary Educational Interpreters. Copyright 2002, U of MN Minneapolis, MN. (My supervisor Lisa has a copy.)	From Source 1 Pg. 120-121 A step-by-step guide for doing research. Includes a list of some research tools (like dictionaries, etc.)

Exercise 3.6: Doing Research at Your Campus or Community Library

Check out your local campus or community library. Some of the information below will be available on-line. See the "Resources" box on the next page for additional research tools.

Name of the library: _____

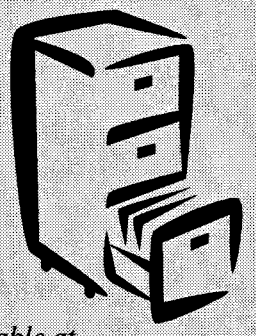
The library web site: _____

Hours the library is open: _____

Is this library open to the public?	***Yes***	***No***
Does this library have interlibrary loan, so you can get books from other libraries?	***Yes***	***No***
I practiced searching for books.	***Yes***	***No***
I practiced searching for magazine or newspaper articles and/or professional or academic articles.	***Yes***	***No***
I found resources of interest to interpreters.	***Yes***	***No***

Resources

Research Tools



Here are a few sources of information. Be sure to find out where these are located in your local public or campus library.[26]

- ***Encyclopedias*** *– Often good starting places because they can provide background on a subject, an overview of any topic, and clues about how to get more details by searching other sources. There is an on-line version of the Encyclopaedia Britannica, available at* http://www.britannica.org. *It is a free and easy alternative to printed encyclopedias.*

- ***Subject encyclopedias and dictionaries.*** *These include dictionaries of sign language, but there are also encyclopedias or dictionaries devoted to art, drama, religion, history, etc. Be wary of using these resources; the information may become dated very quickly.*

- ***Catalogs.*** *Catalogs are computerized and are usually available on-line. Library catalogs often have specific names (e.g. the University of Minnesota's on-line catalog is called "Lumina"). You can search by author, title, or keyword (use the list of terms you generated about your topic in the "Technology" section). Books will generally be:*
  - *On reserve: they cannot be checked out but may be used in the library*
  - *Circulating: they can be checked out)*
  - *On microfiche: they need to be read and copied at the library*

  The designation for each book will either be a Library of Congress subject heading that begins with letters, or a category under the Dewey Decimal System that begins with numbers. Books under each kind of designation are usually in separate areas.

- ***Indexes.*** *Indexes help you find articles in magazines, newspapers and professional journals. The most useful ones for postsecondary interpreters are: ERIC (articles about education), Social Sciences Index, Humanities Index (history and language, including linguistics), and MLS (for linguistics and literature). Your library may have other indexes related to interpreting in postsecondary settings. Use indexes the same way you use catalogs, searching by author, title, publication, or keyword. Periodicals and journals are usually kept in the same place within the library. To find an article, you will need to know the year, volume, issue number, and pages for each article. (Every year, journals begin with a new volume number, and then each journal issued that year has the same volume number, but a different issue number.)*

- ***The Internet.*** *If you are not familiar with the Internet or how to use it, read the "Technology" section in Unit One. It will help you identify some resources and begin learning! While exploring the Internet, you may want to try some "Search Engines" to help you find pages about specific topics. Try AltaVista (http://www.altavista.com), Google (http://www.google.com) or About.com (http://www.about.com). For each of these, you can also type in a word, phrase or question. You can also use their directories of information.*

[26] Adapted from M. Birchfield and F. A. Chadwell. (1995). Thriving in the information environment: Your campus library. In J. N. Gardner and A. J. Jewler (Eds.), Your college experience: Strategies for success (2nd ed.) (pp. 151-171). Belmont, CA: Wadsworth Publishing Company. Adapted with permission.

PROFESSIONAL GROWTH:
Preparing for Certification Tests

There are currently two major types of certification for interpreters. The National Association of the Deaf (NAD) has one test for certification, and the Registry of Interpreters for the Deaf (RID) has another. Although NAD and RID are creating a joint testing system, the National Council on Interpreting (formerly known as the NAD/RID Task Force) recommends that interpreters pursue certification under current systems, rather than waiting.[27]

Here are some basic facts about the NAD and RID exams:

	NAD Interpreter Assessment	**RID Certification**
Number of tests to be considered "certified"	One assessment.	Three exams (CI generalist performance test, CT generalist performance test, and written generalist test). Interpreters considered "certified" after passing CI, CT, or both, in addition to the written test. Other certification tests for Deaf interpreters, legal interpreting, etc. are available.
Format of test	Live, with a panel of raters, who assess receptive and expressive skills using videotapes.	The written test is multiple choice. Performance tests assess videotaped skills.
Number of raters	Varies according to the state.	Three raters: one Deaf person, one certified interpreter, and one native English speaker who is not an interpreter. If there is disagreement between raters, it will go to a fourth person (an interpreter).
Origin of raters	All raters are from the state where the assessment is given.	Raters are from across the United States, and they only rate candidates outside of their region.
Results	Rated on levels of 1 to 5 with "5" equaling skills of a native ASL user; "3" is considered passing. Results include a diagnostic profile indicating specific strengths and weaknesses.	Results are given as "pass" or "fail" without diagnostic information.

In addition to tests offered by NAD and RID, there are also state certifications and Quality Assessments (QAs) available in some states. Check with your state chapter of NAD or RID for more information and resources to help you prepare for those tests. You may want to use the questions in Exercise 3.7 to help you make decisions about national and state certifications.

Exercise 3.7: Deciding to Pursue Certification

Whether you choose to take the NAD assessment or the RID certifications will depend on a number of factors. This exercise will help you to assess how ready you are to take the test, and to determine any need for support or materials. Answer as honestly as possible, using the space provided to record your thoughts.

- **Do you feel ready to take either test at this point?** Which one do you feel the most prepared to take at this time? If you are not ready to take any tests, what do you need to do to be ready and how much time will you need?

- **Are you required to take either test?** For your employer? To comply with local or state law? Or, would taking either test result in significant job and/or salary advancement?

- **Is it important for you to take either test?** Will taking the test help you fulfill personal or professional goals?

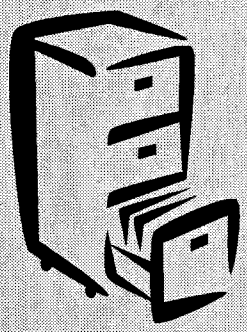
- **Do you have someone who can help you prepare?** This might be a mentor (deaf or hearing), a co-worker, or someone else who can help you prepare for whichever test you choose. How did you choose this person? Have you asked her/him to assist you and discussed compensation (if any)?

- **Do you have materials to help you prepare for the exam?** What do you need and where can you get it?

[27] Registry of Interpreters for the Deaf. (1997). National Council on Interpreting: History and purpose. Available on-line at http://www.rid.org/nci.html.

- **Will you have support?** Does your family and/or other support network of friends and co-workers support your goal of taking either test? If not, what are there concerns? Are there ways to alleviate these concerns?
- **What are the consequences of taking the test?** What will happen if you pass the test? What will happen if you do not pass the test? In terms of your job, your goals, your emotional and physical health, etc. are you ready for either outcome? If not, what are some things you can do to prepare yourself for either result?

Use the space below to write a summary of how ready you are to take a certification exam, which one you plan to take and when.



Resources

Certification Preparation Materials

If you are preparing for the NAD or RID certification examinations, here are some specific resources that may be helpful. If you are preparing for local or state examinations, be sure to check with the test administrator for suggestions about preparation materials. The list below includes prices as of 2001, but these may change and/or shipping and handling charges may be extra. If any of these costs are prohibitive, consider asking other pre-certified interpreters to share the cost and the tapes, check with your employer to see if they might purchase them, or check with local and regional resource centers to see if the tapes are available on a free on-loan basis.

Testing System Packages from RID

National Testing System Reference Tapes Package #200. Two one-hour VHS videotapes which prepare interpreters for the CT and CI. Tapes depict actual testing format. $81.25/$64.95 for RID members.

National Testing System Candidate Information Bulletins. Information about applying for written and performance tests, materials covered on the tests, sample test questions and information on results, retakes and appeals. Bulletins available: Generalist, Oral, Legal, or CDI. Note: when interpreters pay to take a certification test, they receive a free copy of the applicable information bulletin. $16.25/$12.95 for RID members.

Videotapes

Certificate of Interpretation Reference Tape. A one-hour VHS videotape depicting the actual test format of the CI examination. Available from RID. $46.25/$36.95 for RID members.

Certificate of Transliteration Reference Tape. A one-hour VHS videotape, depicting the actual test format of the CT examination. Available from RID. $46.25/$36.95 for RID members.

Certification Test – Interpretation. Practice tape for CI exam including voice-to-sign, sign-to-voice, and one-to-one interviews. Complete package available, as well as individual tapes (e.g. landlord/tenant interview, sign-to-voice practice tape). Prices vary from $44.96 for one tape to $251.00 for entire interpreting package. Available from Sign Enhancers, Inc. or Harris Communications, Inc.

Certification Test – Transliteration. Practice tape for CT exam including voice-to-sign, sign-to-voice, and one-to-one interviews. Complete package available, as well as individual tapes (e.g. job interview, sign-to-voice practice tape). Prices vary from $44.96 for one tape to $135.00 for entire transliteration package. Available from Sign Enhancers, Inc. or Harris Communications, Inc.

Contact Information for Publishers and Distributors

Harris Communications, Inc.
1-800-825-6758 Voice/1-800-825-9187 TTY, E-mail: mailharriscomm.com, Web Site: http://harriscomm.com

Registry of Interpreters for the Deaf (RID)
703-838-0030 Voice/ 703-838-0459 TTY, E-mail: membasst@rid.org, Web Site: http://www.rid.org

Sign Enhancers, Inc.
1-800-767-4461 Voice or TTY, E-mail: SignEn@aol.com, Web Site: http://www.signenhancers.com

INTO THE DEAF COMMUNITY:
Working with Higher Education Consumers

Elaine is a fourth-generation Deaf person, and ASL is her native language. She is attending a mainstreamed university because she wanted to go to a campus that was "different" from her brothers and sisters (who all attended Gallaudet). Elaine jumps into college life, joining several activities, participating in a team sport, organizing a Signing Club and becoming an ASL tutor.

Robert is hard-of-hearing and was one of the top graduates in his mainstreamed high school class. He is enrolled at a technical college, where he is pursuing a three-year degree in graphic design. During his second year, his residual hearing decreased and he started learning sign language. He is starting to use interpreters this year (his third year), while he switches from using assistive listening devices to using interpreter services. Robert is considering postponing graduation so he can get a cochlear implant, but he and his wife are expecting a new baby, so he may just take a semester off.

Mary Ellen is a professional who works in the college library. She is a graduate of a residential Deaf school, a mainstreamed high school, and a private university in Chicago. She voices for herself during meetings, and prefers interpreters transliterate. When chatting with interpreters, however, she uses ASL. She describes herself as "hard of hearing."

Scott lives at home with his parents and commutes back and forth to the community college in his rural home town. During elementary school and high school, he attended a residential school. He is an only child and his parents are both ill, so he returned home to take care of his parents and get an education for a "real job." Scott has a full-time job and takes classes at night.

As an interpreter in colleges and universities, you will encounter a variety of students and professionals, hard-of-hearing, deaf, Deaf, and DeafBlind people. Consumers' language skills and ease in working with interpreters may vary. Classes will range from relatively simple meetings to graduate level technical classes. If you have any biases or stereotypes about the deaf community, Deaf culture, signing, K-12 deaf education, etc., they will become apparent while interpreting in higher education.

Exercise 3.8: Examining Interpreter Biases in Higher Education

In this exercise, you will consider various groups of potential interpreting consumers at colleges and universities. On a scale of 1 to 5, indicate how comfortable you are working with each group, and then write about your answers. Although this exercise is somewhat artificial (in that interpreters usually cannot choose their consumers), it may be helpful to become aware of your own biases about interpreting consumers.

On a scale of 1 to 5, rank how comfortable you are interpreting for the following groups of postsecondary interpreting consumers (1=not comfortable at all; 5=extremely comfortable).

Culturally Deaf people who use ASL as their native language	1	2	3	4	5
Hard-of-hearing people learning sign language	1	2	3	4	5
DeafBlind people	1	2	3	4	5
People with cochlear implants	1	2	3	4	5
Consumers with personalities that clash with yours	1	2	3	4	5
Students who do not seem to care about their classes	1	2	3	4	5
Students who like to chat during class	1	2	3	4	5
Deaf professionals and faculty	1	2	3	4	5
People with values, religions and/or beliefs that are different from yours	1	2	3	4	5
Late-deafened adults (became deaf as a teenager or older)	1	2	3	4	5
People with disabilities (e.g. have learning disabilities, use wheelchairs)	1	2	3	4	5
Immigrants from other countries	1	2	3	4	5
People from ethnic backgrounds different than yours	1	2	3	4	5
Deaf or hard-of-hearing people who voice for themselves	1	2	3	4	5
People from rural areas or small towns	1	2	3	4	5
People who dress or act in ways you consider embarrassing	1	2	3	4	5
Welfare recipients	1	2	3	4	5
Single parents	1	2	3	4	5
Gay, lesbian, bisexual or transgender people	1	2	3	4	5
People living together without being married	1	2	3	4	5
People who are conservative in dress, politics, values, and/or religion	1	2	3	4	5
Students who skip class on a regular basis	1	2	3	4	5
People who use SEE	1	2	3	4	5

Why did you choose the answers you did? Did you learn anything about yourself while doing this exercise? For the groups you marked as "1" or "2," consider what would make you more comfortable working with this group. For the groups you marked as "4" or "5," consider whether you have always felt comfortable with these groups and why. Consider discussing this activity with trusted colleagues or a supervisor.

TOPICS IN HIGHER EDUCATION: Legislation in K-12 vs. Higher Education

Many college and university interpreters began their careers working as K-12 educational interpreters, but the roles of interpreters and consumers are vastly different in elementary and secondary levels vs. postsecondary education. The legislation governing these educational settings is also different, especially given various state quality assurance (QA) laws being passed – these QA laws may or may not apply to postsecondary interpreters. This section will focus on a few of the differences in the federal laws affecting both groups, as well as the implications for interpreters and deaf and hard-of-hearing students.

One caveat: please be aware that federal and state laws are constantly being revised in scope or application. Check with general counsel (attorneys), the ADA Coordinator for your campus, or special education directors for more detailed information.

Services for students with disabilities, including deaf and hard-of-hearing students, are primarily mandated by two laws: the Individuals with Disabilities Education Act (IDEA) and Section 504 of the Rehabilitation Act of 1973.

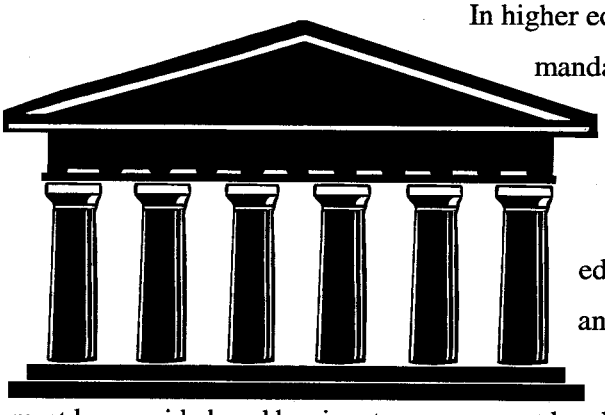
IDEA was born in 1975, and since then the federal government has amended and renamed it. IDEA requires individualized support and accommodations such as aides, interpreters, etc. Because of IDEA, special education departments are required to have two basic structures in place for each student with a disability. Services and accommodations are provided through these structures: an Individualized Education Plan (IEP) and an IEP team of parents, teachers, the student, support staff, counselors, etc. who map out goals (such as graduation and college) and strategies for achieving those goals. All of these accommodations must be provided in the least restrictive environment (LRE), meaning that students should be put into special separate classes, such as resource rooms, as little as possible. All students are guaranteed a free public education under IDEA.

Section 504 also applies to K-12 education. This law mandates elimination of barriers to all public schools receiving federal funding, and therefore also supports accommodations like provision of interpreters, installation of wheelchair ramps, Braille or large print for blind students, etc. Some students have "504 Plans" to provide services resembling accommodations; these students typically have illnesses or mildly disabling conditions that do not qualify for services under IDEA. Although the children do not have disabilities as defined by IDEA, schools may want to provide services through their special education departments. They can do so with a 504 plan and the cooperation of their special education director.

In K-12 education, interpreters may be asked to fill multiple roles: interpreter, aide in the classroom, member of the IEP team, and consultant on deaf/hard-of-hearing access in the classroom. Consumers are children or adolescents with limited experience working with interpreters, and the interpreter may be the only signing adult in the child's life. The RID Code of Ethics may not apply neatly to a six or seven year old, or even to an adolescent negotiating between the worlds of child and adult. Interpreter services are generally provided based on student demand, meaning that students request an interpreter, and an interpreter is assigned (as

opposed to having a permanent staff of interpreters or interpreting events regardless of whether a deaf person is going). Often one or two interpreters will work with the same student for all classes, occasionally over a course of several years. Additional services to students may include audiology, counseling, tutoring, remedial reading and/or math, assistance with hearing aids and assistive listening devices, social/emotional/behavioral programs, vocational training and more. Deaf and hard-of-hearing students are usually encouraged to become more independent throughout high school, although a network of family and professionals observing, supporting, and encouraging the student is never eliminated entirely.

Higher Education



In higher education, two pieces of federal legislation mandate services for students with disabilities: Section 504 of the Rehabilitation Act and the Americans with Disabilities Act (ADA).

Section 504 functions similarly in higher education as it does in K-12. For public colleges and universities receiving federal funding, accommodations for students with disabilities must be provided, and barriers to access must be eliminated (except in unique situations, such as historic buildings). Section 504 plans, however, are not generally accepted as disability documentation, and students who may be eligible for services in K-12 (because of a 504 plan) are not eligible for services at the postsecondary level.

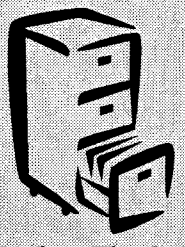
The **ADA** serves as a sort of supplement to Section 504, covering some gaps by mandating accommodations in private colleges and universities, and any business or organization with more than 25 employees. The ADA also adds that accommodations should be "reasonable" and should not compromise the integrity of any academic courses or programs. In terms of interpreters, the ADA even specifies that they be "qualified" sign language interpreters. Note, however, that neither of these laws requires anything like special education, support or remedial services for students with disabilities. Nor does either law require colleges to provide a college education to disabled students, regardless of their qualifications. Both laws also give the students with disabilities the responsibility of identifying themselves as disabled, providing documentation that they really are disabled, and requesting services they need. Any remedial services provided to the student body (e.g. tutoring) must be accessible for disabled students upon request. Special

services for disabled students (e.g. tutoring for Deaf students) are not required by law. Only schools with large deaf programs will provide anything beyond interpreters, notetakers, and other "essential" services.

Interpreters in higher education may be asked to fill multiple roles (see Unit Six of Charting the Way for more information), but their primary duty is interpreting for adults of legal age, so the RID Code of Ethics applies in full. Consumers are expected to be fairly savvy in asking for what they need and using services. They are also expected to find what they need for personal services that are not accommodations (e.g. hearing aid repair, counseling, etc.).

Colleges and universities are charged with making the entire campus accessible, so interpreters may be called to work with students, visitors, faculty, staff, or the general public. Because of this, students in most schools will work with a wide variety of interpreters, who may change considerably during their years of study. (Rural campuses and small towns may be somewhat different, in that the pool of interpreters will be limited, and students may have the same interpreters for all classes.)

Resources
ADA Information



Legal Rights: The Guide for Deaf and Hard-of-Hearing People *by the National Center for Law and Deafness, published in 1992 by Gallaudet University Press (Washington, DC).*

Americans with Disabilities Act: Responsibilities for Postsecondary Institutions Serving Deaf and Hard of Hearing Students *by Jeanne Kincaid and Sharaine Rawlinson, published in 1998 by the Midwest Center for Postsecondary Outreach (St. Paul, MN).*

Unfortunately, students are often unprepared to actually assume all these responsibilities. Parents, too, may be unwilling to give up their role as involved "team member" in helping their son or daughter get an education. Because of this, the transition between K-12 and higher education may be difficult for interpreters, the students and their families.

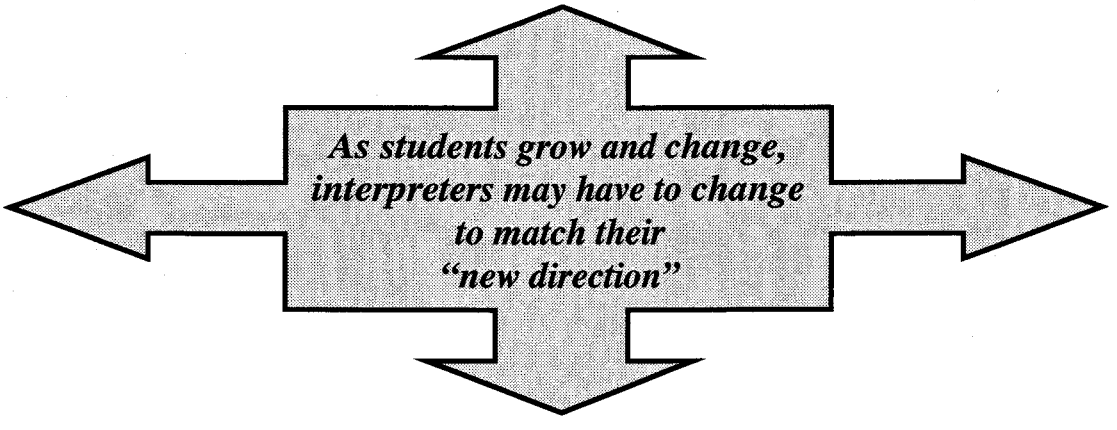
What are the differences and similarities you have noticed between K-12 and postsecondary education? Which setting best matches your personality, preferences, and interpreting skills? Why?

ETHICS AND LEGAL ISSUES:
Matching Consumer Preferences

Please read "The Interpreter's Role and Responsibilities" and "Techniques for Cultural Adjustments" by Anna Mindess (chapters seven and eight from Reading Between the Signs)[28]. These readings are provided in Appendix One. In these chapters, Ms. Mindess discusses the interpreter in the role of cultural mediator, which was also discussed in the "Professional Development" section of Unit One in Charting the Way.

Interpreters are taught to match consumers. The RID Code of Ethics clarifies this, saying that interpreters will "render the message faithfully, always conveying the content and spirit of the speaker using language most readily understood by the person(s) whom they serve."[29] Yet consider the following facts:

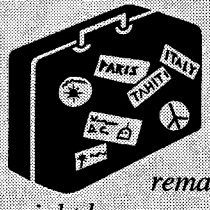
- During college, students change developmentally, which affects their intellect, personality, maturity, etc.
- Any student going through major transitions (e.g. new at college, having a change in hearing loss, changing degrees, preparing to graduate) may interact differently with interpreters or "experiment" with new ways of working with interpreters.
- Postsecondary interpreters will work with any given student or deaf professional in a variety of situations within the postsecondary context (some examples: student as student, athlete, future professional, employee, friend of other students). Register, attitude, even attire will differ in each of these settings, and consumer preferences may change or stay fairly consistent.



[28] Mindess, A. (Author), and Holcomb, T. K., Langholtz, D., and Moyers, P. P. (1999). Reading between the signs: Intercultural communication for sign language interpreters. Yarmouth, ME: Intercultural Press, Inc. Used with permission.

[29] Registry of Interpreters for the Deaf. (1997). Code of ethics. Available on-line at http://www.rid.org/code.html.

Ask a certified postsecondary interpreter about a situation where they were interpreting in a college or university setting and had difficulty matching the consumer's preferences. Be sure to find out how they knew they were having difficulty, what they did about it (personally and/or with the consumer), and how they have handled similar situations since that time.



Tips for Travelers

Communicating with Consumers about their Preferences

It is very important for interpreters to "match" their consumers, while remaining flexible and having a certain degree of patience. Some assertiveness might be necessary in any given situation. Consider ways to politely ask consumers about their preferences, without judging them or seeming too dependent on the consumer. It may be helpful to create some handy phrases to bring up the subject. Here are some examples, but try to think of others.

- ***Comparing past, present and future preferences.***
  "In the past, when I interpreted with you, I noticed you preferred...[fill in the blank]. Today, when we were working together, I noticed you preferred [fill in the blank]. In future situations like this, which would you typically prefer?" (While not polite or necessary to ask in every interpreter situation, there may be times when interpreters simply need to clarify consumer preferences.)

- ***Interrupting the process for clarification.***
  "This is the interpreter speaking now. When I signed/voiced [fill in the blank], I think there may have been some misunderstanding. In English/hearing culture, that means [fill in the blank], and in sign language/Deaf culture, that means [fill in the blank]. I apologize. Do you understand what I mean?" (If you need to do this, be sure to follow-up with the hearing and deaf consumer about any feedback they have for you, in terms of your interpreting and how you handled the situation.)

- ***Feedback to consumers about non-verbal cues.***
  "While we were working together today, I noticed when I did [fill in the blank], you didn't say anything, but you [indicate what they did, non-verbal body language used, etc.]. I thought maybe you didn't understand what was said, you preferred another sign/word, or something else was happening. If you are comfortable discussing it with me, I would appreciate any feedback you have so I can match your preferences better in the future."

SELF-CARE:
Relaxation Techniques

The following excerpt is from The Relaxation and Stress Reduction Workbook (Davis, Eshelman, and McKay, 1988, pages 1, 3-4)[30]. (Highlights of specific words are added for emphasis.)

Stress is an everyday fact of life. You can't avoid it. Stress is any change that you must adjust to. While you usually think of stressful events as being negative, such as injury, illness, or death of a loved one, they can also be positive. For instance, getting a new home or a promotion brings with it the stress of change of status and new responsibilities. Falling in love can be as stressful for some people as falling out of love. All stress is not bad. Stress is not only desirable but essential to life. Whether your stress is a result of major life changes or the cumulative effects of minor everyday hassles, it is how you react to stressful experiences that can create a stress response.

You experience stress from three basic sources: your environment, your body, and your thoughts. Your ***environment*** *bombards you with demands to adjust. You must endure weather, noise, crowding, interpersonal demands, time pressures, performance standards, and various threats to your security and self-esteem.*

The second source of stress is ***physiological****. The rapid growth of adolescence, menopause in women, aging, illness, accidents, lack of exercise, poor nutrition, and sleep disturbances all tax the body. Your reaction to environmental threats and changes also produce body changes, which are themselves stressful.*

The third source of stress is your ***thoughts****. Your brain interprets and translates complex changes in your environment and determines when to push the panic button. How you interpret, perceive, and label your present experience and what you predict for the future can serve either to relax or stress you...*

If your lifestyle and thoughts constantly require your brain to send signals to start up or keep the stress response going, you are not giving your brain a chance to do its primary job – health maintenance... Health maintenance is the primary function of the brain, not rational thought, language, or poetry. The very centers of the brain that speed up your biochemical processes when you are alarmed can be called upon to slow these processes down. The relaxation response is the opposite of the alarm response and it returns your body to its natural balanced state. Your pupils, hearing,

[30] Davis, M., Eshelman, E. R. and McKay, M. (1988). The relaxation and stress reduction workbook. Oakland, CA: New Harbinger Publications, Inc. Adapted with permission.

blood pressure, heart beat, respiration, and circulation return to normal and your muscles relax. The relaxation response has a recuperative effect in that it allows you a respite from external stress of the environment and the internal stress of your thoughts. It keeps you from using up all your vital energy at once as you react, then overreact, and are finally overwhelmed by the stresses in your life. The relaxation response normalizes your physical, mental, and emotional processes. You don't have to remain at the mercy of your fight or flight reaction. You can learn to be aware of your own stress response and then control it. You can learn to relax.

Please read any of the following chapters from The Relaxation and Stress Reduction Workbook: "Progressive Relaxation," "Breathing," "Meditation," "Visualization," or "Recording Your Own Relaxation Tape" (chapters 3, 4, 5, 6 and 16 respectively). Each of these brief chapters focuses on a different type of relaxation technique. Choose one to practice this week and use the space on the next page to write about the experience.

Write about the relaxation technique that you practiced this week. Make notes about what happened, whether the technique was useful, and anything you learned about yourself during this activity.

JOURNAL:
Visualize Being Certified

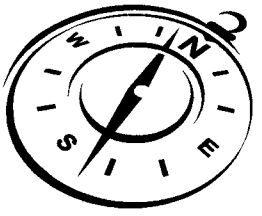
Read the chapter in Appendix One entitled "Visualization" from The Relaxation and Stress Reduction Workbook.[31] Pay careful attention to "Programmed Visualization" on page 57. Do a visualization of yourself successfully improving skills, preparing for a certification test, and then taking one of the exams. Picture yourself brimming with confidence, assertively facing challenges, being open to constructive feedback, accepting support from others, learning from mistakes without dwelling on them, or doing other behaviors that are useful to you. Imagine yourself leaving the exam feeling good about your performance, regardless of the raters' opinions. Visualize yourself being able to think about what went particularly well during the test and what you could have done differently. Use the space below to write about whether you found the activity useful. As always, if you prefer, use this space to write about any other experiences.

[31] Davis, M., Eshelman, E. R., and McKay, M. (1988). The relaxation and stress reduction workbook. Oakland, CA: New Harbinger Publications, Inc. Used with permission.

Charting the Way - Unit Four

Use the chart below (independently or with a mentor) to set goals for this unit, prioritizing activities if that is helpful.

Activities with a star will help you progress through the handbook – they should only be omitted after careful consideration.



	My goals for this week	Goal was met?	Category	Activity
INTERPRETING	☆		**Skill assessment**	**Interpreting**
			Skill development	**Developing ASL literacy**
			Mentoring	**Conflict: A journey of head and heart**
			The "Real World"	**College student in Kindergarten?**
			Technology	**Transcription systems**
PROFESSIONALISM			**Professional growth**	**Using prep time effectively**
			Deaf community	**Becoming an ally**
			Higher education	**Services for deaf and hard-of-hearing consumers**
			Ethics/legal issues	**Boundaries with consumers**
PERSONAL			**Self-care**	**Warm-up exercises**
			Journal	**Mental warm-up exercises**

SKILLS ASSESSMENT: Interpreting

In Unit Three's "Skill Assessment" section, you assessed your ability to transliterate and worked on specific transliterating skills. This week, you will focus on interpreting ASL. If you wish you could continue working on transliterating, remember that you may return to transliterating at any time. This book should help "chart your own way," so do whatever is best for you. If you decide to return to the previous chapter, be sure to at least skim this section so you are familiar with its contents, in case you need them at some point during the next several units.

In working through this section, first read the two articles from RID, which are included in the text after Exercise 4.1. They are entitled, "What is Interpretation?"[32] and "CI and CT (Generalist) Rating Scales."[33] Exercise 4.1 and 4.2 are similar to Unit Three's exercises for assessing and improving transliterating skills. Whether you are just hoping to improve your interpreting skills or if you are preparing for the CI exam, these activities will help you perform a self-assessment of your skills and then develop any areas that may need improvement at this time.

Exercise 4.1: Self-Assessment of Interpreting Skills

Consider your overall skills with interpreting. Base your answers to the following questions on your skills at this moment (not your skills when you started an ITP, when you first started your internship, when you graduated, etc.). Be honest but fair with yourself. If it is helpful, use the RID information included in this section.

When I think about my ASL interpreting skills at this moment:

- ❑ ***I feel very confident in my skills***
- ❑ ***I feel somewhat confident in my skills***
- ❑ ***I feel very neutral about my skills***
- ❑ ***I do not feel very confident in my skills***
- ❑ ***I do not feel very confident at all about my skills***

[32] Registry of Interpreters for the Deaf. (1996, May). Defining interpretation and transliteration. Views, 19. Used with permission.
[33] Registry of Interpreters for the Deaf. (1997). Description of the generalist, oral, and legal rating scales. http://www.rid.org/scales.html. Used with permission.

Write more about your response...
Overall, I chose my answer because:

These are areas of interpreting that I feel particularly confident about:

These are the specific areas I want to improve:

Think about why you want to improve specific interpreting skills. Is it for the CI exam? For your own personal satisfaction? Has a mentor, supervisor, or instructor given you specific areas to work on? Do you anticipate using these skills with a specific Deaf consumer? This information will help you tailor your assessment and skill development to match your current needs.

Why I want to improve specific interpreting skills listed above:

Consider goals for interpreting and goals for working with this handbook. Consider broad hopes and goals for Charting the Way and what you hoped to accomplish, both personally and professionally. Now consider how specific goals for interpreting compare with more general goals. Prioritize your work according to what you really need at this time.

Use this space to write about your goals for improving specific interpreting skills and how it fits with broader personal and professional goals.

Overall, on a scale of 1 to 10, with "1" being "not a priority for me at all" and "10" being "highest priority for me right now," rate how important it is for you to work on interpreting at this time.

1	2	3	4	5	6	7	8	9	10
Not a Priority									*Highest Priority*

After finishing this exercise, you probably have a better sense of how important it is to develop your interpreting. If you are working with mentors, discuss your goals with them and ask for guidance, assistance with self-assessment, or referral to other local and state resources. If you are working independently, now might be a good time to find an interpreter who has passed the RID CI exam or NAD assessment (certified at level IV or V). A native-ASL user and culturally Deaf mentor may be helpful.

If transliterating is more of a priority at this time, hopefully you have a better sense of that after doing these brief exercises. As stated earlier in this section, this handbook is designed for you. Continue with Exercise 4.2 to develop specific interpreting skills.

What is Interpretation?

Many candidates for the RID Certificate of Interpretation (CI) performance examination have requested guidance for understanding what the target production of the English-to-Sign portion of the test should look like. RID raters have reviewed the minimum standard, and performances of passing and failing candidates, and have agreed upon the following description of "interpretation" as applied to the RID Certificate of Interpretation Examination. Three categories of variables have been defined: ASL Grammar and Vocabulary, Processing, and Mouth Movement Patterns.

ASL Grammar and Vocabulary (English to ASL Interpreting)

- Use of appropriate ASL grammar (use of space for characterization, subject-object agreement and verb inflections; facial grammatical forms for questions, topics, commands, etc.).
- Semantically correct sign choices used appropriately for ASL syntax.
- Limited amounts of "initialization" are acceptable but only to the extent that initialization is used by deaf adults.

Processing

- The minimum acceptable level of processing is at the phrasal to sentential levels. Word-for-word processing will not pass the certification examination.
- Some syntactic influences of the original text may appear in the interpretation, but only so long as the interpretation remains clear and makes "visual sense."

Mouth Movement Patterns

- Mouth patterns should reflect appropriate ASL usage.
- Mouth movements which only represent exact English word order will not pass the test.

Overriding all of the above details is the requirement that the target message resulting from the interpretation process remains true and accurate with regard to the source text. There should be no substitutions (missing a concept from the original and replacing it with a different concept) and no significant omissions (all of the main points and nearly all of the supporting details) of the source text should be reflected in the target text.

Working into Spoken English

For the Certificate of Interpretation performance examination, candidates should create a grammatically correct and coherent English text which remains true and accurate with regard to the source text. There should be no substitutions. Extended periods of silence (processing time) are acceptable so long as there are no significant omissions.

CI and CT (Generalist) Rating Scales

RID has recently implemented a new rating system for the Certificates of Interpretation and Transliteration performance tests. This system is based on a set of 13 items, which we refer to as behaviorally anchored scales. These items represent key behaviors an interpreter must demonstrate in order to be awarded certification. The 13 behaviors are scored on a 1-3 Likert-type scale, with one being low and five being high. They are weighted according to criticality and importance to the task in order to correspond to the St. Paul standard voted on by the certified membership in 1987. There are seven scales/behaviors for the Voice-to-Sign (V-S) section, and six for the Sign-to-Voice (S-V) section. These 13 scales (items) are duplicated for the One-to-One section of the test as the candidate does both V-S and S-V. Therefore a candidate for certification is rated on 26 scales. There are three categories of raters: Deaf consumers, hearing consumers, and certified interpreters. A candidate's tape of their performance is sent to a rater in each of the three categories.

A general description of the seven scales for the Voice-to-Sign segment are:

1) **Sign Parameters** – correct and consistent production of sign parameters (handshape, palm orientation, location and movement)
2) **Flow** – comfort level of sign flow; Example – smooth, comfortable for viewing, not choppy with few false starts and unnecessary pauses, not over smooth without appropriate pauses
3) **Message Equivalence** – message completion with regard to factual information, register and cultural/linguistic adjustments with few minor miscues (omissions/substitutions, additions, and intrusions)
4) **Target Language** – uses appropriate target language (e.g. signed English for the transliteration test and ASL for the interpretation test)
5) **Affect** – consistency of facial grammar and affect to source language
6) **Vocabulary Choice** – conceptually correct sign choices based on meaning rather than form
7) **Sentence Boundaries** – clear and consistent identification of sentence types and topic boundaries which match source language

A general description of the six scales for the Sign-to-Voice segment of the test are:

8) **Enunciation** – clarity and consistency throughout task
9) **Flow** – comfort level for listening; example: few false starts, pauses, and non-linguistic behaviors (distracting mannerisms – uh, um, etc.), not over smooth without appropriate pauses
10) **Message Equivalence** – message completion with regard to factual information, register and cultural/linguistic adjustments with few minor miscues (omissions/substitutions, additions, and intrusions)
11) **Inflection** – consistency of inflection to source language
12) **Vocabulary Choice** – conceptually correct sign choices based on meaning rather than form
13) **Sentence Boundaries** – clear and consistent identification of sentence types and topic boundaries which match source language

Scales 1-13 are repeated for the One-to-One section of the exam. This information co-exists with the raters description of "What is Interpretation?" and "What is Transliteration?" Although all RID tests continue to be non-diagnostic in nature, these documents will prove beneficial for those preparing for the performance exams.

Exercise 4.2: Activities to Improve Specific Interpreting Skills

Below is a chart of skills assessed in the RID CI exam as described on pages 139-140. It is a duplicate of the chart used in Unit Three's skill assessment for transliterating, but the activities have been adapted for interpreting. Again, please note that this chart has not been endorsed or created by RID. Remember to only work on one or two skills at a time to prevent frustration and possible burnout.

As mentioned before, you may want to make an audiotape of yourself voicing texts. On the DVD included with this handbook, there are segments for practicing sign-to-voice interpreting skills. Use these videos for practice below, or use any other videos that may be available to you at this time. As always, feel free to adapt suggested activities, if necessary, or at the recommendation of mentors.

ASL Grammar

Skill Description:

Interpreting shows appropriate use of ASL grammar.

Skill-Building Activity One:

Go back to texts, handouts, videotapes, or other materials you used in interpreter training programs. Review these materials to find suggestions about improving grammar, as well as to check on areas that may have needed work during ITP. This could be a good way to see how much your interpreting has improved!

Skill-Building Activity Two:

Make a video of yourself interpreting English into ASL. Ask a Deaf mentor or another interpreter to assess grammar. It may be helpful to pick one thing you'd like the person to be especially mindful about (e.g. use of non-manual markers).

Skill-Building Activity Three:

Practice translating two or three paragraphs of fixed English text into ASL. This will free you from time constraints, the pressure of a consumer being present, etc. Review your translation with a certified interpreter and/or a Deaf mentor. Be sure to discuss the many ways different sentences, phrases or words could be signed while still being grammatically accurate. This will help expand your vocabulary and grammatical fluency.

Semantics

Skill Description:

Semantically correct sign choices are used appropriately for ASL syntax.

Skill-Building Activity One:

Either review a video of yourself interpreting, or be mindful of your interpreting during various jobs. Pay attention to the sign choices you make and the order of the signs. Are you following ASL syntax? If possible, ask a certified interpreter and/or a Deaf mentor to review your sign choices and the word order you are using.

Skill-Building Activity Two:

Watch a video of a culturally Deaf person signing ASL. Pause the video when necessary and take notes about the sign choices or syntax the person is uses. If you have questions about how something was signed, be sure to check with a certified interpreter or Deaf mentor. Practice using what you have learned while interpreting this week. How difficult is it for you to incorporate this into your work? Why? What would make is easier or help you remember?

Limited Initialization

Skill Description:

Initialization is limited, and only to the extent used by deaf adults.

Skill-Building Activity One:

While watching a videotape of yourself interpreting, make a list of every initialized sign you use. During or after at least two interpreting jobs, add to the list. Star or place checks next to initialized signs you use fairly often. Now ask a Deaf person which signs they commonly use. Ask a certified interpreter to also review the list. Ask both of your "reviewers" to cross off any signs they believe are local, used only by a few consumers, or not traditionally used in ASL. What did you learn? Look at your list and pick one or two to eliminate each week. Make a dedicated and daily habit of interpreting and transliterating without them. As a variation of this activity, work with a postsecondary interpreter and/or a Deaf college student. Determine which initialized signs are commonly used in the classroom, versus the initialized signs that are acceptable for the RID CI exam.

Processing

Skill Description:

A minimum acceptable level of processing is at the phrasal to sentential levels (not word-for-word processing). Some syntactic influences of the original text may appear in the interpretation, but the interpretation must remain clear and make "visual sense."

Skill-Building Activity:

Read "Introduction to the Colonomos Model and Interpreting Process Skills" in Appendix One.[34] Instructions for various activities are given in the reading.

Mouth Movements

Skill Description:

Mouth patterns should reflect appropriate adult ASL usage. Mouth movements that only represent exact English word order will not pass the test.

Skill-Building Activity:

Watch a videotape of yourself interpreting, preferably with a Deaf mentor or a certified interpreter. Watch only the non-manual features in your ASL, especially in the lower half of the face, the lips and the mouth. Are you using non-manual markers consistently? Accurately? Are you "adding" non-manual features, such as mouthing English words? Ask for feedback and recommendations from the person viewing the tape with you.

Voicing

Skill Description:

For sign-to-voice, interpreters should produce grammatically correct English text that remains true and accurate with regard to the source text. There should be no substitution. (Extended periods of silence for processing time are acceptable.) The English should be grammatically correct and clearly enunciated, with few annoying habits.

Skill-Building Activity One:

Interpret a video of a culturally Deaf person signing, and record your voicing without pausing to edit. Listen to the tape by yourself or with a certified interpreter. Is the English accurate? Does it match the sign choices on the video? Are you using lag time effectively? Ask another interpreter (who has not seen it) to tape herself interpreting the same video. How did your interpretation vary compared to hers? Ask her any questions you may have about her sign-to-voice processing.

Skill-Building Activity Two:

Become aware of your habits during interpreting. Make a list of things you may do while voicing. Here are a few to watch (please add to this list):

- ✓ *Saying "Um," "Uh," "Er," etc.*
- ✓ *Using "You know, "Okay," and other words that are not used by the signer.*
- ✓ *Run-on sentences connected by "and"*
- ✓ *Mumbling or "over-enunciating"*

[34] Boinis, S., Gajewski Mickelson, P., Gordon, P., Krouse, L. S., and Swabey, L. (1996). Self-paced modules for educational interpreter skill development (pages P-39-P-51). St. Paul, MN: Minnesota Department of Children, Families and Learning, Minnesota Educational Services. Used with permission.

- ✓ *Speaking too softly or loudly*
- ✓ *Repeatedly self-correcting or stumbling over word choices*
- ✓ *Throat clearing, lip smacking, or other noises*
- ✓ *"Running out of air" while speaking, so words are strained and/or pauses for breath are not natural*
- ✓ *Not pausing between sentences or paragraphs, or having unnatural pauses.*

When you have completed your list, try to eliminate at least one or two of your habits while transliterating, interpreting and conversing in everyday speech. Ask others to help you work on this activity.

Skill-Building Activity Three:

Make an audiotape of yourself interpreting. Find someone who has excellent grammar (a writer, poet, English teacher, or someone who writes professionally). It may be helpful if this person is not an interpreter. Ask this person to listen to your tape, while assessing the grammar and word choices you use. Ask for recommendations to improve your voicing.

Use this space to write about the activity you did for this unit's "Skill Assessment" and what you learned about yourself and your skills. Do you have any specific concerns or questions after doing this activity? If so, consider sharing those with a mentor or colleague.

SKILL DEVLOPMENT: Developing ASL Literacy

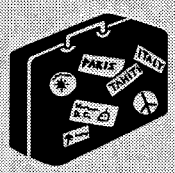
As you already know, American Sign Language is recognized as a unique language, and is the foundation of Deaf culture. Unlike many other languages (including English), ASL does not have a written form that is used to share traditions, stories, etc. Interpreters often forget there is such a thing as ASL "literacy" and may overlook opportunities to develop their understanding of ASL. In the process, they also may be missing a wonderful opportunity to gain insight into Deaf culture and the wide variety of deaf communities.

Karen Christie and Dorothy Wilkins from NTID have described ASL literacy as having three distinct components: functional, cultural and critical literacy.[35]

- **Functional literacy:** Having enough basic language skills to communicate in ASL with members of the Deaf culture (with the caveat that many Deaf people code-switch while signing with hearing people). Most interpreters who graduate from an interpreter training program are functionally literate.
- **Cultural literacy:** Built on personal experiences, this literacy level means having a shared understanding of culturally Deaf values, heritage and perspectives. The culturally literate person is able to understand how ASL literary works relate to Deaf people and their lives, even if they are unable to create such works themselves.
- **Critical literacy:** At this level, a person has the ability to use literature as a tool for empowerment of Deaf people or their allies, as well as the ability to create an ideological awareness of Deaf culture in relation to other cultures. People who possess a critical literacy are often able to create, analyze or re-tell stories and poems in a way that conveys deeper understandings about being Deaf, using ASL, experiencing oppression, etc.

Christie and Wilkins suggest that "educational programs involving linguistic minority group members that focus only on the development of functional literacy skills in the minority language do so at the expense of cultural and critical literacy, and...the result is disempowerment and limited educational success" (page 58). As an interpreter, you are fortunate to have an awareness of Deaf culture, as well as a functional literacy in ASL. By maintaining or developing your ASL cultural and critical literacy, you will improve your overall interpreting, as well as your connection to the Deaf community. Not only that, but going to ASL poetry nights, plays, etc. can be one of the most entertaining ways to improve interpreting skills!

Traveling Tips
ASL Literary Forms



Here are some of the categories of ASL "literary works," as well as examples of Deaf people who excel in them:

- ***Storytelling:*** *Patrick Graybill, Ella Mae Lentz*
- ***Poetry:*** *Peter Cook, Clayton Valli*
- ***Drama:*** *National Theatre of the Deaf, Ben Bahan, Freda Norman, Phyllis Frelich*
- ***Humor:*** *Elinor Kraft, Mary Beth Miller*
- ***Unique ASL literary forms:*** *Alphabet or number stories, drum songs, performing art forms, and other literary forms being created by Deaf people*

[35] Christie, K. and Wilkins, D. M. (1997). A feast for the eyes: ASL literacy and ASL literature. Journal of Deaf Studies and Deaf Education, 2, 57-59.

There are some obvious ways to improve your ASL literacy, such as taking classes in ASL literature (these may be available on campuses with Deaf studies or ASL departments, as well as interpreter training programs). Attend events where Deaf people will demonstrate their ASL skills. Contact your state RID chapter, and encourage them to bring nationally or regionally known Deaf performers to your next state conference. Buy videotapes from distributors of sign language materials. You may also want to try Exercise 4.3 below.

Exercise 4.3: Developing ASL Literacy

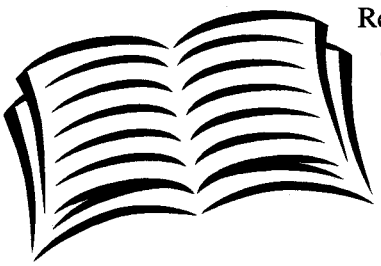
Here are two activities to help you develop ASL literacy. These are usually more fun and educational if they are done with a Deaf mentor or other native ASL users.

Activity One: Becoming a Storyteller[36]

Select a short story that has a great deal of visual imagery. Stories in the first-person may be easier for this activity, but you could also take on the role of a single character and tell the story from that person's perspective.

If you would like to try this, a few good stories are:

- "The Tell-Tale Heart" or "The Fall of the House of Usher" by Edgar Allen Poe
- "The Yellow Wallpaper" by Charlotte Perkins Gilman
- "The Night Before Christmas" by Clement Clark Moore
- "The Snowman" by Raymond Briggs, or other children's stories without words.
- Stories from oral traditions, including legends and folktales, especially if they are creative and told in the first-person.



Read through the story to get a sense of what it is about and the tone of the narrator telling the story. Then, using your knowledge of ASL, the Deaf community, and the story itself, begin re-working the story. Be as creative as you wish, deleting sections, re-creating auditory-based scenes to be more visual, making certain characters Deaf, or whatever you wish to do. Try not to change the plot too much, though. Someone familiar with the story should still be able to recognize it. Remember that the goal is not to interpret; the goal is to tell a story that Deaf people would understand and enjoy. If you still have difficulty with this, imagine telling the story to a group of Deaf children, who would love classifiers, role shifting and dramatic facial expressions. They would not be as patient with endless fingerspelling, unnecessary details or a slow pace!

When you are done, videotape yourself telling the story. Ask a native signer to watch you (feedback should focus on the story itself and how it is told, rather than analyzing interpreting skills, like speed, processing, interpretation of exact English words, etc.).

[36] This activity is adapted from an activity developed and used by Cara Barnett in the University of Minnesota's "ASL Literature" course, taught through the Department of Educational Psychology, 1999.

Activity Two: Creating Alphabet and Number Stories

Practice creating an alphabet or number story. (The first sign uses the "A" handshape, the second sign uses the "B" handshape, etc.) Another variation on this is to work with a co-interpreter or Deaf mentor, taking turns doing signs for the story. This forces people to think more creatively as they work in tandem. A possible third variation is to do this activity as a group. Ask everyone to write down an event on a small piece of paper (e.g. going to the store, a wedding, a new baby, first date). Put these suggestions into a bowl and select one at random. Working together, have the group create an alphabet or number story that describes that event. Consider "performing" your creation for Deaf people or colleagues.

Use the space below to write about the activity you tried or other ideas for developing your ASL literacy.

MENTORING:
Conflict: A Journey of Head and Heart

In Unit Three's Mentoring section, you learned about the philosophy of "the protégé in the driver's seat" and started practicing protégé-guided feedback sessions. This unit's Mentoring section is for protégés and mentors, and will give both of you tools to talk about especially difficult subjects: when something is not working well, when you disagree, or when one of you wants to discuss something and the other is not willing to do so. In other words, you will learn how to deal with conflict – in the mentoring relationship or any other relationship you may have.

First, re-read the information in Unit Three's mentoring section. Be sure you understand these few basic concepts:

- The protégé's goals and interests must direct any mentoring experience, but the protégé should acknowledge the mentor's knowledge and experience before rejecting any suggestions or feedback. For example, suppose that the mentor is an authority in ASL classifiers, but the protégé is not interested. In this case, classifiers may be something that come up once in a while, but the mentor should not encourage the

protégé to repeatedly work on the topic simply because it is something the mentor knows well. At the same time, the protégé should consider why working on classifiers is an important topic.

- Mentoring is based on trust, respect and an appreciation of differences between the mentor and protégé. If there is any lack of trust or respect, then don't give up yet. First, take some time to learn about each other's point of view, background, personality, etc. Consider using other tools in this book, including the assessment of personality and learning styles (in Unit Two), the mentor/protégé interview process (also in Unit Two), or a comparison of values and ethics (in Unit One). Think about whether your lack of trust or respect is rooted in something related to the other person's skills, personality, ethics, or something else. Is this problem something rooted in your own personality? Your religion or ethics? Your professional beliefs? Or the way you were brought up as a child and/or your culture? Decide whether it is something you can learn to accept or whether it would be better to ultimately terminate the relationship. Be sure to discuss it confidentially with a trusted colleague or friend, if necessary. Then be direct and honest with your protégé or mentor.

"...Conflict is a natural and inevitable part of life...

it is our reaction or responses to the conflict that make a conflict situation constructive or destructive."

- Consider power issues before beginning any type of problem resolution. Mentors must be especially careful before discussing difficulties. Throwing out a loaded phrase like, "You're so uptight!" can be intended as a joke or banter, but a protégé will probably take it very seriously. The protégé/mentor relationship is designed to give mentors the power to help a protégé develop interpreting skills. Conversely, a mentor can also diminish a protégé's career and confidence. Protégés, on the other hand, must learn to advocate for themselves and their goals. If a mentor has different goals or is indifferent to the protégé's needs, then it might be time to find a new mentor or start communicating more clearly. Both mentor and protégé also need to consider whether they are being too sensitive to feedback, and whether the power differential is making

communication so difficult. Sometimes, listening to feedback requires the development of a "thicker skin," especially if it is coming from someone you respect.

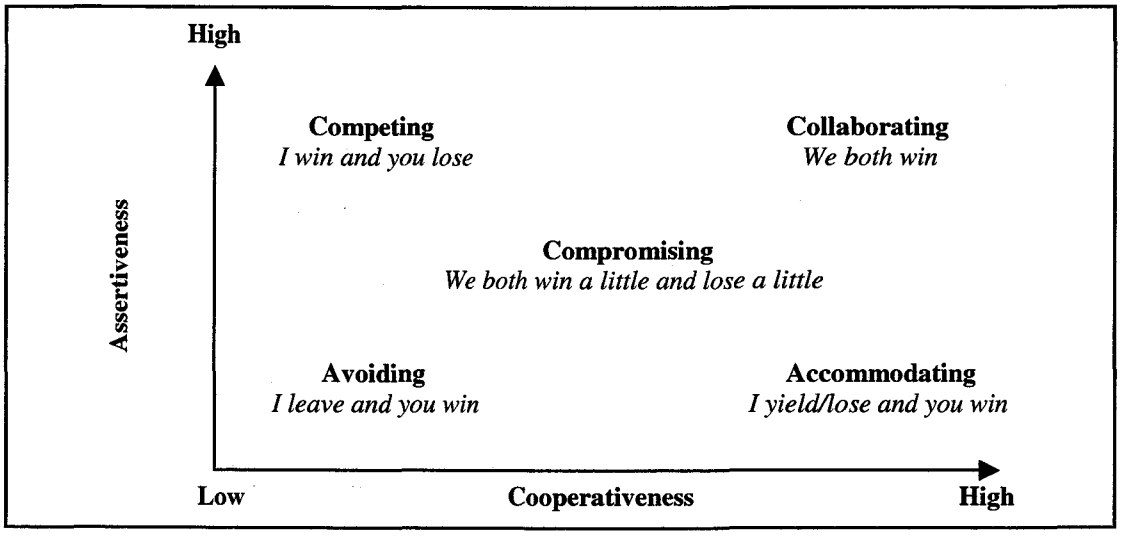
- Listen carefully. Use techniques like taking turns without interrupting, asking for clarification or summarizing what the other person said, and talking about behaviors rather than personality. It may also be helpful to use "I" statements instead of "You" statements (e.g. "I feel unimportant when you leave our meetings early" rather than "You always try to leave our meetings early").
- Ask for help if you need it. It may be a good idea to find a mediator, a neutral third party whom both of you trust. Or role-play with a friend or colleague if you have something difficult to say. Use the resources available to you.

Please read "Resolving Conflict: A Journey of the Heart," chapter one in Mediating Interpersonal Conflicts: A Pathway to Peace by Mark Umbreit.[37] In this chapter, you will learn about negotiation and mediation, as well as conflict management styles. When you have finished the reading, try one of the exercises below. Remember that dealing with conflict requires your head and heart, as well as on-going practice using these skills.

Exercise 4.4: Exercises to Improve Conflict Resolution Skills

Activity One: Finding Your Preferred Conflict Management Style

Using the chart below (Table 1.1 from Umbreit, 1995, page 9), try to identify your preferred conflict management style. Descriptions of each style are on pages 8-11 of the reading. Circle the style you tend to use the most.



[37] Umbreit, M. (1995). Mediating interpersonal conflicts: A pathway to peace. West Concord, MN: CPI Publishing. Used with permission.

Remember there is no right or wrong way to deal with conflict! In fact, each of these styles may be useful in different situations. Look at the examples of various mentoring conflicts below. Which conflict management style would you tend to use in each situation if you were the protégé or mentor? Which style would you like to use (if you could)? Are the styles the same or different? Why do you think you tend to deal with conflict in these ways? Be sure to consider your cultural background, family member's conflict management style, and whether your style has changed over time.

Examples of conflicts in mentoring (add to the list if you wish):

- At the last minute, the mentor brings an intern to the protégé/mentor meeting, without getting the protégé's permission.
- The protégé wants to meet at 4:00 to make it easier to get a bus ride home, but the mentor wants to meet at 3:00 so it works out well with picking up children at daycare.
- The mentor thinks the protégé's videotapes are of very poor quality and not worth using, but the protégé has spent a great deal of time making them.
- The mentor thinks the protégé (a woman) is uncomfortable with a male mentor.
- The protégé or mentor has a habit that annoys the other person, like snapping gum, tapping a pencil, or biting nails.
- The mentor volunteered to meet with the protégé for two hours each week for free, but the protégé now needs up to five hours each week to prepare for the national certification tests.
- The protégé and mentor are trying to decide where to eat lunch. One wants pizza and one wants Mexican food.
- The protégé thinks the mentor is overly critical. The mentor is an important member of the interpreting community, so the protégé wants to "stay on her good side."

Exercise Two: Working Through a Current Conflict

Review the six steps of negotiation (pages 16-17 of the reading). Think about a conflict that you are having right now, whether it is professional or personal. With a trusted friend or colleague (a person who is not directly involved in the conflict), talk about whether going through the six steps may help resolve the conflict. Role-play conversations, if that is helpful. If any of the steps seem particularly difficult for you, discuss what barriers or anxieties exist and what may help relieve them. Whether or not you choose to use the six steps, write about what happened in the journal for this week.

Exercise Three: The Power of Choice

Think about a conflict that is happening right now, whether personal or professional. Practice listing different options that are available to you right now, without even talking to anyone else. Remember to include options you may normally eliminate. For example, if you normally try to address conflicts right away, one option to list is "Do nothing." Write down at least three options. Then think about the pros and cons for making each choice in this situation. Learn to exercise the power of choice and to see all the options available in any situation. This will help you be more assertive by knowing what you want, but it will also help you see possible compromises you can make while in a conflict or dispute. If you have difficulty thinking of options, then talk with someone you trust and ask for help making a list.

THE "REAL WORLD": College Student in Kindergarten?

As always, for the "Real World" section you can work through the example from the Charting the Way authors, or you can work through your own "real world" situation.

A "Real World" Example

The Situation:

A new Deaf student is taking a class about teaching special education to young children. The teacher tries to incorporate activities for Kindergarten and preschool students into the course. For example, on the first day of class, the professor asks the first student to sing her name, then the second student sings his name and the first student's, and so on around the circle. The Deaf student signs her name instead of singing. Nevertheless, each day after that there is a cheer, a song, a poem to recite aloud, or other auditory-based activity. As one of the two interpreters for this class, you are really frustrated and want to talk to the teacher about access and the inaccessibility of her activities. You've already talked with the Deaf student, who thinks it's no big deal and feels no need to talk to the teacher. What do you do?

What Happened in the "Real World":

In this particular situation, the two interpreters talked with the professor about the inaccessibility of some classroom activities. The professor thanked them and was apologetic, but she never changed what she was doing. By the end of the semester, the Deaf student was really frustrated and annoyed with the instructor, but she never talked about it with the teacher. Can you think of any other options for the interpreters or the Deaf student?

Your Own "Real World" Situation

Step One: Choose a Situation

Choose something from this week that was especially interesting, challenging or puzzling for you. The situation can be about anything: interpreting, voicing, working with students, co-interpreting, ethics, etc. Use the space below to work through each of the following steps.

Step Two: Summarize the Situation

Summarize the situation, including your response and what you think or feel about this situation at this moment. Be as brief as possible.

Step Three: Gain Perspective

Consider how you feel about the situation right now. What factors influenced you in this situation, whether internal (personality and skills) or external (the environment and other people involved)? Which resources exist to help you understand the situation or make decisions about it?

Share the situation with at least one other interpreter, your supervisor or mentor. Be sure to ask for what you need right now, given your level of skills, experiences, and how you feel about it. Some examples: "I need advice about..." "Do you know someone I could talk to about this – or maybe some resources?" "Could you tell me about similar things you've encountered?" "I just want to vent and have you tell me I'm still an ok interpreter...I don't really need advice right now." Write down what happened during the discussion, as well as their response.

Step Four: Action

Are there any additional actions you need to take this week because of this situation?

Step Five: Applying What You Learned

What will you do the next time you encounter something similar to this situation?

Use this space to work through each of the five steps.

TECHNOLOGY: Transcription Systems

In Charting the Way, C-Print®, TypeWell® and CART are in the same section because they have many similarities. Interpreters and consumers often confuse these systems or think they are different acronyms for the same technology. This section will explain the similarities and differences between them, as well as their applications in higher education. The Northeast Technical Assistance Center at the Rochester Institute of Technology/NTID has published two tipsheets about C-Print® and Computer Aided Realtime Translation (CART). Most of the

information in this week's "Technology" section is adapted from those two publications[38] Information about TypeWell® is adapted from the TypeWell® website.[39]

C-Print® and TypeWell®

C-Print® and TypeWell® are two computer-aided speech-to-print transcription systems developed as an accommodation for students who are deaf and hard-of-hearing. A typist (called a "C-Print® captionist" or "TypeWell® transcriber") types spoken information into a laptop computer equipped with specialized software. The captionist/transcriber has training in the software, and uses an "abbreviation system" to reduce keystrokes and condense text as much as possible, based on the phonetics of each word. Consumers can read the typed information on a second laptop computer or a television monitor. Afterward, captionists/transcribers edit the printed text, making it available for consumers to review or to use as notes. People interested in using C-Print® and TypeWell® need excellent typing skills, the ability to hear phonetic sounds, and a strong command of English. Training is available at various locations across the country. More information about C-Print® is available at the Northeast Technical Assistance Center at 716-475-2809 (Voice/TTY) or via e-mail at cprint@rit.edu. More information about TypeWell® is available from Codewell, at 805-682-2387 (Voice/TTY) or via e-mail at info@typewell.com. Whether using C-Print® or Typewell®, the costs are usually slightly less than the costs for interpreters and significantly less than costs for CART, depending on the level of captionist/transcriber experience and the pay rates of other local service providers.

CART (Real-Time Captioning)

CART is an abbreviation for Computer Aided Realtime Translation, frequently referred to as "real-time captioning." CART is a nearly simultaneous, verbatim translation of spoken

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[38] "CART: Computer Aided Realtime Translation" and "C-Print®: A Computer-Aided Speech-to-Print Transcription System" published by the Northeast Technical Assistance Center. Available on-line at http://netac.rit.edu/publication/tipsheet/carta.html and http://netac.rit.edu/c-print.html, respectively. Adapted with permission.

[39] More information about TypeWell® is available at http://www.typewell.com.

English into text by a CART reporter using a stenotype machine, notebook computer and real-time software. As with C-Print®and TypeWell®, the text is displayed on a laptop or monitor for the deaf or hard-of-hearing consumer. CART reporters write in a phonetic language called STENO. Using the court reporter's stenotype machine, which has 22 keys and a number bar,

they use a unique combinations of letters to represent sounds or phonemes. It is similar to playing chords on a piano or using a Braille typewriter; combinations of keys produce various phonemes. The stenotype translates the phonemes using a dictionary created by the reporter (which can be customized for highly technical classes). As with C-Print®and TypeWell®, the text can be saved to a disk and given to the student, who can print the transcript and use it for studying or notes. Most CART reporters already own their own hardware and software, and they are trained through specialized intensive schooling usually provided at professional schools for court reporters. CART has been used via remote locations (e.g. a class is in the Midwest, while the CART reporter is in California). For more information, check with your local PEPNet Center (for contact information, see the "Resources" section in Unit One on page 36). For additional information about court reporting itself, contact the National Court Reporters Association (NCRA) at 1-800-272-6272 (Voice) or 703-556-6289 (TTY). Their web site is at http://www.ncraonline.org. As of 2001, the NCRA suggests $50-75/class hour, with an additional $15-40/hour for preparation time (30 minutes of prep time for each class hour), and an additional $15-40/hour for production time (editing and distribution).

Applications of Transcription Systems

Among higher education consumers, all kinds of transcription systems are becoming more popular, with more programs (like speech recognition equipment) in development. These systems are especially helpful for late-deafened or hard-of-hearing people who are not fluent in sign language. Hard-of-hearing people with low vision may also appreciate these technologies, which can be used with a large computer font to make them more accessible.

At the same time, more and more culturally Deaf people are using transcription systems to access technical or high-register courses where it is important for them to understand specific English vocabulary. For Deaf people, having C-Print®, TypeWell® or CART may also be reasonable accommodations for English classes; after all, the goal of the course is for students to

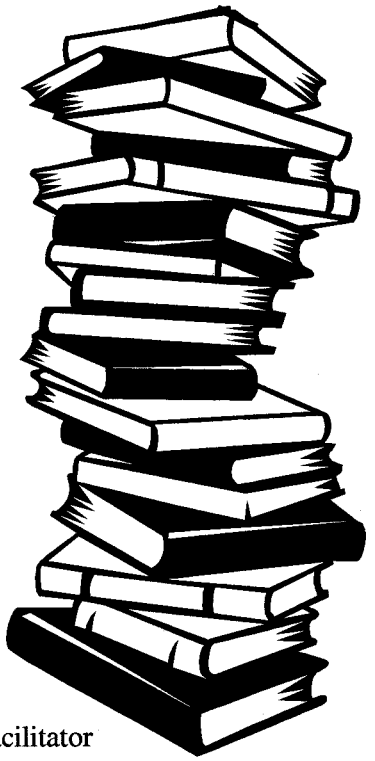
learn English, not an ASL interpretation of English. Please note that with Deaf people who do not voice for themselves, a sign language interpreter may be needed to voice for the Deaf student (check with your service providers to find out whether this is an issue for them).

All transcription systems require some homework on the part of disability services administrators, interpreter coordinators, interpreters and consumers. These are relatively new and often misunderstood services. For example, many deaf people do not understand that the goal of C-Print® and TypeWell® is to convey meaning, but the goal of CART is to provide words. If a student needs every word spoken in class, then CART may be a better option. Before implementing any type of transcription service, disability services offices should consider setting up policies and procedures for confidentiality, pay scales, communication with consumers and faculty, etc. If you have further questions after reading this section, check with service providers for more details.

PROFESSIONAL GROWTH: Using Prep Time Effectively

Staff interpreters in colleges usually have a set number of hours to prepare for classes or other interpreting assignments. It is highly beneficial for interpreters to use this "prep time" efficiently, since it is often limited, prep materials may arrive at the last minute (if they arrive at all), there may be interruptions while working, etc. Whether you are a freelance or staff interpreter, be sure to establish regularly scheduled prep time, especially if you accept a particularly challenging assignment. This section offers some suggestions for using prep time. For Exercise 4.5, try using a new strategy this week, and write about what happens. As always, you can consult with mentors, supervisors, or colleagues for other ideas. Also check with your supervisor about unique "prep time" resources available to you: examples are paid prep time, the ability to "borrow" books from the bookstore or library for free, spaces for doing prep work, audiovisual equipment that may be available, etc. The list below has some strategies to help you:

- **Make a "cheat sheet"** – If you notice there is one overriding theme or topic, a list of names or dates, a few vocabulary words, etc. then write these down on a piece of paper using a thick black marker (or type the list on the computer using 24 or 26 point font). Bring the paper with you, and use it while interpreting. Set it on your lap, on the floor by your chair, or on a short music stand off to your side. If you include information about sign names for various terms, you may want to share this paper with the deaf consumer, as well.



- **Don't really "read"** – Instead of actually reading any text, just skim it. Highlight the main idea in each paragraph or section, and make notes in the margins. If you borrowed the book from the library or bookstore, use a notebook to make a list of main ideas from the text.
- **Trust the professionals** – There are people who summarize books, articles, and even entire fields of study on a professional basis. Using Cliff's notes, encyclopedias, etc. may not be good for students, but they can be very good for interpreters.
- **Check with the facilitator** – If you are interpreting a two-hour workshop, and the facilitators send you over 134 pages of prep materials, it might be a good idea to call the facilitator and ask for a brief summary of the workshop. If you only have a moment, a good question is "What message or main idea do you hope the participants/students will bring home today?" That question will help the facilitator summarize the entire event in one or two sentences. If asked, the facilitator might even be able to pick out a couple of articles or pages that are particularly important for you to understand. If the instructor, facilitator, or person in charge is not available, then try the next suggestion on this list…
- **Focus on the most important things** – Overwhelmed by the amount of information? Look for an abstract, introductory paragraph or "discussion" section in articles or books; these will summarize the information presented, and help you understand the major purpose of the information. Even if you don't have expertise in the subject, certain themes or important points should start to become apparent. Make these few things your priority.
- **Make a "Mind Map"** – Draw circles on a page and label them with the main ideas, then draw smaller circles or boxes to show other minor themes, related ideas, etc. Connect the circles and/or boxes to show their relationship to each other. Draw arrows when one theme influences another, or use any other symbols that are helpful for you. These are good ways to understand complex details through their relationships to each other.

- **Meet with the consumer** – Although it's not always convenient, even a 20 minute meeting with the consumer may be helpful. Ask for help creating name signs, pulling out important themes, or understanding difficult points. If you do not know the consumer well, this may also a good time to discuss interpreter placement, etc.

Exercise 4.5: Using Prep Time in New Ways

One assignment or course that is particularly difficult for me is:

To prepare for this assignment, I tried this strategy for prep time:

This is what happened after I tried it, and what I found especially helpful or not helpful.

INTO THE DEAF COMMUNITY:
Becoming an Ally

"An ally is someone who actively supports and defends the rights and dignity of individuals from social groups other than their own, especially when these individuals are not present or otherwise able to represent themselves."
- New Perspectives

"Solidarity is not an act of charity. It is an act of unity between allies working on different terrains toward the same objective."
– Samora Machel

While many interpreters call themselves "advocates" or "friends" of the deaf community, many more are now using the term "ally." Advocates act on behalf of someone else, or speak for members of another group, but the word "allies" implies an alliance. Allies work with knowledge and respect of another group, without being a member of that group. Allies work toward a common goal, allowing a group's members to speak for themselves and empower themselves whenever possible. Whereas advocates may *stand in for* members of an oppressed group, allies stand *beside* them.

Friends and allies differ in their political agendas. Friends may have good intentions, interpret well, and be ready to help deaf people in a moment's notice. They may not have a deeper understanding of the deaf community and/or be willing to support needs of the community. For instance, suppose there is a protest at a local college – the administration is refusing to accept ASL as a foreign language. A friend of the deaf community may be supportive of the protesters, but an ally would understand why deaf people are protesting and all the levels of politics, culture, and identity involved in the protest. An ally would also be willing to get involved if it was important to deaf people, whereas a friend would only be willing to offer support to an individual Deaf person.

Exercise 4.6: Learning What it Means to be an Ally

Please read "Characteristics of Allies"[40] on page 160. Are you an ally for the deaf community? For any other community? Consider how being an ally for D/deaf people may be beneficial for interpreters, especially in higher education.

[40] Project LEEDS, Disability Services. (1996). Igniting the Power in Disability: A Leadership Curriculum. Minneapolis, MN: University of Minnesota. Used with permission.

In what ways are you an ally for the deaf community? Are you an ally for other communities? Why or why not?

Consider something you are doing right now on behalf of the deaf community. Are there more ways you can get deaf people involved in this? Are there portions of the project being done by hearing people that could be done by deaf people? Whether or not you are doing anything with the deaf community right now, think of ways to learn more about deaf people, their communities, cultures, and point of view.

Characteristics of Allies

What are some characteristics of allies for oppressed groups?
They try to...

Understand the history, culture, feelings, struggles, pride & needs of group(s) for whom they are allies.

Understand the history, culture, feelings, struggles, pride & needs of group(s) in which they are members.

Listen to members of the oppressed group and respect their experiences as their truths.

Respond to the needs of the oppressed group(s).

Believe it is in their self-interest to be allies.

Do not expect rewards for being an ally or "doing the right things."

Are committed to embarking on the inward personal journey required of allies.

Take responsibility for initiating and implementing personal, institutional, and societal justice and equality.

Communicate the contributions & successes of the oppressed group(s).

Have a good sense of humor & use it appropriately.

Work to understand the roots of problems encountered by the oppressed group(s).

Spend time immersed in the communities with which they are allied.

Expect support from & give support to other allies.

Expect to make mistakes, but do not use them as an excuse for non-action.

Are aware of ways they have received unearned privileges.

Recognize that they always have a lot to learn & actively seek ways to learn, without depending solely on the oppressed group to teach them.

Support members of the target group in dealing with issues of internalized oppression.

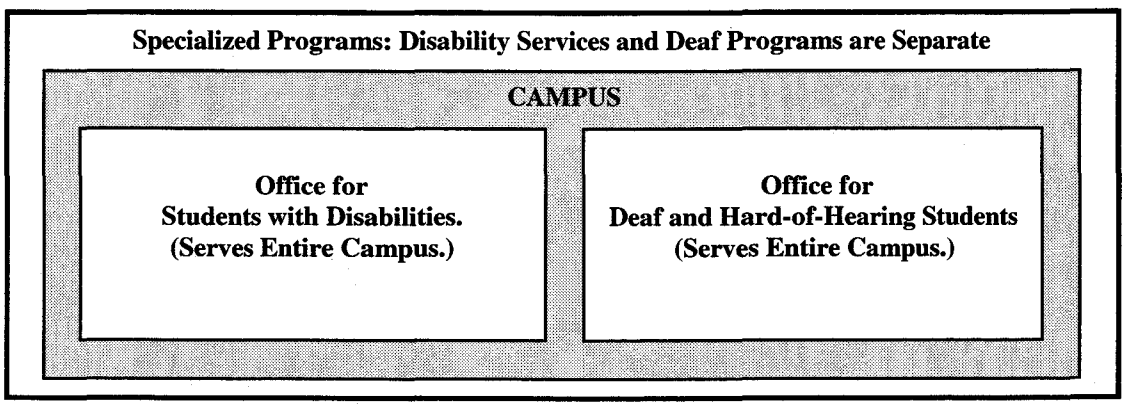
Recognize that using guilt to motivate themselves to be allies (feeling that they "ought to" be allies for any reason), sets up a power differential between them & the target group(s), whose members do not want allies working from a perspective of charity, pity, & disempowerment.

TOPICS IN HIGHER EDUCATION:
Services for Deaf and Hard-of-Hearing Consumers

Typically, there are three types of offices for serving deaf and hard-of-hearing students: specialized programs, a centralized/integrated service office, or decentralized offices. Understanding how interpreter services are arranged will help you understand your campus' philosophy about access for deaf students; how they will handle interpreter concerns about compensation and other human resource issues; and how they pay for interpreter services.

Specialized Programs

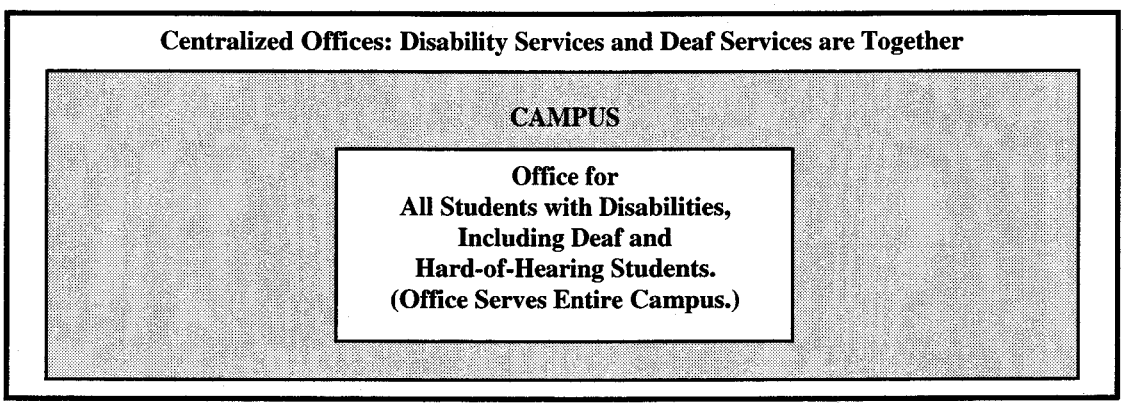
Specialized programs are found in a variety of settings, and some examples are Johnson County Community College in Kansas, Harper Community College in Illinois, California State University – Northridge (CSUN), and the National Technical Institute for the Deaf (NTID) in New York state. In specialized programs for deaf students, you will find staff who are fluent in sign language (these programs will often hire Deaf staff members), posses a great deal of knowledge about interpreters and interpreting services, and have extensive services and programming for deaf students. Some examples of programming are a Deaf or signing club, tutors who use sign language, academic advising, and classes that are not mainstreamed – especially English and math classes.



Centralized/Integrated offices

Centralized/Integrated offices are becoming more common. Some examples of colleges with a centralized office are the University of Minnesota, the University of Georgia at Athens, Michigan State University at Lansing, and most community or technical colleges across the country. Especially after the Americans with Disabilities Act (ADA) was passed, many colleges and universities discovered that the easiest way to coordinate and fund services was to house

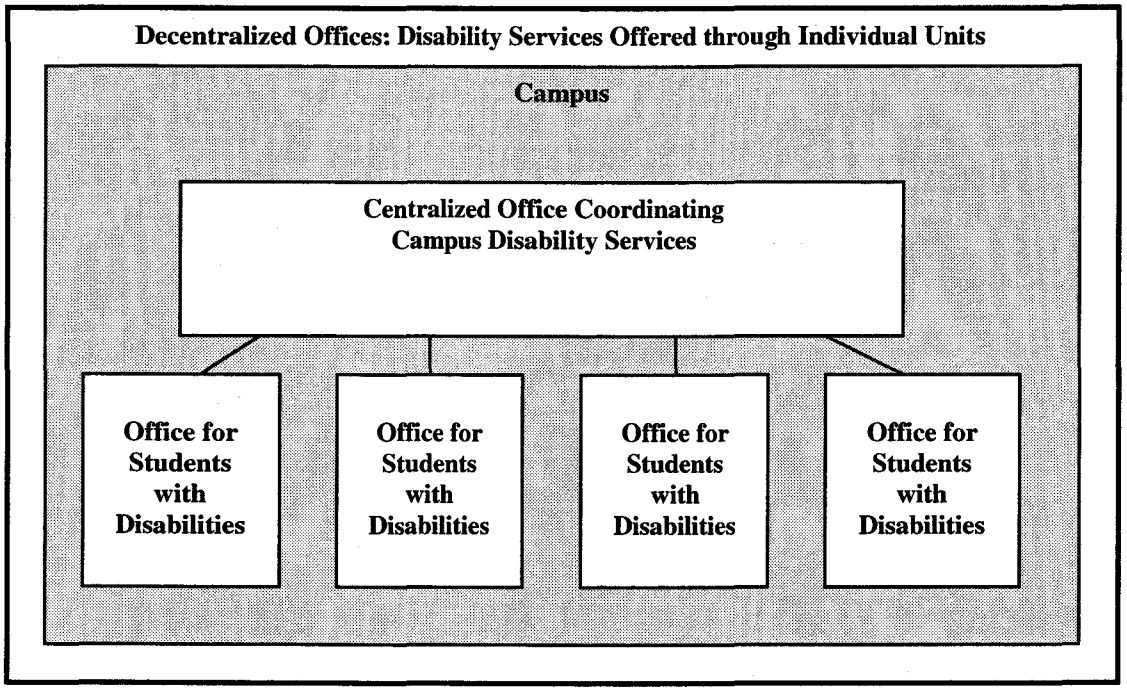
everything related to disabled students under one office. Interpreters, notetaking, Braille conversion, initiatives for building access, etc. are centralized in one place. Information is also centralized, with any expertise about deafness and other disabilities in one location. This is especially beneficial for students with multiple disabilities (e.g. DeafBlind students or Deaf students with learning disabilities) who benefit from specialists with cross-disability knowledge and resources. Most integrated and centralized offices are called the "Office for Students with Disabilities," "Disability Services," "Access Center," etc. Some of these offices are completely independent and serve only one campus; others are part of a larger system of colleges with centralized offices on other campuses. For example, Disability Services at the University of Minnesota-Twin Cities often coordinates efforts with other University of Minnesota campuses (each campus has its own disability services office). State, community and technical colleges within Minnesota each have a centralized office on their respective campuses, but funding and administration are coordinated by a state-wide organization called MnSCU, which also has a disability services coordinator.



Decentralized Offices

Although larger campuses may have decentralized offices (for example, the University of Wisconsin-Madison), it is predominantly private schools or professional schools using this model (or other campuses with small numbers of students with disabilities). In one version of this model, major departments or colleges each have their own disability services provider. This person is sometimes a staff member, but usually a faculty member. The disability services providers are responsible for running disability services in their department or college, with technical assistance from a disability services coordinator who oversees campus funding for the offices and provides administrative support. Interpreters may or may not be coordinated through a central place, meaning that interpreters may need to know several different staff members or offices, as each coordinates interpreter services for their units.

In a second version of this, there is a single person who coordinates all of disability services (much like the centralized model). That person, however, is "departmentally based," meaning she or he is really a staff or faculty member who has little or no experience with deafness or disabilities of any kind. This situation usually occurs when a campus has their first encounter with a disabled student; an advisor, counselor or professor for that student becomes an ally, and by default becomes the provider of disability services. If another disabled student comes to campus, then that same person may work with the second student, or the student may find someone else who can serve in this capacity. In this way, services are decentralized.



The Purpose of Disability Services Offices

The ADA requires reasonable accommodations that do not compromise the essential elements of a course. "Reasonable" can be defined differently by campuses, depending on their background, their knowledge of deafness, and the individual student's situation. Disability accommodations, including interpreter services, are set up through negotiation between the student, the disability services' provider and the faculty. If a faculty member questions whether a student should be getting an accommodation of any kind, interpreters should always refer the faculty member back to the disability services coordinator or interpreter coordinator. The list below outlines some of the accommodations deaf and hard-of-hearing students receive. Again, remember there is no national consensus on provision of these services, and this list is not meant to be complete. You will see some differences between campuses.

- **Interpreter services** – May include interpreting, transliterating, oral interpreting, or tactile interpreting for consumers with visual impairments.
- **Notetaking** – Notetakers might be paid or volunteer, trained or untrained, and they might be identified independently by students or through recruiting by an instructor and/or disability services provider.
- **Captioning and C-Print** – real-time captioning and/or C-Print services may be coordinated through the interpreter coordinator or another staff member within the office coordinating disability services
- **Test accommodations** – Many campuses provide interpreters or extra testing time to deaf students who are native signers, DeafBlind students, or deaf and hard-of-hearing students with learning disabilities. Interpreters should receive instructions about the test, how it will be administered, and strategies for reviewing the test before it is given to the student.
- **Early/priority registration** – For ease in interpreter scheduling, interpreting consumers often have priority registration so they can be among the first group of students registering, rather than waiting days or weeks for their turn in a queue.
- **Signaling devices and/or TTY equipment** – Campuses may provide signaling devices (e.g. flashing lights or strobes for fire alarms) and TTY equipment to students in campus housing or in offices of deaf professionals.
- **Assistive listening devices and loop systems** – Disability providers may have assistive listening devices available "on-loan" for students, or loop systems may be set up in specific classrooms or auditoriums around campus.

ETHICS AND LEGAL ISSUES: Boundaries with Consumers

Professional boundaries can be defined as the line that separates where the interpreter's role ends and the consumer's autonomy begins. Please read "Ethical Considerations: Sense and Sensibility" by Debra Guthmann.[41] Although the author's intended audience was service providers (e.g. counselors and psychologists) working with deaf people, this article may be of particular interest to interpreters in multiple roles of interpreter, interpreter coordinator, tutor, etc. When you have finished reading, consider the questions in Exercise 4.8.

Exercise 4.7: Exploring Ethics and Boundaries

Questions

1. Even if you are not doing any duties other than interpreting, consider which "dual relationships" you experience with deaf consumers (for example, interpreting but also knowing them socially within the deaf community). Have you had difficulty maintaining professional boundaries with any deaf consumers? If so, how have you handled this?

2. Consider the following scenarios. Which situations would make you uncomfortable about boundaries? Which of these would not bother you? Think about the ways you know when a boundary has been (or is about to be) crossed. Compare your responses to these scenarios with a co-interpreter and/or Deaf mentor.
    a. *A student gives you a Valentine's day gift of a box of chocolates with a note thanking you for being such a great interpreter.*
    b. *While you are chatting with a group of people at a large public event with many Deaf people, a young woman (whom you are working with at a local college) begins making disparaging remarks about one of your co-workers.*
    c. *A student's mother calls you at work, asking whether her son has been in class that week; he has been out of touch with her and his girlfriend, and she suspects something is seriously wrong.*
    d. *During the third week of the semester, a student asks for a ride home after class, saying that he wouldn't ask but he knows you live near him.*
    e. *After an intense psychology class, a student confides in you that she was sexually abused when she was a child.*
    f. *Your supervisor continually cancels meetings with you, without any excuse or advanced notice.*
    g. *One of your co-workers tells a "racy joke of the day" with sexual innuendoes that make you uncomfortable, even though your co-workers seem to find the jokes amusing.*
    h. *A student's father dies and he asks you to interpret the funeral, saying that he trusts you and understands your signing better than the signing of other interpreters.*

[41] Guthmann, D. S. (1999). Ethical considerations: Sense and sensibility. In M. Kolvitz (Ed.), Empowerment through partnerships: PEPNet '98 (pp. 64-76). Knoxville, TN: Postsecondary Education Consortium at The University of Tennessee. Used with permission.

SELF-CARE:
Warm-Up Exercises

Just like athletes, musicians, and singers, interpreters should warm up before they interpret. Doing a few simple exercises may reduce the risk of repetitive motion injuries, including carpal tunnel syndrome. They also help warm up the brain and body, getting them ready for complicated movements involving small and large muscles, while improving overall coordination. The exercises below are taken from a variety of sources, which you can easily access through the Internet. For a complete list of references, see the footnote below.[42] Additional sets of warm-up exercises specifically for fingerspelling are included in the "Skill Assessment" section of Unit Seven in Charting the Way.

None of these exercises should be done before consultation with a health care provider, especially if you have already experienced any symptoms of repetitive motion injuries. The "Tips for Travelers" box on the next page outlines some symptoms of repetitive motion injuries, as well as tips for avoiding such injuries (adapted from Donohue, 1995 and Marxhausen, 1996). If you have any questions, or if you are struggling with any of the symptoms listed, be sure to get help right away.

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[42] Anderson, B. and Pearl, B. (1994). Desk stretches. Available from Shelter Publications on-line at http://www.shelterpub.com/_fitness/_desk_stretches/stretches_graphic.html.

Brown, D. (2000). RSI stretching exercises. Available on-line at http://www.engr.unl.edu/ee/eeshop/rsi.html. Occupational Safety and Health Service, New Zealand.

California State University – Bakersfield. (2001). Hand stretching exercises. On-line at http://www.csubak.edu/Admin/EHS/hands.htm.

Donohue, D. (1995, October 6). Hand exercises can help ease pain of carpal tunnel syndrome. Detroit, MI: The Detroit News.

Kowahl, V. C. (2001). Stretch breaks. From Bob Anderson, Stretching at Your Computer Desk. Raleigh, VA: Office of Environmental Health and Safety Ergonomics Program, University of Virginia.

Marxhausen, P. (1996). Computer related repetitive strain injury. On-line at http://www.engr.unl.edu/ee/eeshop/rsi.html.

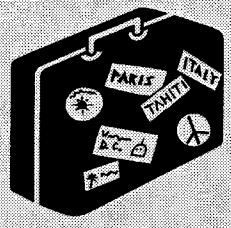
Serber, E. and Will-Harris, D. (2000). My daily yoga. On-line at http://www.mydailyyoga.com.

University of Michigan Library, Acquisitions/Serials Division. (1997). Workplace exercises for the arms, hands and fingers. On-line at http://www.lib.umich.edu/libhome/acqser/ergoarms.htm.

Wilson, A. (2000). Hand exercises. Available on-line at http://webrheum.bham.ac.uk/barc/exercise/pages/hands.htm. Birmingham, United Kingdom: Department of Rheumatology, University of Birmingham.

Traveling Tips

Repetitive Motion Injuries



Some Symptoms of Repetitive Motion Injuries (RMI)

- *Tightness, discomfort, stiffness, soreness or burning in the hands, wrists, fingers, forearms, or elbows.*
- *Tingling, coldness, or numbness in the hands.*
- *Clumsiness or loss of strength and coordination in the hands.*
- *Pain that wakes you up at night.*
- *Feeling a need to massage your hands, wrists, and arms*

Some Everyday Ways to Reduce the Risk of RMI

Here are some easy ways to reduce strain and stress on your wrists, arms, neck and shoulders.

- *Be aware of ergonomics in your daily environment, especially while typing (for more information, see the "Self-Care" section on page 167 of this book).*
- *Take many breaks to stretch and relax.*
- *Consider taking a vacation where you will not sign or use your hands frequently.*
- *Keep your arms and hands warm.*
- *Eliminate unnecessary hand use (e.g. video games, unnecessary computer use).*
- *Think about using voice recognition software (see the "Technology" Section in Unit Eight of this book).*
- *Evaluate other activities involving use of your hands or arms. These may include sports, playing musical instruments, knitting or other handiwork, small detailed wood working projects, etc.*
- *Ask your health care professional for advice about the type of purse, backpack, briefcase or bag you carry every day. It may be causing stress on your arms or shoulders.*
- *If you are a woman, get a properly fitted bra with wide shoulder straps.*
- *Don't hold the telephone between your shoulder and ear. Hold the phone to your ear, invest in a special cushion for the phone, or use speakerphones. Holding the phone between your shoulder and ear may aggravate muscles in the neck and shoulder.*
- *Pay attention to your body. If you are experiencing pain or discomfort, seek medical attention or engage in body awareness exercises through Tai Chi, yoga, dancing, physical therapy, massage, etc.*
- *Try to interpret in a clear but relaxed manner. Consider how tense you are while you interpret, and notice your posture while interpreting. Make adjustments as needed to prevent injury but maintain clarity of signing.*

Exercise 4.8: Warm-Up Exercises

Below is a list of stretches for interpreters. Feel free to try all of these, but for on-going use select only the ones that feel the best for you, or the ones recommended by health care providers. The "names" of the stretches are only to help you remember them – they are not necessarily the terms used in the original source.

For additional exercises on-line, see the following sources:

- "My Daily Yoga"
  http://www.mydailyyoga.com
- The University of Virginia's "Stretch Breaks"
  http//keats.admin.virginia.edu/ergo/stretch
- "Desk Stretches" at Shelter On-line
  http://www.shelterpub.com/_fitness/_desk_stretches/stretches_graphic.html

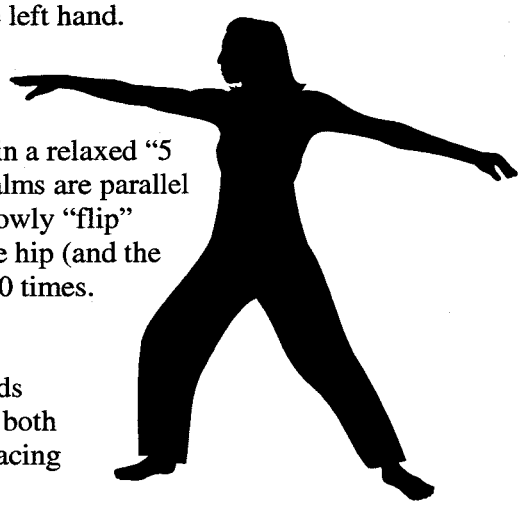
Hand, Arm and Wrist Stretches

1. **Table Finger Stretch** – Rest your right forearm on a flat surface, like a desk or table. Using the left hand, lift all the fingers of the right hand and gently bend them backwards until you feel a stretch. Hold for five seconds. Repeat exercise with left forearm. *(California State University – Bakersfield, 2001).*

2. **Table Press** – Standing up, gently place the right hand on the table in an "open 5 hand" position. Hold the arm so it is perpendicular to the table (at a 90-degree angle to the table). Press hand against the table gently for five seconds. Repeat with the left hand. *(California State University – Bakersfield, 2001).*

3. **Towel Exercise** – Place a towel or piece of cloth on the table. Lay your right hand on top of the towel, in an "open 5 hand" position, fingers stretching apart slightly. Pull fingers together by pressing your hand down into the table and bunching up the towel in-between each of your fingers. Repeat 5-10 times, then do exercise with the left hand. *(Wilson, 2000).*

4. **Flying Bird** – While standing with your arms and hands loosely at your sides (palms facing your sides in a relaxed "5 hand" position), lift both hands at the wrists so the palms are parallel to the ground and the fingers point outward. Then slowly "flip" your hand towards the hips, so the fingers point to the hip (and the palm is facing upward). Repeat this motion slowly 10 times. *(Brown, 2000).*



5. **Arm Twist**– While standing with your arms and hands loosely at your sides, palms facing backwards, rotate both arms at the shoulder, so the palms and forearms are facing forward. Repeat slowly ten times. *(Brown, 2000).*

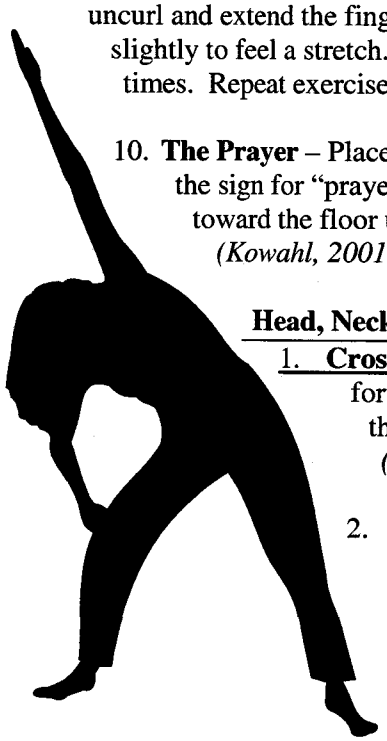
6. **Frankenstein** – Hold your arms straight out from your body, with your hands limp at the wrists. Slowly bend your hands up and down at the wrists, so your palms are limp, and then face out. Repeat 5-10 times. *(Kowahl, 2001).*

7. **Milking Stretch** – Hold both hands in front of your body. Tightly clench both hands into a fist and then release, fanning out the fingers into an "open 5 hand" position. This stretch is similar to the sign for "milk." Repeat five times. *(Brown, 2000; California State University – Bakersfield, 2001; Kowahl, 2001).*

8. **Hand Circles** – Hold both hands in front of your body. With the hands still open and loose, slowly rotate hands at the wrists, outward in 360 degree circles (the right hand moves clockwise, the left hand moves counter-clockwise). *(Brown, 2000).*

9. **"A+" Stretch** – Make a closed "A" with the right hand, thumb against the fist. Slowly uncurl and extend the fingers, forming a "closed 5 hand" with the fingers extended back slightly to feel a stretch. Slowly re-curl the fingers, forming an "A" hand again. Do 5 times. Repeat exercise with the left hand. *(Wilson, 2000).*

10. **The Prayer** – Place palms together with fingers pointing toward the ceiling (like the sign for "prayer"). Keeping the palms together, slowly lower your hands toward the floor until you feel a stretch. Hold for five seconds. Repeat. *(Kowahl, 2001).*



Head, Neck, Back and Shoulder Stretches

1. **Crossing the Street** – While sitting with good posture and looking forward, slowly move the head from side to side, first looking to the right and then to the left. Repeat 5-10 times on each side. *(Brown, 2000).*

2. **Listen Up** – While sitting with good posture and looking forward, move the head slowly towards the left shoulder while still looking forward (so the left ear is touching the left shoulder). Hold briefly, then slowly move head towards the right shoulder in the same way. Repeat 5-10 times on each side. *(Brown, 2000).*

3. **Shoulder Half Circles** – While sitting with good posture and looking forward, slowly lift the shoulders up and roll backwards in half circles. Check to make sure the head is not moving forward while the shoulders go back. Repeat 10 times. *(Brown, 2000).*

4. **Chin Tuck and Roll** – While sitting with good posture and looking forward, slowly touch the chin to the chest with your eyes looking down. Then slowly roll the head backwards, so your eyes are looking up at the ceiling. Repeat ten times. *(Brown, 2000).*

5. **Elbow Pull** – Hold your right arm straight up. Bend the arm at the elbow, so your hand is hanging behind your neck, and the elbow is pointing up. With the left hand, grasp the right elbow and gently pull it towards the head. Hold for nine seconds. Repeat with the left elbow. *(Anderson and Pearl, 1994).*

6. **Shoulder Blade Press** – Holding your elbows slightly below the height of your shoulders, slowly move the elbows backwards as though you were trying to touch them together. You should feel the stretch in your shoulders and mid-back. Hold the stretch for 5 seconds and release. Repeat 5 times. *(Kowahl, 2001).*

7. **Back Bend** – While standing, place your hands on your hips. Slowly bend backwards, learning your head back at the same time (do not try to tuck your chin while bending back). Hold the stretch for 5 seconds. Repeat 5 times. *(Kowahl, 2001).*

I am currently having pain or discomfort in my wrists and arms:

YES ***NO***

I will see a health care provider about this:

YES ***NO***

Stretches that are most helpful for me at this time:

JOURNAL:
Mental Warm-Up Exercises

In Unit Three's journal, you visualized yourself becoming certified. In this section, you will do a variation of that activity. (You may also use the journal space to write about something else from this week.) For the visualization activity, read the chapter in the Appendix entitled "Visualization" from The Relaxation and Stress Reduction Workbook[43] (one of the readings for Unit Three). Pay careful attention to the description of programmed visualization on page 57. Practice doing a visualization of yourself interpreting your best during a job that requires both sign-to-voice and voice-to-sign skills. Consider doing this activity before an actual interpreting assignment, to see how it feels. If it is helpful, make an audiotape for yourself of the text below or a text you write for yourself. Listen to it while doing the visualization. When you are done, write about what you visualized.

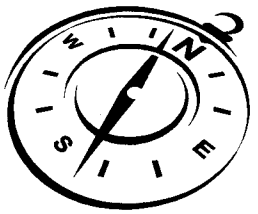
> ***See yourself doing a great job, even with things that are normally difficult for you. Picture how you look to others, how you feel inside, and how you relate to co-interpreter, the deaf consumer(s), and hearing consumers. Imagine one or more of these people complementing you afterwards. What do they say? Imagine one of them having constructive feedback, as well. Picture yourself realizing the feedback is about your interpreting, not about you as a person, so it is easier to accept what is said with an open mind and a sense of appreciation that someone took the time to give you feedback. See yourself knowing what you could improve next time, but having a sense of pride in what you accomplished, how well you did, and the compliments from other people.***

[43] Davis, M., Eshelman, E. R. and McKay, M. (1988). The relaxation and stress reduction workbook (3rd ed.) (pp. 55-64). Oakland, CA: New Harbinger Publications, Inc. Used with permission.

Charting the Way - Unit Five

Use the chart below (independently or with a mentor) to set goals, prioritizing activities if that is helpful.

Activities with a star will help you progress through the handbook – they should only be omitted after careful consideration.



	My goals for this unit	Goal was met?	Category	Activity
INTERPRETING	★		**Skill assessment**	**Mid-project skills assessment**
			Skill development	**Developing professionalism**
			Mentoring	**Celebrating the mentoring experience**
			The "Real World"	**"Get off the chair!"**
			Technology	**Closed captioning**
PROFESSIONALISM			**Professional growth**	**Job enrichment**
			Deaf community	**Attending events in Deaf culture**
			Higher education	**Employee benefits in higher education**
			Ethics/legal issues	**In-house confidentiality**
PERSONAL	★		**Self-care**	**Building professional judgment skills ***
			Journal	**Charting the Way check-in**

*** This "Self-Care" activity is helpful preparation for Units Nine and Ten.**

SKILLS ASSESSMENT:
Mid-Project Skills Assessment

Congratulations! You are at the mid-point in this handbook. Please consider the questions in Exercise 5.1 to see whether you are on-track with your goals for Charting the Way.

Exercise 5.1: Mid-Project Assessment – Interpreting Skills

This exercise will help you evaluate your progress toward improving skills related to language and professionalism. Other types of mid-project evaluations are included in the "Mentoring" and "Journal" sections of Unit Five (on pages 177 and 201, respectively).

Using the "**Interpreting and Sign Language Goals**" space, list some goals you had in Unit One for improving your interpretation (e.g. processing) and sign language-related skills (e.g. fingerspelling). For each goal, use the "**My Status/Progress**" space to write whether you are:

- Making progress toward improving that skill (no matter how quickly or slowly you are working)
- Maintaining the skill level you had during Unit One
- Working on other goals instead (be sure to list the new goals)
- Unsure about your progress towards the goal
- Other (please be specific)

In the "**Professional Goals**" space, write some of your Unit One goals for improving your professionalism, such as learning about team interpreting, investigating a specific area of interpreting, finding a mentor, etc. Use the "**My Status/Progress**" space to chart your progress.

Interpreting and Sign Language Goals	*My Status/Progress*
Professional Goals	***My Status/Progress***

Compared to when I started during Unit One, my goals at this point are:

- ❑ *Very different*
- ❑ *Slightly different*
- ❑ *About the same*

At this point, I need to re-assess my goals:

YES *NO* *MAYBE*

At this point, I need to meet with a mentor, supervisor, or trusted colleague to discuss how I am doing:

YES *NO* *MAYBE*

If you develop new goals for Units 6-10, write them here:

SKILL DEVLOPMENT:
Developing Professionalism

The longer you are in the interpreting field, the more you will develop your professionalism. At this point, you may have just graduated from an interpreter training program or you may have years of experience in the field. Well-developed professional skills function as a "toolbox" of sorts, allowing you to present yourself as a mature, competent and knowledgeable professional. Projecting this sort of attitude about yourself may have some extra benefits. For example, consumers (deaf and hearing) may trust you more quickly or feel more comfortable working with you. You may find yourself feeling like a confident professional simply because you are acting like one! Below is a partial list of skills that exemplify professionalism:

- Writing effectively
- Handling billing questions or contract negotiations
- Writing a resume and cover letter, providing references if necessary
- "Marketing" yourself (e.g. with business cards, portfolios, interviews)
- Organizing your schedule (i.e. time management)
- Completing invoices, taxes, insurance forms, and other paperwork
- Planning projects, programs, or presentations
- Dressing appropriately for a variety of interpreting jobs
- Using proper etiquette and common courtesy
- Participating in teams or groups
- Handling conflict or differences of opinion respectfully
- Adapting your behaviors to a variety of situations ("fitting in" with different environments)

"...Professional skills require ongoing nurturing before they become intuitive. They also usually develop in steps."

There are many ways to develop professional skills, and there are suggestions throughout Charting the Way, in each unit's "Professional Development" section. You may also decide to supplement the information by taking courses from colleges, business schools or community education classes. There may be interpreter workshops offered through local interpreter referral agencies, state chapters of RID or other organizations. Sometimes information is available on-line or in books and periodicals. A mentor may also be able to address specific concerns.

The important thing to remember is that professional skills require ongoing nurturing before they become intuitive. They also usually develop in steps. For example, to learn about writing business letters, an interpreter might want to read about the subject, then practice writing a letter (asking someone else to edit it), then write a real letter (asking someone to edit it again). After mailing the letter, there may still be some errors, or the interpreter may later learn about a new way to write the correspondence. Yet each time the interpreter writes a business letter, it will be easier, and soon he will be able to help others write letters, too.

There are several ways to think about your professional skills and what you want to develop at this time. Exercise 5.2 has some questions to guide you. As always, work with others (e.g. supervisors, mentors, trusted colleagues) as needed.

Exercise 5.2: Assessing Professional Skills

1. Consider how well you present yourself as a professional in various contexts. Think about job interviews, the office, at interpreting assignments, out in the community, etc. What do you believe people see when they look at you? What is their first impression? Why do you think that? Do you have any desire to change how others view you? Why or why not?

2. How skilled are you at interacting with others who have conflicting opinions, personalities, or interpreting styles? Are you able to assert yourself when necessary without "burning bridges" with others? Has anyone ever told you that you are too hostile or aggressive? Too passive or modest? Write words or phrases describing your "people" skills and what, if anything, you wish you could change.

3. Lastly, consider feedback you have received from other interpreters, consumers, or supervisors in the past year. Are there any other concerns you have about your professionalism?

Improving professionalism often involves a great deal of risk. After all, there is the chance you will try something new before you are ready. Developing professional skills also requires knowing yourself on a personal and emotional level. If you do not take the time to develop as a professional, however, you may miss meaningful opportunities simply because others did not realize how capable and competent you truly are.

In the space below, write about one professional skill that you would like to develop in the next six months. Then write a few ideas about how you could develop this and use it. If applicable, try to think about how you will know when you are ready to use this skill. (Examples: "I will be ready to talk with Mary Ann about our personality conflicts, as soon as I have talked to our supervisor and decided whether I need to see a counselor about my anger." "I will buy an organizer/day planner as soon as I talk with at least two people about theirs and have comparison shopped at three stores.")

MENTORING:
Celebrating the Mentoring Experience

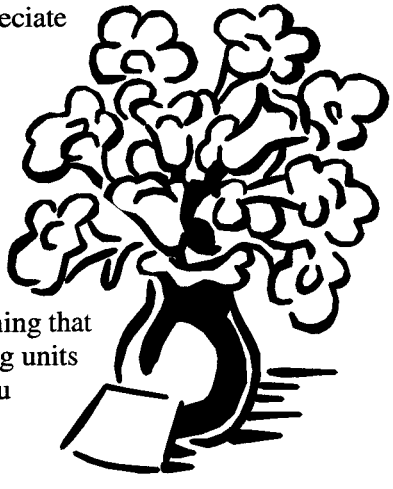
At this point in your relationship as mentor and protégé, the two of you have started to know each other better, developed rapport and trust, and worked very hard on personal and professional goals. At this point, halfway through Charting the Way, it is a good time to celebrate everything you have accomplished and created together.

Exercise 5.3: Celebrating Mentoring

These activities help mentors and protégés express their appreciation for each other. It is important to celebrate the good things in any mentoring relationship, because difficult work and challenges often consume much of the mentoring experience. These activities in Exercise 4.4 may be modified or combined in any way. It is also possible that the mentor does one activity while the protégé does another. Creativity is encouraged!

Activity One: Thank You

If you are a protégé, take the time to say thank you to your mentor. Write a thank-you note, buy some flowers, take your mentor out for coffee, or just do something thoughtful to say "thank you." If you are a mentor, do the same for your protégé. In an note accompanying the gesture, write at least two things you appreciate about the other person. Be specific!



Activity Two: Looking Back/Looking Ahead

Both the mentor and protégé may do this activity. Look back at goals from the first unit in this book. Write a letter to your mentor (if you are the protégé) or your protégé (if you are the mentor). Note accomplishments or significant changes since Unit One. Say at least two things you really respect about the other person. Write down one additional thing that you are looking forward to knowing or doing in the upcoming units of this handbook. Take time to talk about the letters after you have exchanged them with each other.

Activity Three: "You are Great!"

Think about someone who has really made a strong impact on you, whether that person was a mentor, teacher, interpreter, friend, or someone else in your life. Think of at least one way your protégé or mentor resembles this remarkable person, and at least one thing you hope you are doing to resemble that person as well. Example: "You remind me of that teacher because you are always so passionate about your work, like when you...(list examples). As a mentor/protégé, I am trying to be like that teacher in my encouragement of you." Feel free to bring pictures of the person to the meeting, or to write down what you want to say so the other person has it on paper. As you each share stories, it is fine to ask questions, but try not to interrupt or affirm each other (e.g. "Oh, but you are patient! Really!") End the exercise by saying some things you learned about each other, as well as ways this activity may enhance your future mentoring experiences together.

Activity Four: Art Class

If it is difficult to express your feelings in words, try using art! Draw a picture, make a collage out of photos and words from magazines, or find a poem that says exactly what you want to say, etc. Then modify one of the above activities to include your artistic expression.

Use this space to write about the activity you did, how it made you feel, and how you plan to express appreciation and celebration during the rest of your mentoring work in units six through ten.

THE "REAL WORLD": "Get Off the Chair!"

As always, for the "Real World" section, you can work through the example from Charting the Way's authors, or you can work through your own "real world" situation.

A "Real World" Example

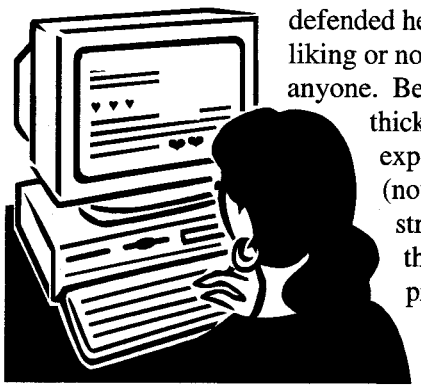
The Situation:

You are a recent ITP graduate, working with a mentor who interprets at a local community college. Because one of your long-term goals is to interpret for a college, your mentor has invited you to team-interpret two of her courses. She has already received permission from the Deaf student consumers and the interpreter coordinator. The first class goes very well, but during the second class a problem develops. As you switch off with your mentor for the first time, the Deaf student starts making frustrated faces and repeatedly feeds you signs, seemingly unable to understand anything you interpret. You begin to get flustered and it starts to affect your interpreting, making you hesitate and stumble. Finally, the Deaf student points at you and says, "Get off the chair!" Then she points at your mentor and says, "From now on, only you interpret this

class!" You switch off and your mentor finishes the class. Meanwhile, you feel your self-esteem plummet and you're on the verge of tears. You have to leave the room to collect yourself. When you return, the Deaf student acts as though nothing has happened. As soon as class is done, you try to catch the Deaf student to ask for more feedback, but she leaves quickly with no time to talk. Your mentor is embarrassed and angry, saying the Deaf student was unbelievably rude. She wants to know if you plan to contact the student, and if you need help in any way. What do you do?

What Happened in the "Real World":

In this situation, the mentor spoke with the Deaf student via email. She pointed out that the student agreed to let the protégé interpret, and the protégé deserved a fair chance. When confronted about her manners in class, the Deaf student defended her actions, saying, "I don't have to explain any reasons for liking or not liking an interpreter. It's my right to refuse to work with anyone. Besides, in Deaf culture we are blunt – the interpreter needs thicker skin." The mentor replied that the Deaf student should expect to see the protégé in her next class, and that the mentor (not the Deaf student) would decide when the protégé was struggling or missing information. Even though the protégé had the opportunity to return to the class, she refused in order to protect her emotional health and because she thought the mentor should have respected the student's wishes, no matter how they were stated. Can you think of any other options for the mentor, protégé or Deaf student?



Your Own "Real World" Situation

Step One: Choose a Situation

Choose one thing from recent interpreting assignments that was especially interesting, challenging or puzzling for you. The situation can be about anything: interpreting, voicing, working with students, co-interpreting, ethics, etc. Use the space below to work through each of the following steps.

Step Two: Summarize the Situation

Summarize the situation, including your response and what you think or feel about this situation at this moment. Be as brief as possible.

Step Three: Gain Perspective

Consider how you feel about the situation right now. What factors influenced you in this situation, whether internal (personality and skills) or external (the environment and other people involved)? Which resources exist to help you understand the situation or make decisions about it? Share the situation with at least one other interpreter, your supervisor or mentor. Be sure to ask for what you need right now, given your level of skills, experiences, and how you feel about it. Some examples: "I need advice about..." "Do you know someone I could talk to about this – or maybe some resources?" "Could you tell me about similar things you've encountered?" "I just want to vent and have you tell me I'm still an ok interpreter...I don't really need advice right now." Write down what happened during the discussion, as well as their response.

Step Four: Action

Are there any additional actions you need to take because of this situation?

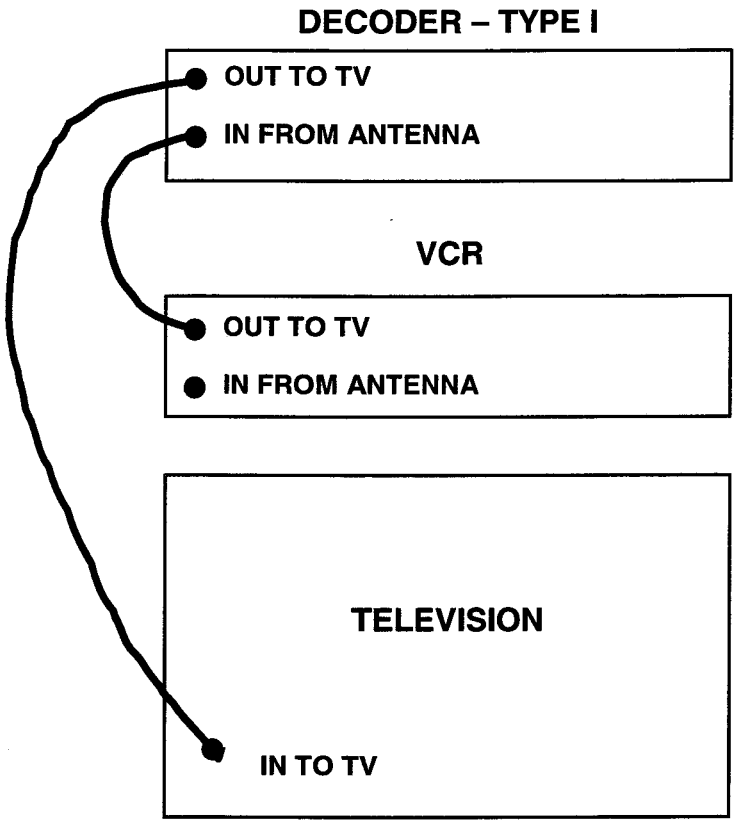
Step Five: Applying What You Learned

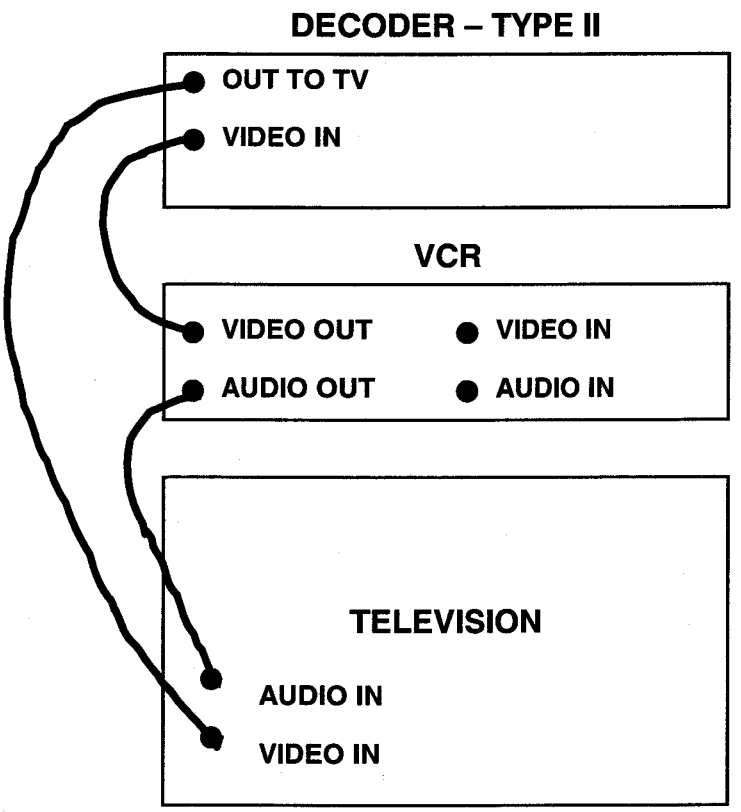
What will you do the next time you encounter something similar to this situation?

Use this space to work through each of the five steps.

TECHNOLOGY: Closed Captioning

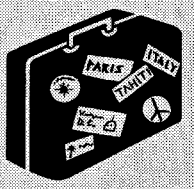
In general, interpreters are familiar with open captioning (which is displayed whether or not there is a decoder) and closed captioning (which is displayed only when a decoder or decoder chip is turned on). This section will focus on how to turn on or hook up decoders. Interpreters in higher education often find themselves in a classroom with an instructor, a deaf consumer and a movie that has closed captioning. All new televisions have decoder chips in them, but external decoders are still widely used in colleges and universities. Many media centers have televisions from the 1970s or 198s. In some classes, the interpreter is the only person who can figure out how to hook up decoders. Here are some basic diagrams for hooking up a decoder (keep in mind that these drawings are very simplistic...they should help you focus on the cables you need to know).





Even though all new televisions have a decoder chip inside of them, finding a way to turn on the captioning may still be a challenge. Usually a remote is required, and the captioning may be located under audio, video, picture, or sound menus. You will have to "browse" through a few menus to find the right one. In some televisions, you may also have a second option of turning the display on all the time, or turning it on only when the sound is muted. Remember to turn on CC1 (there may be options for CC2, CC3, text, etc.). CC1 is the only choice that will display captioning. The next time you are in a department store that sells electronics, consider practicing with various models to learn more about captioning and using television remote controls.

Colleges and universities often show videotapes in large auditoriums. In these cases, an LCD display may be used (this is a type of projector that can display a movie, computerized presentation, or other digital image onto a very large screen). In other situations, there might be a centralized VCR, with multiple monitors throughout the auditorium. In yet another type of set-up, there will be a sound booth with specialized equipment to play videotapes. In desperate situations, a separate television (with a decoder chip) could be brought in. The deaf student could watch the movie on their own "private" screen, while the rest of the class watches a second copy of the video on the larger screen. Having a separate monitor also works



Traveling Tips

When Videos are not Captioned...

If videos are not captioned or there is no way to turn on the captioning, there are several options for interpreters:

- ***Consult** with the campus interpreter coordinator, or any staff member working with deaf and hard-of-hearing students. There may be a policy in place to address this problem. They may have tips based on what has worked in the past, as well.*
- *Interpreters may want to have a co-interpreter for the video. The two interpreters can **divide roles** and "act out" the film through the interpretation.*
- *The deaf consumer may want **to watch the film privately**, separate from the rest of the class.*
- *If the video is not crucial to the class curriculum, the instructor may assign a short paper, extra reading or some **other assignment** for the deaf student, in lieu of the video. These decisions should involve disability services' staff, since it involves determining reasonable accommodations for a course.*
- *Some campuses set up their own **captioning center**. For more information, contact the National Captioning Center (http://www.ncicap.org) or a campus that has already set up captioning services (e.g. the University of Georgia at http://www.dissvcs.uga.edu/). They will be able to provide technical assistance.*
- *You may also want to **check the laws** in your state; most states are required to caption educational videos, but this is difficult to enforce in higher education settings (where any video could potentially be "educational").*

well with DeafBlind students who have low vision; it allows them to get up close to the screen, while not blocking the view of other students. There are cables that can easily connect one VCR to multiple monitors/televisions.

For assistance in any of these situations, contact the A/V department setting up the equipment (most managers will know about captioning, even if the less experienced technicians do not). If you'd like to be proactive, check your campus web site for faculty A/V contacts (they will generally be the same contacts you need), or ask faculty where they get their TV/VCR combinations. Another tip is to talk with instructors during the first week of the term to learn whether they plan to show movies. Provide information about closed captioning, and offer to help set it up or make the necessary calls to media centers.

Here are a few responses to common faculty concerns about closed captioning (for more information, also see "Faculty and Universal Design" in Unit Eight):

"Captions will distract other people in class, and it will detract from the artistic elements of the film."

Actually, captions can add to viewers' understanding of the film, because music, dialogue and environmental sounds are captioned. Students may catch subtleties or metaphors that otherwise would be missed. Captioning is done by professionals who understand ways to manipulate the captioning so that distractions are minimized. Also remember that if an interpreter is used, the lighting in the room will need to be brighter, and students may have difficulty seeing the movie.

"Can't the deaf student just watch the interpreter?"

Yes, interpreters could interpret the movie, but the deaf student will miss a great deal of dialogue. The first problem is that everything will be in another language (ASL). Secondly, it is impossible to watch an interpreter and a movie at the same time.

"I don't think the movie has captions anyway."

Offer to watch the video, check the video's box,
or call media services to find out if it has captioning.

"Will this cost the department anything?"

Generally, media centers or departments pay for the cost of any TV/VCR,
and there is no extra charge for captioning decoders.
It's also possible that the disability services office on campus will pay
for external decoders (check with a supervisor before promising this, of course).

"Why should my department buy a decoder or TV with a decoder chip?
Only one or two deaf students have taken this class in the past decade!"

Captioning is not only for deaf students.
Hard-of-hearing students, students who use English as a second language,
students with learning disabilities, and even students who sit far away from the TV
speakers may benefit from captioning.
Also, one department would not usually purchase new equipment by itself.
Costs could be shared by several departments, or housed in disability services
or an A/V department for use as-needed.

PROFESSIONAL GROWTH:
Job Enrichment

Please read the article "Job Enrichment," by Bambi Riehl[44], included in the readings accompanying Charting the Way. This article discusses how to enrich interpreting positions in ways that enhance interpreters' professional development while making a contribution to campuses, as well. The article suggests that "enriching" interpreter positions also helps retention of interpreters. (In Unit Six of this handbook, you will find information about multiple roles for interpreters on campus; while reading the article for this section, please note that the author does not suggest interpreters take on roles like tutoring and notetaking.) Use Exercise 4.5 to help you reflect on the article's content and applications to your professional life.

Exercise 5.4: Finding Ways to Enrich Your Professional Life

Questions

1. Using suggestions from the article, reflecting on your own personal experiences, or through brainstorming with other interpreters, consider what would enrich your professional life. Write these ideas in the space below and look for patterns in the list. For example, do you enjoy programming? Coordinating things? Compensatory "Quick Wins" like parties or recognition? Opportunities to provide internal office support? Involvement in policy or procedural efforts? Or...?

[44] Riehl, B. (2001). Job enrichment: One avenue to retaining strong staff and providing quality service or they really can do more than interpret. In K. B. Jursik (Ed.), Conference proceedings. PEPNet 2000: Innovation in Education (pp. 247-251). Knoxville, TN: The Postsecondary Education Consortium at The University of Tennessee. Used with permission.

2. Consider freelance interpreters who work in higher education. Do you believe freelance interpreters can "enrich" their work? Why or why not? How can staff interpreters and freelance interpreters be allies or partners with each other?

3. The article suggests that efforts to "enrich" positions may be resisted by some interpreters and interpreter coordinators. Using the two columns below, list potential difficulties with enriching interpreter positions. Include your personal concerns about this topic. In the second column, list potential solutions for these difficulties/concerns, or what you would need to know to be more comfortable with the concept of job enrichment.

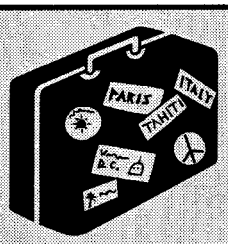
Concerns	**Potential Solutions**

INTO THE DEAF COMMUNITY:
Attending Events in Deaf Culture

It's a recurring theme with interpreter training programs, mentors and Charting the Way: interpreters benefit from involvement in Deaf culture. Sign skills improve, Deaf people know who you are, you'll stay up-to-date on the latest news in the community, you'll be a more effective ally for Deaf people...the list goes on and on.

Yet sometimes in the "real world," it's hard to find the time. Maybe you have a hearing family that is starting to resent all the time you spend with Deaf people. Perhaps local Deaf events (or Deaf people) intimidate you. You could be a child of deaf adults (CODA) who is more interested in spending time with hearing people right now. Maybe you're worried about running into someone who gave you negative feedback a year ago. Even with good intentions, the best of plans don't always lead to action.

Traveling Tips
"Deaf Only" Events



Imagine yourself attending an event and realizing you are the only hearing person in the room. Or suppose you ask a Deaf friend to bring you to a meeting for a Deaf organization. Though the meetings are open to the public, he keeps "forgetting" to bring you and you are getting frustrated. Have you ever asked a Deaf person about a sign and had her become angry, refusing to help? How can interpreters experience Deaf culture if Deaf people won't cooperate?

Interpreters have significant knowledge about Deaf culture, Deaf pride, the deaf community, and ASL. Even with an intellectual understanding of these subjects, it may be difficult to have a "thick skin" when Deaf people rebuff efforts to know them better or to use ASL.

To help you understand, imagine how it feels to be oppressed on a daily basis, to lack access to general communication and to have interpreters accompanying you everywhere. Now imagine how good it feels to be "at home" with other Deaf people, signing and chatting freely, following group norms that are instinctual (rather than learned), laughing at in-jokes and catching up on news. Of course, Deaf people value such a comfortable feeling. It makes sense that they can resent the presence of interpreters or other hearing people.

Deaf culture events are usually open to the public. Many Deaf people enjoy the company of interpreters and will gladly sign with them or welcome them to the D/deaf community. At the same time, be aware that all Deaf people need time for themselves, to rejuvenate and re-connect with each other. Any time you happen to feel like an outsider, it is not about you as a person, it is about you as a member of the hearing world. There will always be some boundaries keeping the groups respectfully separate. After all, unless you become deaf, you cannot ever be Deaf.

The next time you encounter a "Deaf Only" situation, think of it as a learning experience. Why would Deaf people want to have that event/meeting/situation primarily for Deaf people? How did you know it was a "Deaf Only" type of event? If a hearing person urged you to attend, explain your perceptions, so you can raise his or her awareness, as well. Lastly, consider discussing this topic with a colleague or Deaf mentor.

Exercise 5.5: Connecting with D/deaf Communities as an Interpreter

Using the questions below, consider your involvement with Deaf culture and the deaf community. Before beginning this exercise, however, it may be helpful to quickly review "Into the Deaf Community" sections from Units Two through Four, where you learned more about valuing Deaf perspectives and becoming an ally for D/deaf people.

When did you see sign language for the first time? What was the first Deaf event you can remember attending? (This may have been an informal or formal setting.)

How did these two experiences shape your subsequent involvement in the D/deaf and interpreting communities? How did they affect your decision to become an interpreter?

Are you currently involved in the Deaf community? How?

Right now, I think my level of involvement in the Deaf community is:

- ❑ *Too low – I would like to be more involved*
- ❑ *Just right – I am very satisfied with my involvement*
- ❑ *Too high – I feel too involved with Deaf people sometimes*
- ❑ *Mixed – sometimes I would like to be more involved and sometimes I feel too involved*
- ❑ *Other (explain):* _____

Write about ways that you would like to change your involvement in the Deaf community. Consider creating personal or professional goals to address this issue.

TOPICS IN HIGHER EDUCATION: Employee Benefits in Higher Education

When you are applying for a job at a college or university, you will probably ask about the "obvious" benefits, such as retirement packages, health insurance, and salary. There are a few other benefits you may be able to receive in postsecondary settings. These vary considerably, depending on the campus and the state, so be sure to ask about these during the job hunting process, in interviews, or shortly after you are hired. Most employers have orientations for new employees, which is sometimes the best place to ask about these benefits. The Human Resources office, as well as the campus web site, may have additional information.

- **Ability to take classes** – Most campuses allow employees to take classes. At some campuses, staff may even take classes on work time (usually with a maximum number of hours per week). Tuition may be reduced or waived. You may even be able to take classes at other campuses, if the college is part of a consortium of campuses (this is especially applicable at private colleges and universities).

- **Counseling services** – Like many large corporations, campuses are learning that emotionally healthy employees have better attendance, improved performance and less burnout. Confidential short-term counseling, especially about work-related situations, may be available. Look under "Employee Assistance Program" or "Human Resources" in your campus directory or web site. If you are worried about getting along with your boss, having a place to "vent," or handling a difficult personal or professional transition, there may be counseling services available to help you. If the counselors are unable to assist, they should be able to refer you to professionals off-campus. One thing to keep in mind: if you are working for a campus with a strong religious affiliation, ask the counselors about their training, and whether their counseling services are from a specific religious orientation you may or may not share.
- **Athletic facilities** – Most campuses have a recreation center, physical education classes, or a health and wellness center. Find out whether employees are able to use athletic facilities and take classes. This may be the perfect time to develop an exercise program, try out a new sport or hire a personal trainer.
- **Transportation and/or parking** – At some campuses, employees have free or subsidized parking. To encourage carpooling, other colleges offer discounts on bus passes or parking for staff who carpool.
- **Discounts to community or campus events** – Would you like to see the current play on campus? Go to the city zoo this weekend? See a movie with friends after work? Your staff I.D. card may give you reduced admission to various events, on and off campus. Usually, the human resources office will have more information.

- **Professional development funds** – On some campuses, interpreters have personal professional development funds to cover the costs of attending conferences or seminars related to interpreting. Professional development funds may also cover RID membership, fees for taking certification tests, and/or subscriptions to professional journals. There are usually restrictions on the use of these funds and they often require specific paperwork, so check on this as soon as possible in order to request the money in a timely way.
- **Bookstore discounts** – On some campuses, the bookstores offer discounts to faculty and/or staff. Since bookstores are able to special order any book in print, this is often a great way to begin a personal library of interpreting-related books. Bookstores also sell campus-related merchandise (e.g. clothes, hats, cups and other items with the school logo), computer equipment, art supplies, and backpacks or bags.
- **E-mail and Internet access** – Check with computing services on campus. Most colleges and universities offer free (or nearly free) e-mail and Internet access for students and employees. They will also have information about setting up your personal computer at home to access campus Internet services or retrieve your e-mail. Be sure to tell them whether you have a Macintosh or a PC, as well as the model, year, and amount of memory, if possible. The college may also offer computer classes to staff.

ETHICS AND LEGAL ISSUES: In-House Confidentiality

[This information is adapted from a presentation about postsecondary confidentiality by Bambi Riehl and Ginny Chiaverina at the 2001 Postsecondary Interpreter Network (PIN) conference.[45]]

The RID Code of Ethics forbids interpreters from revealing information about the assignments they have. The majority of campuses ask interpreters to follow the Code of Ethics, including that particular clause about confidentiality. Most interpreters have signed contracts with RID, as well, agreeing to abide by the Code of Ethics. As a result, interpreting consumers

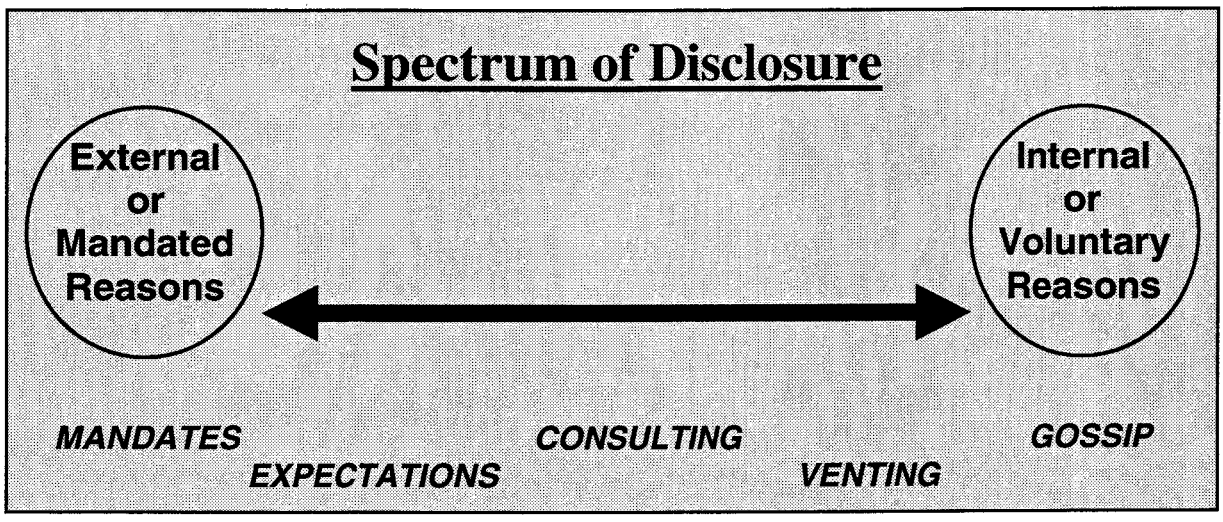
[45] Riehl, B. and Chiaverina, G. (2001). Postsecondary confidentiality: What do you share? What should you share? What do students think you share? Unpublished conference presentation. Milwaukee, WI: University of Wisconsin – Milwaukee. Adapted with permission.

are often reassured, believing that whatever happens on campus will be private and not shared with others via the interpreter. So what happens when a situation arises where interpreters have very appropriate reasons for disclosing information? How does that affect interpreting consumers and the integrity of an interpreting office or campus?

Instead of looking at confidentiality as an "either/or" issue (i.e., "Either I'm keeping things confidential or I'm not"), confidentiality may be looked at as a situational issue. In other words, depending on the situation, the duty to a team and employer, or even the safety and welfare of someone, there may be valid reasons to disclose information. Many campuses address this issue by adopting an "in-house confidentiality" policy (which may or may not be written down). With in-house confidentiality, an interpreter is "allowed" to disclose information to supervisors and colleagues, while using discretion and good professional judgment. Yet the interpreting consumer has a right to understand details of a campus confidentiality policy. Most consumers prefer a policy of strict confidentiality, so they know exactly what to expect with interpreting staff. Some Deaf consumers or professional students (e.g. counselors, medical residents, and law students) may require interpreters to follow higher standards of confidentiality, to protect patients or clients in work settings. In these cases, it is especially important to discuss confidentiality and come to some agreement about what is reasonable.

Riehl and Chiaverina have proposed the "Spectrum of Disclosure" to discuss confidentiality (see the diagram on the next page). On one end of the spectrum, there are ***mandates***, external reasons to disclose something about an interpreting assignment. Some examples are federally mandated reporting (when someone's life is in danger) or under court subpoena. At the other end of the spectrum are internal, involuntary reasons for disclosure. Some examples of this are ***gossip*** or sharing information just out of curiosity. In between these two extremes, there is a spectrum of reasons for disclosing, including perceived (often unstated and unwritten) ***expectations*** that the information will be shared or <u>needs</u> to be shared. In ***consultation***, interpreters share information in order to solve a problem or get advice. Sometimes interpreters may also feel the need to ***vent*** thoughts and feelings about a difficult or complicated interpreting assignment.

In an informal survey conducted by Riehl and Chiaverina, they asked 14 students, 24 interpreters, and 9 administrators at Midwest colleges and universities whether "sometimes interpreters have appropriate reasons for discussing what happens in the classroom." While 89 percent of administrators and 84 percent of interpreters thought the statement was strongly true, only 35 percent of students thought it was completely true, 21 percent thought it was somewhat true, and 43 percent answered "Don't Know."



Exercise 5.6: Using the "Spectrum of Disclosure"

Imagine an interpreter using the following phrases with you. Where would you place them on the "Spectrum of Disclosure"? How do your answers change if you imagine another student, a faculty member, your supervisor, a mentor or a protégé saying them?

A. "How have you handled this in the past?"

B. "That student was so rude today!"

C. "The new student is so smart! I really admire what she said today!"

D. "Our supervisor needs to know about this."

E. "You're subbing for me Tuesday and I have some information for you."

F. "The last time I worked in that lab, the instructor ticked me off, too!"

G. "Has anyone warned you about working with that student?"

H. "From a legal perspective, you should tell your supervisor what happened."

I. "I am surprised he was angry – I thought the student would appreciate my phone call to the professor, explaining how to work with interpreters."

For one week, monitor how you talk about your interpreting assignments with others. Keeping the "Disclosure Spectrum" in mind, what do you notice about yourself and other interpreting staff? What are some personal and departmental ways to address this issue? Think about how your personality or feelings about specific consumers may influence your comments, as well.

As you consider issues related to confidentiality, ethics and disclosure, keep in mind that any reflection and evaluation process should move beyond the discussion and brainstorming phases, becoming a plan of action at some point. It can be formal (a task force of interpreters and consumers) or informal (interpreters chatting about it in a meeting or at lunch). You may want to ask consumers, administrators, or campus legal counsel to be partners in policy-making decisions about confidentiality.

Some issues to consider:

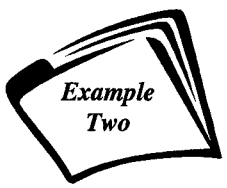
- **Institutional mandates**: Students right to privacy vs. institutional expectations.
- **Program mandates**: Which are necessary and why?
- **Collegial advising**: What do other campus staff or faculty need to know?
- **Venting**: Interpreters' need to vent vs. students' rights for dignified and respectful treatment.
- **Gossip**: Why do people in the office gossip and can there be guidelines about this?
- **Communication**: How can the policy be communicated to staff, faculty, and consumers?
- **Real-life applications**: Would the policy be more applicable if it was based on true examples? Consider how the policy will be used.
- **Staff vs. freelance**: How are freelance interpreters affected by this policy?

"You may want to ask consumers, administrators, or campus legal counsel to be partners in policy-making decisions about confidentiality."

Exercise 5.7: Developing an In-House Confidentiality Policy

Below are three examples of interpreter confidentiality policies. Notice that the first example emphasizes what the campus mandates. The second emphasizes program expectations. The third emphasizes collegial advising.

Campus interpreters and captioners abide by the Registry of Interpreters for the Deaf and the National Court Reporters Association codes of ethics. However, as employees of (name of institution), interpreters/captioners may at times need to share classroom accommodation related issues with other campus staff on a "need-to-know" basis. Also, as agents of (institution), if interpreters/captioners are aware of a student's academic misconduct, the interpreter/captioner is required to report such misconduct.



Interpreters must adhere strictly to the RID Code of Ethics with respect to confidentiality. Interpreters should use professional judgment in sharing student information with the Interpreter Coordinator. Issues that should be discussed include: communication problems, difficulty meeting student needs, a student's habitual inattentiveness, tardiness or absences, as well as any problems the interpreter is unable to resolve with the student and/or advisor.

"In-house" confidentiality/communication policy: The D/HH staff adopts a team approach in the collaboration and sharing of work-related information regularly. As a result, there will be times, when appropriate, that interpreters will share typically confidential information about students and work experiences/challenges for the sole purposes of advancing the interpreting profession and the quality of one's work benefiting students.

Find out whether your disability services office, deaf program and/or interpreting office have any written confidentiality policies. Find out what they are and compare them with the examples above. Consider what (if any) policies currently apply to you. Do you think they are clear? For you? For consumers (students and staff)? For both staff and freelance interpreters? For administrators? How could they be changed or improved? Do other staff agree?

SELF-CARE:
Building Professional Judgment Skills

Please read the article in Appendix Two entitled "Application of Demand-Control Theory to Sign Language Interpreting: Implications for Stress and Interpreter Training."[46] The authors of this article are an interpreter and a professor of psychiatry at the University of Rochester Medical Center in New York. The authors outline environmental, interpersonal, paralinguistic and intrapersonal[47] demands on interpreters. They also discuss how the roles of interpreters and the RID Code of Ethics restrict "Decision Latitude," the amount of control a person has in dealing with work-related demands. Use the questions in Exercise 4.8 to think about the reading in the context of your interpreting work.

Exercise 5.8: Dean and Pollard's Demand-Control Schema for Interpreting

Questions

1. The authors suggest that if interpreters feel sufficient control over the various demands of interpreting (e.g. knowledge of a particular subject area, adequate supervision, and interpreting experience), then interpreting-related injuries and burnout will decrease. Can you think of an interpreting situation where you could not respond to the demands of the job with adequate control options? Did this experience cause a physical or emotional response? How do you usually handle interpreting situations where you are unable to meet the demands with sufficient controls?

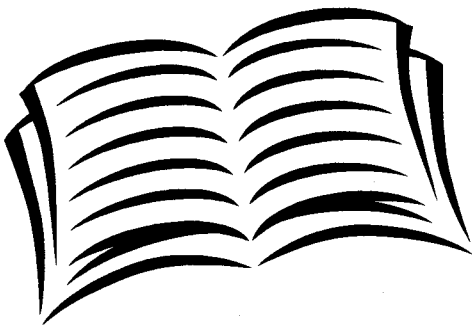
[46] Dean, R. K. and Pollard, R. Q. (2001). Application of demand-control theory to sign language interpreting: Implications for stress and interpreter training. Journal of Deaf Studies and Deaf Education, 6, 1-14. Used with permission.

[47] Dean and Pollard now prefer the term paralinguistic when referring to this demand category. The term linguistic demand, used in the 2001 article, was abandoned because "language" (or translation between languages) is the overarching raison d'etre of the interpreter's work and, in that regard, language is an aspect of all four demand categories. The term paralinguistic was suggested by Dr. Jeffery Davis.

2. In this book, you have the opportunity to increase your professional judgment skills by analyzing "real-life" situations, developing a network of support, etc. What are some other possible ways to increase your professional judgment skills? How can you improve your ability to quickly identify demands and respond to these with control ideas as they arise, without compromising your personal health or professional integrity? Check with mentors, colleagues or the article for more ideas.

3. Table 2 on page 10 reports summary data from a survey of working interpreters. It shows how little of the respondent's current skill level was acquired during their formal training at an ITP and how extensively the skills they use in work were acquired after their formal training (while they were "on the job"). Consider your current interpreting skill level and reflect back on the places or opportunities you had to acquire and improve them. How does your experience compare with the survey data? What are the implications of this research for working interpreters and the interpreting profession as a whole?

JOURNAL:
Charting the Way Check-In

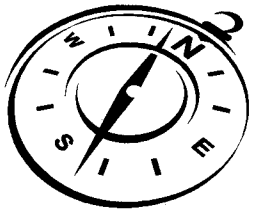


Please use the space below to reflect upon your work with Charting the Way. What has been the best thing about using this book? What has been the most challenging? How is your work with this handbook relating (or not relating) to mentoring experiences and/or your career? Discuss your thoughts with mentors or others, if needed. You may also use the journal space to write about anything else important to you at this time.

Charting the Way - Unit Six

Use the chart below (independently or with a mentor) to set goals, prioritizing activities if that is helpful.

Activities with a star will help you progress through the handbook – they should only be omitted after careful consideration.



	My goals for this unit	Goal was met?	Category	Activity
INTERPRETING			**Skill assessment**	**Sign-to-voice skills**
			Skill development	**Voicing with a co-interpreter**
			Mentoring	**Nourish the mentoring relationship**
			The "Real World"	**Cultural concerns**
			Technology	**Assistive listening devices**
PROFESSIONALISM	☆		**Professional growth**	**Diversity Within the Field of Interpreting**
	☆		**Deaf community**	**Diversity in the deaf community**
			Higher education	**Multiple roles for interpreters**
			Ethics/legal issues	**Ethics consultations**
PERSONAL			**Self-care**	**Ergonomics**
			Journal	**"Super Interpreters"**

SKILLS ASSESSMENT:
Sign-to-Voice Skills

As you begin Unit Six, remember that you have a choice (as always) between continuing with this unit or returning to previous units. If you look at the activities for this section and decide you would rather work on interpreting, transliterating or other subjects from the first five units, please do so. You should always stay focused on your goals and do what is best for you at this particular time.

In this section, you will focus on sign-to-voice skills. In Exercise 6.1, you will have an opportunity to assess your skills. In Exercise 6.2, you will have an opportunity to begin building specific skill areas, based on what you learned about yourself.

Exercise 6.1: Sign-to-Voice Skills Assessment

Complete the chart below, which is adapted from a "Skill Check" developed by Patty Gordon and Mari Magler.[47] Remember to rate yourself honestly and fairly, considering your own skills, but avoiding comparison with skills of your co-workers or interpreter mentors. This is only for your personal use. The "comments" section may be used in two different ways: to simply record a brief note about why you chose a particular score, or to record notes about each skill and avoid using the 1-5 scoring completely.

Scoring:

1 = I am not very confident with this skill; compared to my other sign-to-voice skills, this is one area that needs the most improvement.

2 = I am somewhat confident in this skill; overall, it needs improvement.

3 = Compared to my other skills, I feel neutral or average with this skill.

4 = I feel more confident with this skill; overall, I do well with it.

5 = This is one of the strongest skills for me while doing sign-to-voice assignments.

[47] Gordon, P. and Magler, M. (2000). A plan for mentorship of educational interpreters in Minnesota (pp. 22-23). Apple Valley, MN: SLICES. Modified with permission.

Skill	Self-Assessment Score				
Voice volume (audible, projected well) **Comments:**	1	2	3	4	5
Voice inflection (animated, follows mood) **Comments:**	1	2	3	4	5
Choice of English vocabulary **Comments:**	1	2	3	4	5
Pronunciation (clearly articulated, accurate) **Comments:**	1	2	3	4	5
Grammar and syntax (correct English sentences) **Comments:**	1	2	3	4	5
Choice of register **Comments:**	1	2	3	4	5
Understanding of topic (able to establish frame of reference) **Comments:**	1	2	3	4	5
Referring back to topic (connecting ideas, building a story as it continues) **Comments:**	1	2	3	4	5
Accurate rendition of signer's message (natural delivery, complete and correct message) **Comments:**	1	2	3	4	5

Consider these scores and what they mean for you at this time. If you are working on Charting the Way with colleagues or mentors, share what you learned about your sign-to-voice skills.

The sign-to-voice skills I do well are:

1. _____

2. _____

The sign-to-voice skills that I want to improve are:

1. _____

2. _____

Other comments/concerns:

Consider making audiotapes of yourself voicing, whether in an actual interpreting job (with the permission of the consumer) or while watching a videotape of signing. Also consider filming yourself while voicing, especially if non-verbal behaviors are a concern. While listening to (or watching) yourself voicing, consider whether the self-assessment seems accurate. Read the activities in Exercise 6.2, targeting specific areas of sign-to-voice skills. If you prefer, create your own activity.

Exercise 6.2: Sign-to-Voice Skill Development

In Exercise 6.1, you considered your current level of skills with voice interpreting. Below is a chart of specific skill areas. Consider which areas you may want to develop and select an activity that would be helpful to you. Remember to only work on one or two skill areas at a time to prevent frustration and burnout. As always, feel free to adapt suggested activities, if necessary, or at the recommendation of mentors.

Voice Volume

Skill Description:

While voicing, the speaking level is neither too loud nor soft; the interpreter has control over the volume level and is able to adjust it as needed.

Skill-Building Activity One:

Practice making a tape of yourself reading a text. Deliberately start at a whisper. After every sentence, increase the volume of your voice until you feel like you are shouting. Rewind the tape and set the tape counter to zero. Then sit a comfortable distance away from the tape recorder (approximately three to six feet). Listen to the tape and stop it when it is comfortable for you to hear. Write down the number on the counter. Rewind the tape and reset the tape counter. This time, stand across the room. Stop the tape when it is most comfortable for you to hear, and again record the number on the counter. Using the numbers, go back and match your voice's volume to the one on the tape. Is this the volume you normally use? If not, how is it different? Ask another interpreter to repeat the activity with your tape, to get a better sense of the volume you should try using while you are voicing.

Skill-Building Activity Two:

Practice using your diaphragm if you are voicing too softly. First learn where your diaphragm is located by sitting with your hands on your stomach, back straight. As you inhale, your stomach should move out. When you exhale, your stomach should contract. Practice this for a while. Try speaking or singing while exhaling with your diaphragm. Did you notice a difference in your ability to project your voice? Using your diaphragm can also take some stress off of your throat while you are speaking. If you have difficulty with this activity, consider asking a singer or voice coach for advice and additional suggestions.

Voice Inflection

Skill Description:

The tone of voice changes to accurately express parts of speech, change in meaning of words, emphasis, emotion, etc. as needed.

Skill-Building Activity One:

Find a videotape of a native ASL user signing stories (it is easier to be animated while voicing stories, compared to voicing a lecture, interview, etc.). Tape record yourself voicing for the signer. Did you capture the mood of the story in your voice? Are you incorporating both the signs and the facial/body expressions into your voicing? Try voicing the same tape again, focusing on either the signs themselves (their speed, the space used, the sign choices) or the signer's facial and body movements. Did your voicing change? How?

Skill-Building Activity Two:

Go to the library or bookstore and get both a text version and an audiotaped version of a novel with a particular mood (e.g. romance novels, gothic mystery, or spy thriller). Children's books work well for this activity, also. First record yourself reading a section of the text. Listen to your own voicing. Then find the same section on the audiotaped version of the book. How did the professional reader use voice inflection compared to you? Practice reading the book in a way that is similar to the audiotape. How does that feel? How would it feel to voice with that inflection? Practice voicing with a videotape of a Deaf person (recording your voicing and trying to use more inflection). How does it sound? Did your voicing change? In which ways?

Choosing English Vocabulary

Skill Description:

English words and phrases match the mood and meaning of the signer.

Skill-Building Activity One:

This activity may be done with one other interpreter or with a group of interpreters. It also works well with Deaf people. Play a videotape of a Deaf person telling a story. Pause the tape after each "chunk" of information and summarize what was said. Compare your English with others' English. You will notice some variation among word choices. If everyone's choices are somewhat similar, try (as a group) to come up with new English words that still fit the mood and meaning of the signer. You may also want to use a thesaurus to expand your vocabulary even further.

Skill-Building Activity Two:

Do Activity One, but instead of simply thinking of different English interpretations, try to summarize the chunks of information into various registers. This will help you broaden the range of word choices you typically use.

Pronunciation

Skill Description:

English words are pronounced correctly.

Skill-Building Activity:

Practice reading the following sentences into a tape recorder (or just say them out loud to yourself). Don't peek at the paragraph following the sentences!

- ***I didn't have to go to the theater in February, but with the arctic breezes, I didn't want to stay outside!***
- ***Her lecture about nuclear power made them all a little nervous.***
- ***Will you be coming to the party? You ought to try!***

Check your pronunciation: didn't ("didn't" – not "dint"), theater (thee'-a-ter), February ("Feb-ru-ary," not "Feb-u-ary"), arctic ("arc-tic"), want to ("want to," not "wanna"), nuclear ("nu-cle-ar"), them (not "em"), will you (not "wilya"), coming (not "comin"), ought to (not "autta"). These are some of the most common mistakes in pronunciation and articulation (Lucas, 1992, pp. 244-246).[48] If you got all of these right, either you were being extra careful or your pronunciation is very good! The single best way to practice your pronunciation is to identify words you regularly mispronounce, and then work to eliminate or correct those in everyday speech. If you have standard colloquial phrases you use, such as "Awesome," "Oh yeah," "I'm so sure," etc., monitor yourself to make sure you are not using these while you are interpreting. They may not match the mood or intent of the signer! If you are from a region of the country with a strong dialect, ask a supervisor, mentor or co-interpreter if the dialect is distracting or difficult to understand – in most cases, it is probably only a few words that are difficult to grasp, and those may be easily corrected. If you have a chronic speech impediment, such as a severe lisp, or if you have a medical condition or device that is severely affecting your speech (e.g. jaw surgery, TMJ, new braces or mouthguard), you may even want to consider seeing a speech pathologist.

Grammar and Syntax

See Unit Four's "Skill Assessment" section (pages 141-144) for activities to improve grammar and syntax while voicing.

Register

Skill Description:

Register of English convey the level of formality expressed by the signer and the environment for the assignment.

Skill-Building Activity:

Find a text written in "everyday" English. This may be an opinion column from the newspaper or an article written in the first person for People magazine, Reader's Digest, or another popular magazine. Practice verbally "translating" at least one paragraph into a more casual/intimate register, a slightly higher register than the one in the article, and an extremely formal register. How difficult was it for you to move between registers? How did translating English-to-English differ from your experience moving between registers while voice interpreting?

[48] Lucas, S. E. (1992). The art of public speaking (4th ed.). New York, NY: McGraw-Hill, Inc.

Which "shifts" in processing did you experience? You may also want to try writing paragraphs into different registers instead of speaking them. (For an additional activity, see the "Choosing English Vocabulary" exercises on page 208.)

Comprehension and Prediction Skills

Skill Description:

While voicing, the interpreter is able to understand what is being signed, while predicting potential vocabulary and related topics.

Skill-Building Activity One:

Watch a videotape of a Deaf person signing. Instead of voice interpreting, pause the tape after each "chunk" of information and try to write summaries of what is being said. Are you understanding the signing? Are you using available frames of reference? How? If you miss some signs or fingerspelling, are you able to determine the topic using contextual clues? Try the activity again, but this time try paraphrasing out loud (instead of on paper). Lastly, try paraphrasing into sign language. As you switch between modes, watch for differences in how you process the signs, grasp topics, and process what is being said.

Skill-Building Activity Two:

Watch a signed story without interpreting. Stop the tape and draw a picture (without any words) of the story's main theme. Now place the picture in front of you while you rewind the videotape and practice voicing. How helpful was it for you to have a visual image of the story itself? Practice voicing another story, creating a picture in your mind while you interpret.

Skill-Building Activity Three:

While watching a story, write down one or two words for each major point. Example: Wisc. farm, apple tree, brother/pranks... Rewind the videotape and try voicing, using your outline to connect ideas within the story, help you build the plot of the story, emphasize the climax of the story, etc. Was this helpful? In what way?

Skill-Building Activity Four:

Practice voicing a story without using the pronouns "he, she, it, or they." This will force you to define what is being discussed, to reference places or people that are crucial to the story, etc. How difficult was it to omit these pronouns? Did the story still make sense? Try voicing the story again, this time limiting the pronoun use so your voicing still has a natural flow. How did this exercise affect your voicing the second time?

Which activity did you try? What did you learn?

SKILL DEVLOPMENT:
Voicing with a Co-Interpreter

In this section, you will consider strategies to maximize efficiency and cooperation while doing sign-to-voice interpreting with a co-interpreter. The single best way to practice these skills are through role-play or testing ideas in the field (with the consent of your co-interpreter, of course). For example, you could videotape yourself and a co-interpreter, role play scenarios, or ask a deaf person to sign while you and another interpreter voice.

Exercise 6.3: Personal Preferences for Team Interpreting

As you already know, doing team interpreting involves a complex series of interactions between two interpreters, at least one deaf or hard-of-hearing consumer, and hearing consumers, as well. In the exercise below, you will see lists of considerations for sign-to-voice assignments. In the space next to each of these, write about your personal preferences or the way you tend to handle this particular issue. By understanding your current preferences, you will have a summary of how you tend to work with co-interpreters and deaf people in sign-to-voice assignments.

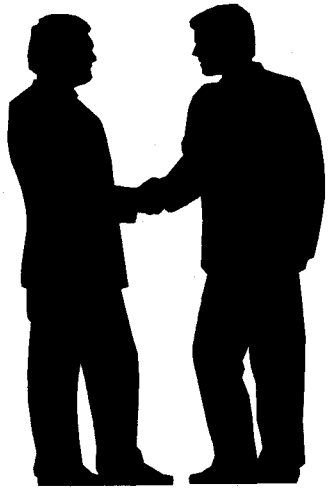
Considerations for Sign-to-Voice Assignments	My Personal Preference
Supporting a Co-Interpreter:	
I know my preferences for the physical arrangement of interpreters and signer(s) in various settings, including distance from my co-interpreter and how our chairs should be arranged.	
I have strategies for supporting my co-interpreter, even when I cannot physically be near the co-interpreter.	
I know ways to support my co-interpreter, including using physical touch (e.g. an arm on the shoulder). I know how to tell if my co-interpreter prefers to work with or without physical touch. I can communicate my preferences about this, as well.	

Considerations for Sign-to-Voice Assignments	My Personal Preference
I have preferences for how to handle long voicing jobs to reduce fatigue for myself and my co-interpreter.	
I am comfortable monitoring my co-interpreter's body language, voice, etc. to know when she may need support, assistance, or positive feedback (e.g. voice is wavering).	
I know ways to give positive feedback to my co-interpreter (verbal and non-verbal).	
I have ideas about how to work with two or more co-interpreters when the assignment involves voicing for multiple deaf people (whether they are presenting or in an audience).	
I know how to change the amount of signs/"feed" I give to help my co-interpreter (knowing that some interpreters prefer words, and others want phrases or sentences).	
I know when I am clearly helping my co-interpreter without being distracting to hearing people who are present.	

Considerations for Sign-to-Voice Assignments	My Personal Preference
Receiving Support from a Co-Interpreter:	
I am comfortable stating my personal preferences for sign-to-voice assignments.	
If I misunderstand or miss a signer's fingerspelling or signs, I know how to signal my co-interpreter to "take over" or "take a turn" with voicing what is being signed.	
I know how to give feedback to my co-interpreter if he is not voicing loud enough.	
I am comfortable choosing whether to use signs/feed from my co-interpreter. I know how to incorporate the information when I choose to use it.	
Considerations with Deaf Signers:	
If I need clarification from the signer (and it is appropriate given the circumstances), I am comfortable asking the signer for it. I know how to interrupt and ask specific questions with minimal disruption.	
I know techniques for asking the signer to pause, giving me time to finish voicing what has been signed.	

Considerations for Sign-to-Voice Assignments	My Personal Preference
I am familiar with non-verbal ways to tell a signer I am understanding what is being signed.	
I do not move my hands in a distracting way while I am voicing and/or I have ways to keep my hands busy while I am voicing.	
I have strategies for working with large groups of deaf people. I am familiar with ways to voice for multiple signers.	

Based on what you learned about your preferences, ask an interpreter or deaf consumer to share personal preferences for various items listed above. Compare your answers. Did anything surprise you? Did you learn some new strategies? What are some of the factors that may influence your personal preferences in any particular situation?



MENTORING:
Nourish the Mentoring Relationship

As mentor and protégé, you have probably developed some routines in how you give each other feedback, what you do together while working, your schedule, etc. In this section, you will "feed" your relationship by taking a new perspective and making a change in the way you work with each other. The change might be small and simple or completely radical. The point is to increase the quality of the mentoring experience, not to simply make a change for the sake of doing something different. If the two of you are still finding your routine or getting to know each other, then it might not be a good time to try something new. Decide together whether or not to try an activity from this section.

Exercise 6.4: A "Menu" of Activities to Nourish Mentors and Protégés

The "menu" on page 216 contains several ideas for getting new perspectives as protégé and mentor. Only try an activity if it appeals to both of you. If more than one activity sounds good, try them both, flip a coin, or draw ideas out of a hat. Remember that you can modify the activities as well.

Use this space to write about what you "ordered off the menu" and how it went. Did doing something different help your mentoring relationship? Help your skills? How? Think about how this activity may influence you in the future, whether you are a mentor or a protégé.

Menu

Main Dishes

- **Scrambled Treat** – If the mentor tends to observe the protégé interpreting, switch roles for a treat.

- **Light 'n' Easy** – Try changing just one thing about your mentoring, whether it's meeting at a different time, a different place, or just giving feedback in a different way.

- **Feast for the Eyes** – Pick a book about Deaf culture and read it, or watch a movie about Deaf culture together. Discuss it at your next meeting and compare reviews.

For the Adventuresome Palate

- **Hot Dogs** – Show off your great relationship! Invite another mentor/protégé pair to go to a Deaf culture event with the two of you.

- **International Buffet** – Explore Europe, Asia and Africa without leaving town. Take a trip to an art museum and use audiotaped tours to give each other practice interpreting something new. Go off campus and get a little culture!

- **Special of the Day** – Always wondered what it's like to be a Deaf professional? An interpreter in a hospital? An ITP instructor? Arrange for each of you to shadow someone for a day of work, then get together and compare notes. Learn new vocabulary? Find new resources? How do you feel about postsecondary interpreting now?

Dessert

- **Sweet Indulgence** – Had a tough week? Try going out to a restaurant or coffee shop instead of doing your usual routine. Have a mentoring meeting while eating a big chocolate dessert!

- **Heavenly Angelfood** – Feel like being angels? Do something together for someone else. Write thank you notes to consumers or interpreter coordinators, put a flower in people's mailboxes without saying who did it, or leave a funny voice mail together for someone who has been having a tough day.

- **Upside-Down Cake** – Turn things upside down by dropping the college material for a week and doing something fun! Try playing pictionary without voicing, practice interpreting disco or TV shows, or watch ASL stories for kids...just have a good time!

THE "REAL WORLD": Cultural Concerns

As always, for the "Real World" section, you can work through the example from Charting the Way's authors, or you can work through your own "real world" situation.

A "Real World" Example

The Situation:

You are interpreting an English as a Second Language (ESL) class in community education. The student is a recent immigrant and is attending class with his brother. He is very quiet and is having difficulty understanding the material. You are worried that he is not understanding your signing and probably not understanding the ESL lessons, either. You talk it over with the teacher, who has never had a Deaf student before and isn't really sure what to do. You decide to ask the student how things are going, offering meetings outside of class to go over ASL vs. English vocabulary. After class the following night, you start to share your concerns and the student becomes terribly embarrassed, blushing and avoiding eye contact. He insists nothing is wrong and tells you he has to leave. The next week, he is not in class with his brother. The teacher asks the brother if everything is okay with the Deaf student, and the brother says, "He will not be coming to class again." The teacher lets it drop and you do not feel comfortable discussing the situation with the brother. You tell the teacher you are worried your conversation with the student made him drop out of the class. The teacher brushes off your concerns, saying that students drop out of ESL classes all the time. What would you do in this situation?

What Happened in the "Real World":

In "real life," the interpreter was a woman. She worried that in the student's culture, men should not be confronted by women. She also wondered if he may have felt a loss of respect from the interpreter (because she knew he was having difficulty). After class, the interpreter called the interpreter coordinator and explained the situation. The interpreter coordinator called the student and offered to have a new interpreter (a man) interpret the remainder of the ESL class. The student never returned, and the interpreter felt very guilty for whatever she had done and its consequences for the student. She went to the library and learned more about the student's culture, in case she ever interpreted for him or another immigrant from the same culture. Six months later, she saw the student at a Deaf event – some Deaf people at the event pointed him out, saying he had been very sick for months. His absence from class had nothing to do with the interpreter at all. How would you have handled this situation differently? What is your opinion about this interpreter and how she handled it? How have you handled similar cross-cultural issues in the past?

Your Own "Real World" Situation

Step One: Choose a Situation

Choose one thing from recent interpreting assignments that was especially interesting, challenging or puzzling for you. The situation can be about anything: interpreting, voicing, working with students, co-interpreting, ethics, etc. Use the space below to work through each of the following steps.

Step Two: Summarize the Situation

Summarize the situation, including your response and what you think or feel about this situation at this moment. Be as brief as possible.

Step Three: Gain Perspective

Consider how you feel about the situation right now. What factors influenced you in this situation, whether internal (personality and skills) or external (the environment and other people involved)? Which resources exist to help you understand the situation or make decisions about it? Share the situation with at least one other interpreter, your supervisor or mentor. Be sure to ask for what you need right now, given your level of skills, experiences, and how you feel about it. Some examples: "I need advice about..." "Do you know someone I could talk to about this – or maybe some resources?" "Could you tell me about similar things you've encountered?" "I just want to vent and have you tell me I'm still an ok interpreter...I don't really need advice right now." Write down what happened during the discussion, as well as their response.

Step Four: Action

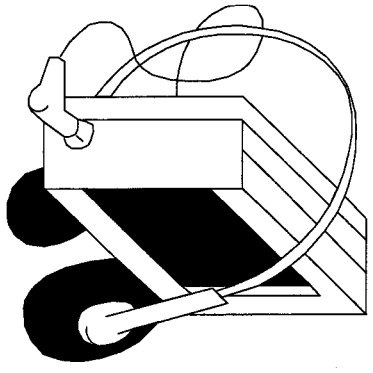
Are there any additional actions you need to take because of this situation?

Step Five: Applying What You Learned

What will you do the next time you encounter something similar to this situation?

Use this space to work through each of the five steps.

TECHNOLOGY:
Assistive Listening Devices



Do you believe that assistive listening devices (ALDs) are only for hard-of-hearing people, and not really for interpreting consumers? Are you tempted to skip this section, thinking there is no need for interpreters to understand the topic? In fact, most college interpreters will meet at least one student or professional who works with interpreters while using some type of technology. In addition, postsecondary interpreters are very likely to be recruited as "experts" for faculty presentations, new student orientations, community training, etc., it is a good idea to learn basic information about hearing aids and ALDs. The information in this unit is adapted from chapter six of How the Student with Hearing Loss Can Succeed in College: A Handbook for Students, Families and Professionals.[49]

Defining ALD

"Assistive listening device" (ALD) is a general term which really encompasses everything from FM systems to hearing aids. Usually ALD describes personal and group FM systems, induction loop systems, and infrared systems. Captioning devices, hearing aids, TTYs, and alerting devices (for phones, door knocks, etc.) may often described as ALDS. Some people even include CART and interpreters within the definition of this term! Charting the Way will use the term ALD to describe devices that have two parts: a microphone and transmitter, and a receiver for the deaf or hard-of-hearing person.

Types of ALDS

- **Personal and Group FM Systems** – FM stands for "Frequency Modulation." Although the term can apply to radio transmissions, the Federal Communications Commission (FCC) has authorized a specific FM band just for FM systems/ALDs. Some deaf or hard-of-hearing people use FM systems that connect to a headset or earplug. Other FM systems transmit to a coil (worn like a necklace), which sends the

[49] Flexer, C. (1996). Assistive listening devices: Beyond hearing aids. In C. Flexer, D. Wray, R. Leavitt, and R. Flexer (Eds.), How the student with hearing loss can succeed in college: A handbook for students, families, and professionals (pp. 85-102). Washington, DC: Alexander Graham Bell Association for the Deaf.

signal to a listener's T-coil in a hearing aid. In most classrooms, an instructor would wear the microphone/transmitter, but in discussions some students pass it around the group or place it in the middle of the group. Many colleges provide free FM systems "on loan" for students, but students can also purchase their own through various companies. Some deaf students wear FM systems and still have interpreters, especially in highly technical, linguistics, or foreign language classes. FM systems are highly portable and easy to use indoors or outdoors, making them popular among teachers and students.

- **Induction Loop Systems** – To install an induction loop system, a long wire is installed around the perimeter of a room (the installation can be temporary or permanent). People in the room speak into microphones, which send signals to an amplifier, which is connected to the wire. The wire generates a magnetic field, which sends the signal directly to the T-coil in listeners hearing aids. Loop systems are common in large spaces, like lecture halls, auditoriums, and theaters because it can accommodate more than one person at a time.
- **Infrared Systems** – In this type of system, microphones send signals to a transmitter, which is often near the ceiling of the room. The transmitter sends out a signal using lightwaves, which spread around the room. Listeners wear special receivers (usually attached to headsets or earplugs), which pick up the signal. Infrared systems are often expensive and are usually only available in large concert halls and auditoriums.
- **Other Systems** – Various other systems are available on the market, including listening devices with built-in microphones, enabling the listener to just point it to the speaker. Group listening devices vary, and some have extremely sensitive microphones designed to pick up the quietest voice. Other systems are compatible with cochlear implants.

Interpreters and ALDs

For more information about ALDs, the best consultants are audiologists. Your campus media center or Disability Services office may have more information about technology (e.g. infrared systems) available on campus. Some organizations for hard-of-hearing people, like SHHH, have extensive information about ALDs.

Many interpreters are not familiar with ALDs, but they are likely to encounter them. Consider your answers to the following hypothetical scenarios:

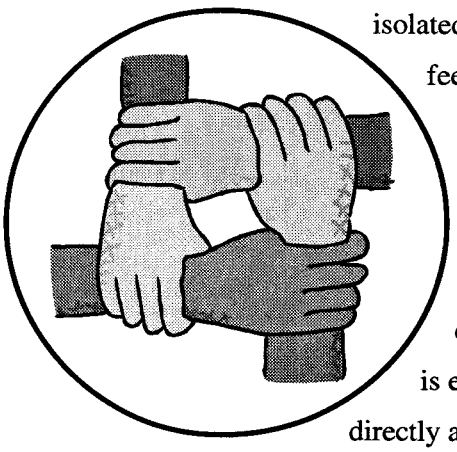
1. You are interpreting for a late-deafened college sophomore who uses a personal FM system, but works with an FM system and interpreter for discussion-based classes. The professor is comfortable with interpreters (they "require nothing from him"), but is very nervous about the FM system, and is constantly pressuring the student to rely solely on interpreters. The professor has also developed a habit of pumping you for information after class about the student, his hearing loss, and the FM system. How do you handle this? Can you consult with anyone about this situation?

2. The computer science department suddenly has several Deaf and hard-of-hearing students, and the staff wants to make them feel welcome. They get a TTY for the front desk, and ask you to do a training for the department staff. Your supervisor agrees that you should do the presentation, and she gives you paid prep time to get ready. What are some important points to remember for the presentation? What are some resources you can use to get ready? In addition to ALDs and TTYs, is there any other technology you should explain?

3. You are working with a first-year student at a local college. She is very excited about her classes, the campus, being in the ASL Club, etc. She used interpreting services during high school and established some preferences with you right away (voicing for herself, using PSE, etc.). During class, however, you quickly realize she is having difficulty following what's going on in class. During a break, the student admits she's having trouble because the classes are much more difficult than high school. She has quite a bit of residual hearing, and you think she might understand more if she wore her hearing aids or used an FM system. Do you mention anything to her or your supervisor or the student? Why or why not? How would you proceed if the student continued to struggle?

PROFESSIONAL GROWTH:
Diversity Within the Field of Interpreting

Interpreters come from all walks of life and every possible background, yet the majority of interpreters are Caucasian, middle class and female. Interpreters who are African-American, Native American, gay/lesbian/bisexual/transgender, from poor families, Jewish, etc. may feel isolated or excluded from the interpreting community. They may feel like other interpreters in general "just don't get it" when it comes to their concerns, that discrimination and prejudice are rampant, or that they are the "tokens," lifted onto pedestals and asked to represent their entire community. Facing racism, ableism, heterosexism and other forms of discrimination within the interpreting and deaf communities is extremely difficult. But it won't go away until it is faced directly and interpreters work to become allies for minority groups within their field. In Unit Four, for the "Into the Deaf Community" activity on page 158, you learned about being an ally for deaf people. (It is a good idea to review that information before beginning this section.) Through the activities below, you will reflect on some basic information about your own identity, and ways to be an ally for interpreters from various cultural and ethnic groups. If you would like to learn more about this topic, please read the "Into the Deaf Community" section for this unit, on page 228. The section includes books and resources about multiculturalism in the interpreting and deaf communities.



Exercise 6.5: The Development of Identity[50]

One of the first steps to becoming an ally is to understand your own identity and the factors that helped you become the person you are today. Use the following chart to write down the main influences in forming your identity. These influences may be people (family, neighbors, friends, teachers); societal/cultural (economic status, political affiliation, race, gender, religion, nationality); personal (age, disability status, sexual orientation); or anything else that significantly shaped who you are and how you identify yourself (television, movies, books).

[50] This activity is adapted from the "Communication, Culture and Identity" exercise in Ellis, A. and Llewellyn, M. (1997). Dealing with differences: Taking action on class, race, gender, and disability (page 21). Thousand Oaks, CA: Corwin Press, Inc.

If you are not sure what to write, think about what happened during each major period of your life. If someone changed a specific event, if you hadn't met a certain person or belonged to a specific religion, if your skin color had been different or you had been a different gender, do you think you'd be a different person today? If the answer is yes, then ask why. In the process of asking these questions, you will identify major influences in the development of your identity.

Consider the three biggest influences on your life at various ages: early childhood (birth to age 5), childhood (ages 6-12), teenage years, young adult years, and right now. Add additional stages if you prefer to divide your life into different phases.

From Ages Birth to Five:

1. _____

2. _____

3. _____

From Ages Six to Twelve:

1. _____

2. _____

3. _____

During the Teenage Years:

1. _____

2. _____

3. _____

During the Young Adult Years:

1. _____

2. _____

3. _____

During the Adult Years and This Year:

1. _____

2. _____

3. _____

Consider what you wrote about influences at different times of your life. What are some of the things that may be similar to what others experience? What are some of experiences that might be unique or different than most people?

Exercise 6.6: Definitions of Diversity and Oppression

We are all shaped by the communities that surround us, the experiences we have, and the people we think of as friends or family. In the process of becoming adults, everyone (to various degrees) experiences feelings of powerlessness and feelings of power, privilege or control.

First, a few basic definitions...

- **Power** is simply defined as the ability to do something or to act. Any time a person wants or needs to do something, but feels unable to do it, then they feel powerless. If a person is generally able to do what they want or need to do, then they have power.
- **Empowering** is the act of encouraging other people to take back their power. It is not the same thing as helping, which usually involves doing something *for* another person. When you empower others, you help them see that they have more than one choice in any situation and that internal and external resources are available to them. Then you step back and let them make choices, use resources, etc.
- **Privilege** is a consequence of having power. Most people do not realize when they have privilege. In fact, simply living in the United States (one of the richest countries in the world) gives you many privileges others do not have. Privilege is the ability to think, speak, act or behave the way you want, without worrying what others may think or that others may hurt you or discriminate against you.
- **Prejudice** means making decisions about other people despite a lack of information. Prejudice literally means to "pre-judge" others. Based on one characteristic of a person, a decision is made about the person's personality, background, intellect, sexuality, etc. Prejudices applied to groups are stereotypes.

Using these definitions, oppression (including racism) takes on a simple formula, whether applied to people as individuals, as groups, as societies, or as organizations.

Oppression = Prejudice + Power

Variations of this "formula" are similar and, unfortunately, with nearly infinite combinations.

Racism = Prejudice about race + Power

Homophobia = Prejudice about sexual orientation + Power

Classism = Prejudice about socioeconomic status + Power

Ableism = Prejudice about people with disabilities + Power

Oppression expresses itself many different ways. It can be as subtle as noting someone's race or gender when it has no bearing on the conversation. It can be as overt as making jokes about someone's religion. It can be institutionalized, such as policies that only give benefits to people who are young. Or it can be cultural and societal, like the fact that many neighborhoods, churches and schools still tend to be segregated by ethnicity. Internalized oppression is especially insidious; it occurs when oppressed people begin to believe (on any level) that the prejudices and stereotypes about them are true. Internalized oppression can lead to low self-esteem, self-hatred, depression and even suicide.

In this exercise, you will consider your own definitions of terms related to diversity. This activity is meant to be reflective, because your definitions will change over time. Your definitions may also be influenced by personal experiences, including your work as an interpreter between two cultures.

1. Consider some times in your life when you have witnessed oppression in the form of racism, sexism, classism, etc. You may decide to list a pattern of events or a few significant situations. How did this affect you? Were you able to talk about it with others? How did others react while this was happening? How did this shape the way you discuss or think about oppression, prejudice and discrimination today?

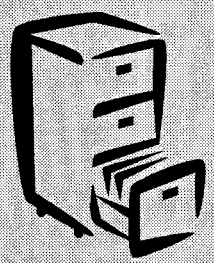
2. Consider your own definitions of the following words. Your definitions may be very different from the ones listed above. If you need help creating definitions, try to imagine explaining these topics to an adolescent. How would you describe what these words mean to you?

- Diversity
- Multiculturalism
- Culture
- Discrimination
- Prejudice
- Race
- Minority
- Oppression
- Empowerment
- Power
- Privilege

What other definitions would you add to the list?

Resources

National Organizations for Interpreters of Color



Some of these organizations do not have permanent addresses, so web sites are listed instead. Deaf organizations also have resources for sign language interpreters. Many organizations for interpreters of color are local, so check with your chapter of RID and other interpreters in your area.

Deaf Aztlan – Resources of the Deaf Latino/Hispanic Community
http://www.deafvision.net/aztlan

Mano a Mano
http://www.manoamano-unidos.org

National Alliance of Black Interpreters, Inc. (NAOBI)
http://ed.uno.edu/sites/NAOBI/

National Asian Deaf Congress
http://www.nadc-usa.org

National Multicultural Interpreter Project (NMIP)
http://www.epcc.edu/Community/NMIP/Welcome.html

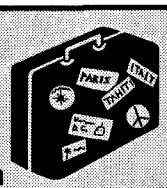
Registry of Interpreters for the Deaf – Special Interest Groups
http://www.rid.org/sigs.html

Exercise 6.7: Being an Ally in the Field of Interpreting

Everyone has benefited in some ways from privileges based on their ethnicity, gender, sexual preference, religion, class, etc. Everyone has experiences where they feel powerless. By being willing to become an ally for groups that are different than you, you are saying you recognize the differences in privileges and power that exist between different communities. You also commit yourself to learning about various groups (without relying on members of that specific group to educate you). Please read the "Into the Deaf Community" sections of Units Four and Six for more ideas about being an ally and celebrating diversity – pages 158 and 206, respectively. The "Traveling Tips" box on this page also has suggestions for improving your cross-cultural communication.[51]

To increase awareness of your own identity, sense of community, potential to be an ally, and challenges with cross-cultural communication, look in the appendix for two chapters discussing some basic multicultural terminology and ways to increase personal, professional and organizational multiculturalism. These chapters are from Multicultural Counseling Competencies (chapters one and ten), entitled "What is Multiculturalism and Multicultural Counseling and Therapy?" and "Implementing Personal, Professional, and Organizational Multicultural Competence."[52] Although they are written for counselors, they have applications for professionals in

Traveling Tips
Cross-Cultural Communication



These strategies help improve cross-cultural/intercultural communication. These tips will help establish yourself, your office, or your interpreting organization as a place that values and respects difference.

Be aware of...

- *Statements reflecting a prejudgment about an individual or group ("Women are always so emotional").*
- *Identifying an individual unnecessarily by membership in any group ("We hired a young black interpreter"; "That old lady said," "This man in a wheelchair said,").*
- *Words or phrases that may negatively judge a group ("culturally disadvantaged," "culturally deprived," etc.).*
- *Different ways in which individuals react to silence, loud voices, quiet voices, teasing, slang, personal space, touching and eye contact. The differences may be cultural.*
- *Common words and phrases that may refer negatively to individuals or groups ("black as sin," "Indian giver").*

[51] Adapted from "Cross-Cultural Communication" in Ellis, A. and Llewellyn, M. (1997). Dealing with differences: Taking action on class, race, gender, and disability (page 18). Thousand Oaks, CA: Corwin Press, Inc.

[52] Sue, D. W., Carter, R. T., Casas, J. M., Fouad, N. A., Ivey, A. E., Jensen, M., LaFromboise, T., Manese, J. E., Ponterotto, J. G., and Vazquez-Nutall, E. (1998). Multicultural counseling competencies: Individual and organizational development. Thousand Oaks, CA: SAGE Publications, Inc. Used with permission.

other fields as well, including interpreting.

Consider the ways you would like to personally work on oppression and privilege, and record your thoughts in the space below. *Any time an interpreter feels excluded from the field, all interpreters in the field pay the price.* Everyone benefits from having a welcoming, safe, respectful and diverse professional organization.

Members of RID may want to also check out the Cultural Diversity in Leadership Committee or the RID Special Interest Groups (SIGs), including Interpreters and Transliterators of Color, as well as Lesbian and Gay Interpreters and Transliterators. State chapters of RID may have SIGs or committees of interest, as well. For more ideas about becoming an ally and combating prejudice, see "101 Ways to Combat Prejudice" (published by the Anti-Defamation League) at http://www.adl.org/Prejudice/prejudice_home.html.

There are many ways to get involved.

Write one way you would like to work on multiculturalism right now or to be an ally within the interpreting field (these ideas may include educating yourself, encouraging a specific person to consider becoming an interpreter, or some other activity...)

INTO THE DEAF COMMUNITY: Diversity in the Deaf Community

Exercise 6.8: Considering Diversity Within the Deaf Community

Please read "I Send my Child to School and He Comes Back an Englishman"[53] in the appendix of readings. In this article, the authors interviewed many Deaf people of color, especially refugees, in Britain. They discovered that Deaf people believed the professionals in schools (including interpreters) were often robbing their children of their native heritage and turning them into homogenous British citizens. The authors also learned more about interpreters of color and their influence among Deaf people of various ethnic groups.

[53] Ahmad, W. I. U., Darr, A., and Jones, L. (2000). "I send my child to school and he comes back an Englishman": Minority ethnic deaf people, identity politics and services. In W. I. U. Ahmad (Ed.)

1. Which communities are most of your interpreting consumers from? Are you familiar with signs or vocabulary from that community? How comfortable would you be signing a lecture or class about that community? Do you know campus or community resources for students from those communities? If you cannot think of any resources for students or yourself, try to think of a person or organization that may be able to help you.

2. Consider the article, and the struggles of Deaf people and interpreters to maintain their cultural identity within the larger deaf community. Can you think of anything you can do (personally or professionally) to help the interpreting field and/or the Deaf community respect difference and welcome diversity?

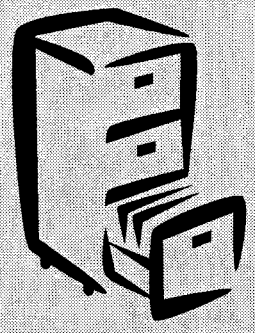
3. Consider "in-group" signs of Deaf culture. Would you use these signs while interpreting or in conversation? Why or why not? Would you use "in-group" terms in spoken English while interpreting? Why or why not? Were your answers to these questions the same or different?

4. In what ways does your campus, freelance agency and/or disability services office make diverse students feel welcome, respected or celebrated? Look at your brochures, web sites, celebrations, staff and the desks of staff members through new eyes. Would diverse deaf and hard-of-hearing students feel pressure to act or be a certain way?

Ethnicity, disability and chronic illness (pp. 67-84). Philadelphia, PA: Open University Press. Used with permission.

Resources

Information about Diversity in the Deaf and Interpreting Communities



Please remember that this list is not meant to be exhaustive, and inclusion here does not qualify as an endorsement. Also check out (http://www.adl.org/ctboh/campaign.html).

A Man Without Words
(1995) by Susan Schaller

Black and Deaf in America
(1983) by Ernest Hairston and Linwood Smith

Crying Hands: Eugenics and Deaf People in Nazi Germany
(1999) by Horst Biesold

The Deaf Jew in the Modern World
(1986) by Jerome Daniel Shein and Lester J. Waldman

Deaf Plus: A Multicultural Perspective
(2000) by Kathee Christensen and Gilbert L. Delgado

The Deaf Way: Perspectives from the International Conference on Deaf Culture
(1990) by Carol J. Erting, Robert C. Johnson, Dorothy L. Smith, and Bruce D. Snider (Editors)

Do You See What I Mean? Plains Indian Sign Talk and the Embodiment of Action
(1995) by Brenda Farnell

Eyes of Desire: A Deaf Gay & Lesbian Reader
(1993) by Raymond Luczak

Multicultural Aspects of Sociolinguistics in Deaf Communities
(1996) by Ceil Lucas

Multicultural Issues in Deafness
(1993) by Kathee Christensen and Gilbert L. Delgado

Orchid of the Bayou: A Deaf Woman Faces Blindness
(2001) by Cathryn Caroll and Catherine Hoffpauir Fischer

Sociolinguistics in Deaf Communities
(1997) by Ceil Lucas (Editor) and Jeffrey Davis

The Silents
(1996) by Charolotte Abrams

Sounds Like Home: Growing Up Black and Deaf in the South
(1999) by Mary Herring Wright

Surviving in Silence: A Deaf Boy in the Holocaust
(2002) by E. C. Dunai

TOPICS IN HIGHER EDUCATION:
Multiple Roles for Interpreters

In recent years, many colleges and universities have looked at interpreters as an under-utilized resource. With increasing costs for providing interpreters, it is tempting to ask interpreters to take on multiple roles, accept non-interpreting duties, or use their "prep time" for non-interpreting tasks. For years, assigning interpreters to multiple roles has been common in K-12 educational settings, but now it is occurring more and more in higher education, as well. This may be especially true at smaller colleges or in rural areas, where interpreters are scarce and they are the local experts in deafness. For many interpreters, it's a mixed blessing: they are recognized by college administrators as knowledgeable and skilled professionals, but multiple roles and assignments may interfere with what they do best – interpreting. Other interpreters welcome new roles to add diversity to their job, to develop new skills and to prevent injury by doing something other than interpreting. With that in mind, here are a few suggestions if you find yourself being asked to do more than interpret – or if you are seeking new roles.

Know the Roles You May be Asked to Fill

On the next page is a chart adapted from an article by Mary Compton and Edgar Shroyer (page 51).[54] Their article outlined multiple roles in K-12 settings, but here it is modified to show roles postsecondary interpreters often fill. You may be surprised by items included on this list. For example, at most colleges, interpreters interpret meetings, extracurricular activities, and other out-of-classroom events happening on campus. You may have never considered these different aspects of your job. Consider the roles listed in this chart. Which tasks are you already doing and which would be new for you? Are there any roles you would refuse to take? Are there some roles you would take under certain conditions (e.g. time of day)?

[54] Compton, M. V. & Shroyer, E. H. (1997). Educational interpreter preparation and liberal education. Journal of Interpretation, 7, 49-61.

	In-Class	Out-of-Class
Interpreting Duties	Interpreting or transliterating for: ▪ Instruction ▪ Classroom interactions ▪ Labs ▪ Presentations ▪ Movies	Interpreting or transliterating for: ▪ Tutoring ▪ Presentations ▪ Special events ▪ Meetings ▪ Conferences ▪ Performing arts events ▪ Workshops/seminars ▪ Athletics ▪ Extra-curricular activities ▪ Tests
Non-Interpreter Duties	▪ Notetaking ▪ Serving as liaisons between deaf and hearing ▪ Serving as liaisons between students, faculty and/or disability service office ▪ Assisting with set-up of classroom for access-related concerns ▪ Assisting with explaining and/or setting up A/V equipment (e.g. turning on closed captioning, helping CART or C-Print staff set up, adjusting lighting or microphones)	▪ Tutoring ▪ Preparing for interpreting assignments ▪ Providing workshops or training to others ▪ Arranging professional development opportunities for other interpreters ▪ Teaching sign language ▪ Planning social activities for deaf students and/or sign language students ▪ Doing research for supervisors and/or departments ▪ Serving on college/university committees or councils ▪ Attending and/or presenting at conferences ▪ Serving as liaison to union ▪ Coordinating/scheduling interpreters

Clarify New Roles before Accepting Them

Ask a few questions about the position. Are you primarily an interpreter? Or something else? How will your time be used and will you have to "give up" anything (e.g. prep time)? Will this result in a pay increase or change in title, or does this fall within a current job description? What non-monetary benefits will you receive for doing this? Is there anyone else who could fulfill this role if you are not comfortable doing it? Will the task involve movements that might contribute to stress-related injuries, such as carpal tunnel syndrome? Will additional training be required, and will the time and expense of training be paid?

Avoid Compromising the Code of Ethics

Does the role ask you to use information you obtain through interpreting? Do you have to switch between interpreter/non-interpreter roles in the same setting or with the same consumers? Will you need to inform consumers that you might be filling multiple roles with them (e.g. a student's interpreter and tutor)? If you believe that an ethical dilemma exists, talk to your supervisor, a trusted colleague, or a Deaf mentor about your concerns. It may simply require more work on your part to monitor boundaries and keep confidentiality. It may also be a violation of the Code of Ethics or state law. Be sure to consult with others if you are not sure.

For more information about RID's position on multiple roles for interpreters, read "Multiple Roles," an RID Standard Practice Paper included in the appendix.[55] For more information about ethical consultations, read the "Ethics and Legal Issues" for Unit Four (page 164) and Six (page 210).

ETHICS AND LEGAL ISSUES: Ethics Consultations

Please review the information about in-house confidentiality in the "Ethics" section from Unit Five (page 194). In the same way psychologists, members of the clergy, and other professionals develop strategies for consultation (while maintaining confidentiality of clients), this week you will do the same.

Exercise 6.9: Developing Resources for Ethical Consultations

First, consider one person you could use as an on-going consultant about ethical situations. This may be a supervisor or respected colleague. Use the questions below to guide you:

One person who could be my consultant about ethical issues:

Would I be able to serve as that person's consultant, too?

YES ***NO*** ***MAYBE***

How I will ask for that person's help and work out details about how often we will consult, where we would meet, compensation, etc.:

[55] Professional Standards Committee. (1997). Multiple roles. (A Standard Practice Paper). Silver Spring, MD: Registry of Interpreters for the Deaf. Used with permission.

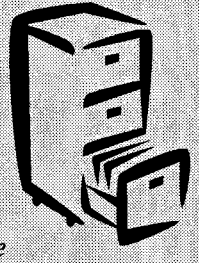
Now consider whether a group format might work better for you. Consider the following possibilities:

- **Weekly "consultation" meetings or "interpreter conferences"** where interpreters share particularly difficult, interesting or well-handled situations. The interpreter coordinator and/or other staff may or may not be present.
- **On-going meetings** with a supervisor or mentor, with opportunities for consultation.
- **Anonymous "situation of the week" scenarios at staff meetings**, where interpreters discuss a situation with details about the interpreter, consumer, course, etc. changed as much as possible to protect confidentiality.
- **Deaf consults** where Deaf instructors from interpreter training programs, Deaf mentors or Deaf ASL instructors come in once each semester for consultation and to offer a Deaf perspective.

Does the idea of "group consultation" appeal to you? In what way(s)? How could it be implemented at your workplace (whether you are a staff interpreter or freelance interpreter)?

Resources

Consulting through Interpreter Listservs



Listservs are like electronic bulletin boards. To subscribe, send an e-mail message to the computer "managing" the listserv. The e-mail usually has no subject line, and one line in the body of the e-mail (e.g. subscribe interpreter-list John Doe). You will receive an e-mail confirming that you are subscribed, with information about how to participate in the listserv and how to unsubscribe. It is extremely important to keep this for future reference. After subscribing, you will be able to send one e-mail message to all the subscribers at the same time. Likewise, any of them will be able to reply. In this way, you are able to "converse" with interpreters around the world. Some listservs have large numbers of subscribers. They may offer a "digest" form of the list, where e-mails are not sent one at a time, but rather in a list format organized by topic. For more information, contact the listserv manager. Remember that all messages are public, so if you consult about interpreting situations, change details to protect anonymity of consumers.

PEPNET LISTSERV: for postsecondary interpreters and service providers
Send e-mail with blank subject line to: listproc@uwm.edu
Body of e-mail: subscribe PEPNET yourfirstname yourlastname

SIGN LANGUAGE LINGUISTICS: for people interested in linguistics of ASL
Send e-mail with blank subject line to: listserv@yalevm.cis.yale.edu
Body of e-mail: subscribe SLLING-L

TERPS-L: for sign language interpreters
Send e-mail with blank subject line to: listserv@admin.humberc.on.ca
Body of e-mail: subscribe TERPS-L

SELF-CARE:
Ergonomics

The term "ergonomics" describes how well people and their environment interact. For example, in an office setting with excellent ergonomics you may find: adjustable keyboards and computer monitors, chairs matching users' needs, comfortable temperatures and good lighting. Being mindful about ergonomics at home, in the office, and at interpreting jobs can reduce your risk for carpal tunnel syndrome and other work-related injuries. It is also a good way to reduce physical and emotional stress, because tension in your body can lead to emotional tension (and vice versa).

For information about ergonomics, check with your human resources office – it may have an on-staff ergonomics specialist who is able to evaluate your work stations in the office, chairs, etc. If you already have repetitive motion syndrome, a chronic back injury, or other documented permanent disability, contact the Disability Services office or Affirmative Action/Equal Opportunity office (whichever unit works with disabled employees). Depending on your disability status, they may be able to help you get more ergonomic equipment as a disability accommodation. Also check with your medical professional (e.g. a doctor, chiropractor, physical therapist) for advice about everyday ergonomics of standing, sitting, carrying things, etc.

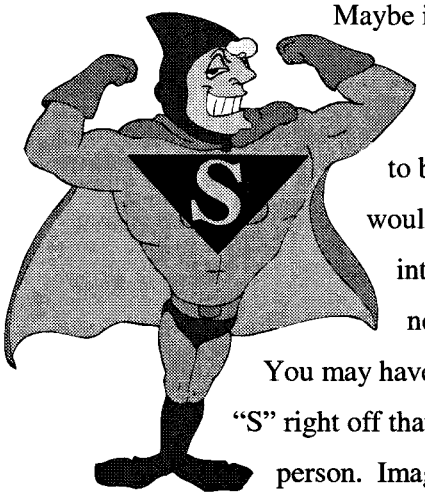
Consider the ways you can improve your ergonomics:

- In your home office
- In your work office
- While standing or sitting to interpret
- While exercising or doing warm-up exercises
- Talking on the phone
- Carrying purses, backpacks, briefcases or bags
- While reading or writing
- At the computer

A good source for information about ergonomics is the Canadian Centre for Occupational Health and Safety. Their web site is located on-line at http://www.ccohs.ca/oshanswers/ (click on "ergonomics" for more information). At the upper right-hand corner is the word "Resources," which is a link to numerous North American web sites about ergonomics and repetitive motion syndrome.

JOURNAL:
"Super Interpreters"

Nearly every interpreter knows one: a "Super Interpreter." This is the interpreter who seems to walk into every situation utterly confident and ready to go. Maybe the interpreting is so beautiful it takes your breath away. Perhaps the transliterating is so smooth, it looks easy.

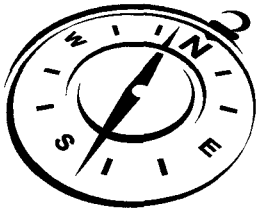


Maybe it's both! This interpreter only needs a phone booth, blue leotards and a "S" on the chest to complete your image of her/him as Super Interpreter. (Of course, the "S" would have to be small and non-distracting for interpreter consumers, who wouldn't care anyway because it is an honor to work with this interpreter). Alright, so this is exaggerating a bit. But maybe not... Think about who seems to be Super Interpreter for you. You may have a Super Deaf Person instead. In this week's journal, rip the "S" right off that person's chest. Think of what you admire most about that person. Imagine what that person had to do to get where he/she is today. Try to think of at least one thing that someone else may do better than that person (even Superman had his kryptonite). Also consider how you could become a Super Interpreter someday, and the steps you need to take to get there. As always, if this journal does not seem helpful, or you wish to write about something else, feel free to use the journal space in a way that works for you.

Charting the Way - Unit Seven

Use the chart below (independently or with a mentor) to set goals, prioritizing activities if that is helpful.

Activities with a star will help you progress through the handbook – they should only be omitted after careful consideration.



	My goals for this unit	Goal was met?	Category	Activity
INTERPRETING			**Skill assessment**	**Fingerspelling and numbers**
			Skill development	**Building ASL and English vocabulary**
	☆		**Mentoring**	**Increasing the complexity of feedback**
			The "Real World"	**Interpreter as security guard**
			Technology	**Audiovisual equipment**
PROFESSIONALISM			**Professional growth**	**Public speaking**
			Deaf community	**DeafBlind consumers**
	☆		**Higher education**	**Academic language**
			Ethics/legal issues	**DeafBlind interpreting roles**
PERSONAL			**Self-care**	**Time management**
			Journal	**Visualizing your professional future**

SKILLS ASSESSMENT:
Fingerspelling and Numbers

Do you cringe when a deaf consumer begins spelling cities they visited on a recent vacation? Do you break into a sweat during math classes? If it's because you dread producing or understanding fingerspelling and numbers, then this week's "Skill Assessment" will be helpful. This section contains three exercises. In the first activity, you will assess your skills with fingerspelling and numbers, as well as areas you wish to improve. In Exercise 7.2, you will learn some exercises designed to improve receptive skills. Exercise 7.3 contains activities to develop specific skills related to fingerspelling and numbers. If you would rather work on any other transliterating or interpreting skills, feel free to go back and do activities from previous units instead of (or in addition to) the exercises below.

Exercise 7.1: Assessment of Skills with Fingerspelling and Numbers

First, think about your overall confidence level with fingerspelling and numbers.

In general, this is how I feel about my skill at producing fingerspelling or numbers:

In general, this is how I feel about my skill at understanding others' fingerspelling or numbers:

Next, rate the following items on a scale of 1 to 5. Remember to rate your skills at this time – do not compare your skills to other interpreters, deaf people, teachers, etc.

Self-Rating:
1 = This is extremely difficult for me.
2 = This is difficult for me.
3 = I have an average ability to do this.
4 = I am good at this.
5 = This is one of my best skills.

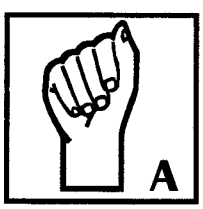
VOICE-TO-SIGN SKILLS	RATING				
Noticing and correcting errors.	1	2	3	4	5
Signing acronyms and abbreviations.	1	2	3	4	5
Spelling names of people, places, companies, etc.	1	2	3	4	5
Fingerspelling smoothly (not jerky or bouncy).	1	2	3	4	5
Deciding when to spell and when to use a sign instead.	1	2	3	4	5
Overall ability to accurately spell English words.	1	2	3	4	5
Overall ability to sign numbers.	1	2	3	4	5
Knowledge of how to sign numbers in mathematical formulas, including mathematical symbols (e.g. square root, powers, percentages, fractions, decimals).	1	2	3	4	5
Ability to sign amounts instead of specific numbers. Examples: many, a few, a lot, hundreds, plenty.	1	2	3	4	5
Knowing various ways to sign numbers:					
ordinal (example: first base, the third dog)	1	2	3	4	5
cardinal (example: 26 papers, 2 flowers)	1	2	3	4	5
heights	1	2	3	4	5
dates	1	2	3	4	5
ages	1	2	3	4	5
money	1	2	3	4	5
athletics	1	2	3	4	5
time	1	2	3	4	5
Ability/willingness to stop the speaker, if they need to slow down, repeat, spell something, etc.	1	2	3	4	5

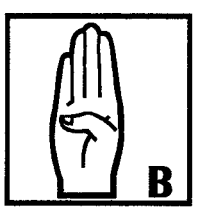
SIGN-TO-VOICE SKILLS	RATING				
Noticing and correcting voicing errors in fingerspelling.	**1**	**2**	**3**	**4**	**5**
Overall ability to understand fingerspelling.	**1**	**2**	**3**	**4**	**5**
Overall ability to understand numbers.	**1**	**2**	**3**	**4**	**5**
Skill in using context to understand fingerspelling and numbers.	**1**	**2**	**3**	**4**	**5**
Skill in stopping the speaker and asking for clarification, if needed.	**1**	**2**	**3**	**4**	**5**
Knowledge of strategies for continuing to interpret when unable to understand or clarify fingerspelling.	**1**	**2**	**3**	**4**	**5**

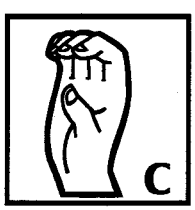
My strongest skills in fingerspelling and numbers are:

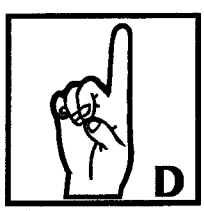
<u>Right now</u>, I would like to work on the following skill(s):

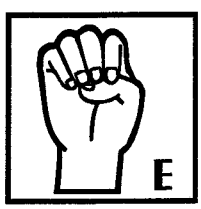
<u>In the future</u>, I would like to develop the following skill(s):











Exercise 7.2: Neurological Exercises to Develop Skills

Which of these sentences best describes how you understand fingerspelling? "I don't see any letters, I just guess at the word" or "I see the first and last letters, and sometimes the middle letters of a word, but I just can't get the word itself." If the first sentence is truer for you, then you are probably using more of your right hemisphere, and you are trying to look at the entire word holistically instead of looking at parts of the word. If the second phrase seems more like you, then you are probably using more of the left hemisphere and are trying to identify parts of the word (Saline, 1994).[56] Neither of these methods are "wrong," but efficiently using both sides of the brain may increase interpreters' ability to understand fingerspelling (Saline, 1994, page 18). Producing or understanding fingerspelling and numbers requires both parts of the brain to work together: the left hemisphere processes brain linguistic information, and the right hemisphere processes contextual information.

"Producing or understanding fingerspelling and numbers requires both parts of the brain to work together"

Although researchers developed the following exercises for children and adults with learning disabilities, the activities have also helped sign language interpreters improve their receptive skills. If you struggle with fingerspelling or would like to improve this skill, the following exercises may be helpful, especially as a warm-up exercise before interpreting assignments (Saline, 1994, pages 28-31).

If you continue to do these several times each day (5 to 20 repetitions per day), by the end of the week you should notice that the exercises are easier. You may also begin to notice an improvement in your receptive understanding of fingerspelling. Try doing these at different points during the day or before stressful interpreting assignments, to discover more about your visual acuity, physical coordination, etc. and how they change under various circumstances.

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[56] Saline, S. (1994). Visual and bilateral movement exercises as an aid to comprehending fingerspelling. Unpublished Master's thesis. Minneapolis, MN: St. Mary's Graduate Program. Adapted with permission.

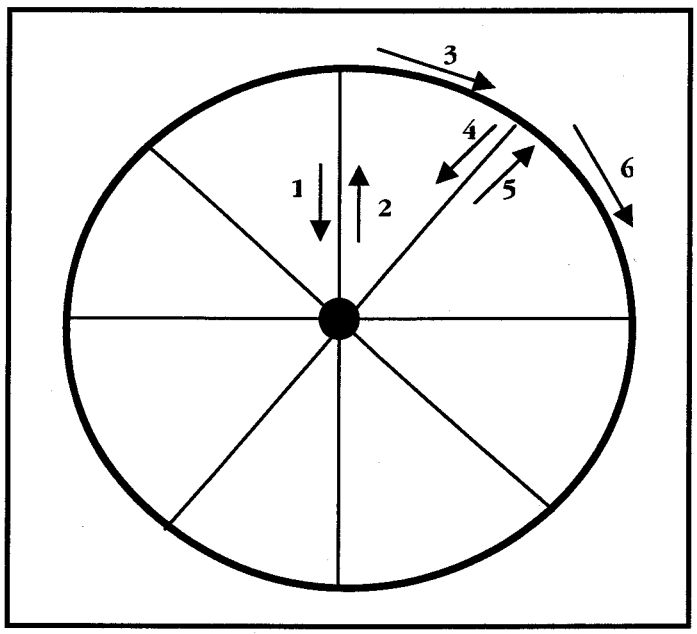
Cross-Crawling

Cross-Crawling exercises help relate the right and left sides of your body, as well as the upper and lower halves. It also forces an increase in feedback between the left and right sides of the brain. These exercises are done while standing. Choose <u>one</u> of the following movements and repeat at least 10-20 times (until you can do it smoothly and quickly, without hesitating or making errors). If you feel comfortable, continue with the other two exercises. You can also make up your own exercise; just be sure you use the upper and lower parts of your body, as well as the right and left sides.

- Reaching behind you, touch your left foot with your right hand. Then, reaching behind you again, touch the right foot with your left hand.
- Lift the left foot and touch it with the right hand (in front of your body this time). Touch the right foot with your left hand.
- Touch your left knee with your right hand, then the right knee with your left hand.

Smooth Pursuits

Smooth Pursuits helps develop visual acuity. Draw a circle like the one below, with a diameter of 8½ inches (the same width as a piece of paper). Hang it on a wall at eye level, stand approximately arm's length away and point your nose towards the center of the circle. Trace the pattern on the circle with your fingertip, moving slowly enough that your eyes can smoothly follow what your hand is doing. Follow the numbered lines, repeating the sequence around the circle. After completing the entire sequence, repeat in a counterclockwise direction. Then try doing the pattern in the air, without touching the circle. Repeat 10-20 times until movements are smooth, without pauses or jerks in movement.



Accommodation

Accommodation helps your eyes adjust quickly to using vision at different distances. Place a sign with large print on the far wall of a room (you can type some text on the computer, using large fonts). Find a book with regular sized or small print. Holding the book open, in front of your face at a comfortable reading distance, read the book for 15-30 seconds. Then read the sign on the wall for 15-30 seconds. Go back to reading the book, and continue alternating between the two. As you continue to do this, you should notice each print comes into focus more quickly.

Convergence

Convergence will help you develop visual acuity and stimulate the feedback between both sides of the brain. Throughout the entire exercise, be sure to hold your head stationary, moving only your eyes. Cover your left eye with your left hand. Place your right index finger on your nose, looking at it with your right eye. Slowly move your finger away from your body towards your left, tracking it with your right eye. Keep the finger at the very edge of your visual field. Move your right index finger across the front of your body to the edge of your visual field on the right side. Move it back to your nose, all the while tracking it with your right eye. Repeat with the left eye. Eventually, the movement will be smooth, without jumps or pauses. Ask someone else to watch you, to tell you if jumps or pauses are occurring. It is helpful to do the "Smooth Pursuits" exercise before or after this one.

Air Writing

Air Writing will help each side of your brain work together, while also developing eye-hand coordination. Putting both hands in the air, write your name in the air with both index fingers. The right hand should move to the right and the left hand should move to the left (so the two hands write in opposite directions). The left-hand letters do not need to be written backwards – for example, "E" is written normally, not as an "Ǝ". For the name Susan, the left hand would spell S-U-S-A-N, starting with the "S," spelling the rest of the letters while moving to the left. At the same time, the right hand would write S-U-S-A-N, moving left to right (just like writing on paper). Repeat at least five times, until you can write without hesitations or a difference in speeds between the two hands.

Exercise 7.3: Activities to Develop Skills with Fingerspelling and Numbers

This exercise includes activities to develop skills with fingerspelling and numbers. Feel free to add to this list, to adapt activities or to follow recommendations by mentors or trusted colleagues. The appendix in Charting the Way also has exercises for "Practice in Fingerspelling" from Jacksonville State University.[57]

[57] Miller, D. and Camp, C. (1998, April 29-May 2). Postsecondary interpreters: How to find them? How to train them? How to keep them? Unpublished presentation from PEPNet '98 conference. Jacksonville, AL: Disabled Student Services, Jacksonville State University. Used with permission.

Fixing Errors

Skill Description:

Catching and correcting errors in producing or understanding fingerspelling and numbers.

Skill-Building Activity One:

For one week, keep a notebook with you during interpreting assignments. During (if you have a co-interpreter) or after each job, write a brief list of how you handled errors in expressive or receptive skills related to fingerspelling and numbers. Note the type of interpreting job and the target language, the error made, and how you handled it. After one week, you should begin to recognize patterns in your mistakes and how you correct them. Consider ways to address these patterns (e.g. if you tend to make more mistakes in the morning, you may need to warm-up; if you are panicking only in math class, consider consultation with an interpreter who is skilled in math).

Skill-Building Activity Two:

Interpret an audiotaped text requiring the use of fingerspelling or numbers – be sure it is challenging for you. Practice videotaping yourself while interpreting this text. Do the same charting suggested above in "Activity One," looking for patterns. Ask another interpreter or a deaf mentor to look at the videotape and make recommendations.

Skill-Building Activity Three:

This is an activity for two people. Find lists of words in the appendix or in a book designed to help students study for SAT or GRE exams. The "Reader" will read each word on the first list, and the "Interpreter" will use each word in a sentence, spelling the word rather than signing it. Both the Reader and Interpreter should mark whether they thought the word was spelled correctly and smoothly. Continue through the word list, then switch roles. After you are finished, look at the list of words. How accurate is your spelling overall? Do certain combinations of letters seem to be especially difficult? Does the length of the word or its familiarity affect your fingerspelling? Using this information to consider your strengths and to develop exercises for improving your skills.

Acronyms and Abbreviations

Skill Description:

The ability to sign acronyms (e.g. CODA, ASL) and abbreviations (e.g. Chem., Econ.).

Skill-Building Activity:

For lists of various acronyms and abbreviations, go on-line to http://www.opaui.com/acro.html or make a list of various abbreviations and acronyms you use frequently. Practice fingerspelling these lists (with or without a videocamera taping you). Note your accuracy, wrist movements, and clarity. Are you signing acronyms and abbreviations differently? Have a mentor or colleague observe you, if needed.

Smooth Fingerspelling

Skill Description:

Fingerspelling smoothly and clearly, without jerks or pauses.

Skill-Building Activity One:

Using the exercises in the appendix, practice fingerspelling in drills, using short words. Notice which combinations of letters are particularly challenging for you, and focus on doing those until you can produce them smoothly.

Skill-Building Activity Two:

While you are in the car, practice fingerspelling signs of businesses, advertisements, and street names. The advantage of this activity (versus using word lists) is that the words will be random, and the combinations of letters may be more unusual than words on standard lists. As with Activity One, note which combinations of letters are difficult for you, whether certain word lengths or a basic familiarity with words helps you, etc. Remember that unless a police officer is also an interpreter or a CODA, he or she is unlikely to appreciate this skill development exercise – be sure to keep driving carefully!

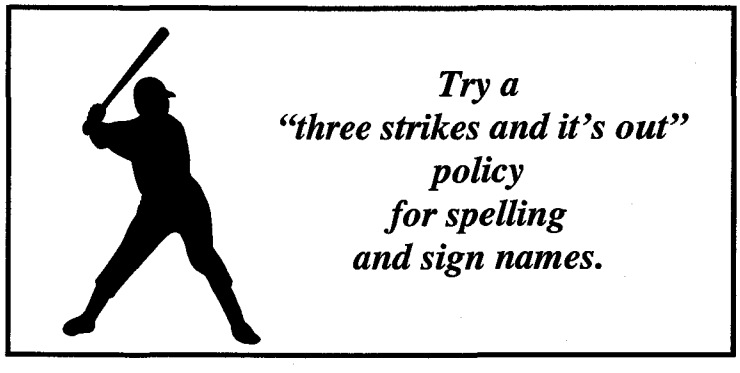
Sign Names

Skill Description:

Knowing when to spell technical vocabulary and when to create a sign for a word or phrase; having the ability to create and remember a grammatically appropriate sign, if necessary.

Skill-Building Activity:

For one week, try a "three strikes – it's out" policy during interpreting assignments. If you must spell something three times, try to create a sign for that concept or word (using discretion to match consumer preferences). If you are tempted to create signs immediately or have difficulty creating signs for vocabulary, discuss these tendencies with a certified interpreter, supervisor or mentor. Also, observe other factors that enter into your judgment process: consumer preferences, consumer receptive skills, target language, familiarity with the subject, etc. Consider trying other options when something is fingerspelled frequently, using ideas from other interpreters. If you are having difficulty remembering the sign names you created, try writing them down after the interpreting assignment, to help you remember and to create a reference list for later.



English Spelling

Skill Description:

The ability to spell English words correctly.

Skill-Building Activity One:

Find a book at your library or bookstore that is designed to help students study for the Scholastic Achievement Test (SAT) or General Record Examination (GRE). The SAT and GRE are examinations required for high school seniors applying to college and college students applying to graduate school, respectively. These workbooks usually have information about improving vocabulary, reading comprehension and ways to determine the meanings of unfamiliar words. There are usually several practice tests included. Because the SAT and GRE contain college-level vocabulary, using their word lists may be particularly helpful for college interpreters. (Also see Activity Three in the "Fixing Errors" section on the previous pages.)

Skill-Building Activity Two:

Increase your ability to use vocabulary in everyday life. This will help you improve your vocabulary for interpreting, as well. Play games such as Scrabble. Read books, looking up words you don't know. Attend poetry readings or the theatre. Keep a journal of words (comparing how you think they are spelled versus the actual spelling, including the context where you learned the word). Plan some fun "vocabulary-building activities" with other interpreters, friends or family members.

Confidence

Skill Description:

Having confidence in the ability to work with fingerspelling or numbers.

Skill-Building Activity One:

Videotape yourself interpreting a text that requires fingerspelling or numbers. Don't watch yourself, but instead set the tape aside for a 3-10 days (to forget what you did). Take out the videotape and practice voicing for yourself. Watch it as many times as needed, observing only <u>one</u> of the following: your confidence in *producing* fingerspelling <u>or</u> numbers, or your confidence in *understanding* fingerspelling or numbers. Try interpreting the same text again using a video of someone else, observing the same things about yourself. Before starting the second time, use techniques from Unit Two (confidence and self-esteem) or Unit Three (relaxation techniques). How is the second interpreting experience different or similar to the first time? Did the techniques help you?.[58]

[58] This activity was based on an experimental design described in Shipgood, L. E. and Pring, T. R. (1995). The difficulties of learning fingerspelling: An experimental investigation with hearing adult learners. <u>European Journal of Disorders of Communication, 30,</u> 401-416.

Mathematical Formulas

Skill Description:

Being able to interpret or understand numbers in mathematical formulas.

Skill-Building Activity One:

If you have difficulty understanding mathematical formulas, consider doing Activity One of the "English Spelling" section on the previous page, using SAT and GRE preparation workbooks. Instead of using the workbook's vocabulary building sections, do the math sections. You will get an overview of algebra, geometry, trigonometry, and other basic postsecondary math concepts.

Skill-Building Activity Two:

Pinpoint whether your difficulty is with creating mathematical equations, having the correct vocabulary for different terms, or signing numbers in general. In consultation with a mentor, colleague or supervisor, devise ways to work on specific skills. The best method may be to sit down with someone who is skilled at interpreting numbers. Ask them to work through fixed text with you, using a math book (or something similar). As you work out ways to interpret various formulas, write down what you learned, creating a reference list for future use.

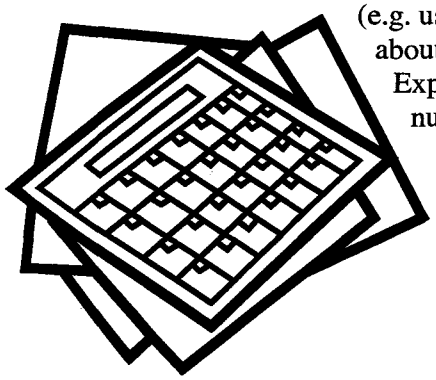
Variations in Number Signs

Skill Description:

Knowing and understanding various ways to sign numbers (ordinal, cardinal, money, dates, etc.)

Skill-Building Activity One:

This activity may be done with another interpreter, a mentor, or in a group. Find a one-month calendar with large boxes. Fill in activities for each day, including personal information about shopping trips, athletic events, birthdays, anniversaries, etc. Write as many things as possible, creating imaginary events to add variety. Then quiz each other in sign about the various events. For example: "How old is your daughter during the first week of January?" Observe how various forms of numbers are signed. Write down any new information or questions. If it is helpful, create additional activities that use similar skills (e.g. using a family portrait, create fictitious numerical information about each person's, birthday, age, birth order, hobbies, etc. Explain the information to another interpreter, signing the numbers as accurately as possible).



Communicating with Signers

Skill Description:

Knowing how and when to stop a speaker, in order to ask for clarification or repetition.

Skill-Building Activity One:

First, consider why it is difficult for you to stop a speaker and ask for a slower speed, repetitions, clarification, etc. Observe yourself during one week; after interpreting assignments, record information about the class and target language, your co-interpreter (if any), the consumer, and whether you felt comfortable stopping the speaker. Write down anything that prevented you from interrupting. Was it the speaker? Your own confidence? The formality of the setting? Because it would be rude? When you do feel comfortable communicating with signers, write down why it was possible to talk with that person. Try to identify what would have to change in either situation to make you more or less confident. With a trusted colleague or mentor, discuss what you learn about yourself. Ask other interpreters for advice, as needed.

Skill-Building Activity Two:

Watch Deaf people signing with each other. How do they interrupt each other to ask for clarification? How do they actually ask each other to repeat or clarify? Now watch hearing people doing the same thing. What are some of the things you notice? How are the two groups similar or different in the ways they communicate with each other? Consider ways to apply what you have learned to your work as an interpreter.

Using Context for Understanding

Skill Description:

Skill in using context to enhance comprehension of fingerspelling and numbers.

Skill-Building Activity One:

Find a videotape of a signed story, or interactions between two Deaf people. Before watching the video, use the topic of the story to try predicting what will be discussed (and what may be fingerspelled) before you watch the video. Be as specific as possible. Then watch the video and see how accurate your prediction skills were. How could this exercise apply in other settings?

Skill-Building Activity Two:

Develop your prediction skills. Listen to a book on tape, watch a sign language story, or ask someone to read a story to you. Using a timer to cue you, stop the story or tape every 30 seconds. Try to predict what will be said next, the next step of the plot, more about the characters, specific vocabulary and whatever else seems obvious. Then begin the tape again (continuing to stop at 30 second intervals). How good are your prediction skills? How do your listening or processing skills change during the course of this activity? While interpreting the next day, try to use any new information about yourself or the way you process information. Was this helpful? In what ways?

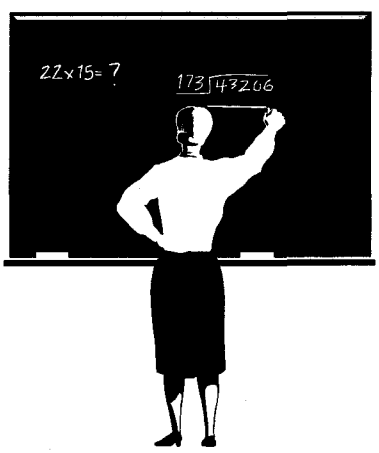
SKILL DEVLOPMENT:
Building ASL and English Vocabulary

In the previous section for this unit, you learned strategies for developing skills with fingerspelling and numbers. Some of the activities also developed spelling and skills with the English language. Depending on your skill level, background and current interpreting assignments, there may be other ASL or English vocabulary you wish to develop at this point. You may want to work on words or phrases in one particular subject area, at a specific register, or in preparation for assignments with a new consumer. Exercise 7.4 will help you identify the vocabulary you want to improve and to create a plan for following through.

Exercise 7.4: Developing a Plan to Build Vocabulary

This exercise will help you design a plan to develop vocabulary you need for your current and future work as an interpreter. It does not have any specific activities to build skills, but you will be able to identify helpful resources after working through the steps below. If you already know what you want to improve, Unit Four has activities to help you develop ASL skills. The "Skills Assessment" and "Higher Education" sections in Unit Seven contain information about building skills with English.

Consider the courses, consumers, and campuses in your current work or where you wish to work in the future. Think about the subjects you need to know and the settings where you will be working. Write them down here:



Using the information on the previous page, use this chart to circle all the areas you wish to develop. Add any other areas to the list, if necessary. You may also want to clarify whether you wish to develop specific areas in one language only (e.g. you know how to talk about math in English but have trouble signing math in ASL):

Scientific vocabulary	**Vocabulary for specific subjects**
Foreign languages	**Formal English or formal signing**
Slang (in ASL or English)	**Mathematics**
Roots, prefixes, suffixes, etc.	**Sign language classifiers**
Other (specify):	

Using the information above, make a list of five areas you need to work on right now (those areas may be specific types of vocabulary, specific subject areas, general vocabulary development or spelling). Prioritize the list, picking out the two most important areas to build your skills with ASL or English.

Now think about your top two priorities. Write down the names of two interpreters or deaf people who are familiar with this type of vocabulary or subject matter. If it is helpful, also list their contact information.

Create a list of questions to ask them about this vocabulary. A few questions are listed below, but feel free to add to this list:

- **How did you learn about this vocabulary/subject area?**
- **Do you have some suggestions for how I can improve my vocabulary? (Specify what you want to improve.)**
- **If I were just entering this area of study and needed to know this vocabulary for the field, what are some key texts or resources I would need?**
- **Are you willing to have a conversation with me about this subject area so I can practice signing, speaking and using this vocabulary?**

Some strategies for developing my vocabulary over the next two years, to help me meet professional goals:

MENTORING:
Increasing the Complexity of Feedback

While working through Charting the Way, you have learned about ways to give and receive feedback, while keeping the protégé "in the driver's seat" (see Unit Three to review fundamentals of this process). Exercises 7.5 and 7.6 will challenge your established mentor/protégé relationship by increasing the complexity and quality of feedback you are giving and receiving. These activities may be intense, so only try one at a time and don't set any expectations about the activity becoming part of your on-going mentoring routine (although many interpreters do include these exercises as part of their professional development). As protégé and mentor, be sure to discuss whether you are ready to try any of these; if there are any obvious difficulties happening in the feedback process, you should address them before starting the activities below. Some mentor and protégé pairs may wish to simply skip this section or return to it at a later time.

Exercise 7.5: Using the Integrated Model of Interpreting[59]

The Integrated Model

Betty Colonomos developed the Integrated Model of Interpreting (sometimes called the Process Model or the Colonomos Method). The method's goal is not to help interpreters find the best word-for-word translation. The goal is to help interpreters find equivalents – the best sign language equivalent of what is being said (and vice versa). Part of the Colonomos model is breaking down interpretations into specific parts, and analyzing each in order to improve the process of interpreting. This can be very complex, but it is easier with practice. Individual interpreters can use the Integrated Model's methods, but they work better with teams of interpreters or with protégés and mentors.

[59] Material in this section has been adapted from information in:
Colonomos, B. (2002, December 5). Personal correspondence with W. Harbour.
Colonomos, B. (2003, January 28). Personal correspondence with W. Harbour
Colonomos, B. (2002). http://www.visitbmc.com
Isham, W. P. (1996). The role of message analysis in interpretation. In Boinis, S., Gajewski Mickelson, P., Gordon, P., Krouse, L. S., and Swabey, L., Self-paced modules for educational interpreter skill development (pp. P-41-P-51). St. Paul, MN: Minnesota Department of Children, Families and Learning, Minnesota Educational Services.

Using the Integrated Model

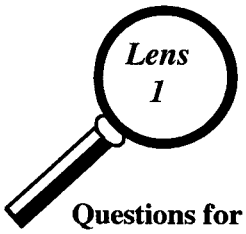
For Exercise 7.5, the protégé should select a **short** (3-5 minute) segment from any video of recent interpreting work. Some protégés and mentors will choose segments that seemed very effective and others will choose segments that seemed problematic. Regardless, always remember to follow guidelines from Charting the Way: let the protégé be "in the driver's seat," make statements about the work rather than the person, and do an analysis (not an evaluation) of the work.

Although Colonomos does not use the word "lens" to describe the parameters of her model, in this exercise you will think of them as "lenses" you can use to look closely at your work. Read through the definitions of all the "lenses" to get a better understanding of your options. Then try to use at least one, imagining yourself picking up the handheld magnifying glass of "Context," "Content," or "Propositions," stepping back and seeing your interpreting with a fresh point of view. You may decide to use just one lens, or you may decide to use several. One question may lead to an hour's discussion about interpreting work, or you may need several questions from each "lens." For each of the steps below, you may decide to talk about all of the items or just one. Use them in a way that is the best fit for you, remembering that the point of this section is to challenge protégés and mentors, leading to more in-depth analysis.

As you work through the text, you may be amazed at how much information is available in one short section of interpreting. That is the point of this exercise – to explore the complexity of your work as an interpreter and to relish how many things you already understand! What you need to know is probably already within you, and a mentor may assist you in finding it. Exercise 7.5 helps you focus awareness, so you start thinking about all the things you assume, take for granted or do automatically while interpreting (as well as the things you don't do at all).

What you need to know is probably already within you...

For the activities below, please be aware that an interpreted "message" may be signed or voiced, and a "speaker" may actually be signing or speaking. Change the wording of questions to match your situation.

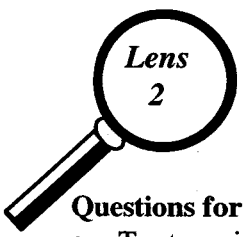


Context

Background information and experiences provide context that helps fill in information about what you are interpreting.

Questions for the interpreter:

- How much did you know about this situation before you started interpreting? Did you know the speaker(s) and/or the deaf consumer(s) well?
- Are you familiar with the topic? In what ways? In which languages (e.g. have you talked about it with other hearing people or do you also know the signs for this topic)?
- While interpreting, were there in-jokes, jargon, abbreviations, acronyms or other vocabulary of an "in group"? Would more experience or background information have helped you?
- Did you have any prep materials for this interpreting job? If so, were they adequate? If not, what did you need?
- Did you find yourself "filling in" missing information as needed? How easy was it to do this? What made this easy or difficult for you?
- Did you have a sense of who the hearing and deaf participants were and what they were like? What were your clues?
- Look at the message itself. Would it be different if the context of the assignment were different? In other words, imagine doing this same interpreting job (and the same words or signs) with a different consumer or a different setting. Would your interpretation be the same or different?
- In what ways did your culture, gender or identity influence your understanding of the context? In what ways did it affect your interpretation of the message?
- DeafBlind consumers often miss context because so much of it is visual. How does your interpreting change to show context to DeafBlind people? How do you decide the level of context DeafBlind consumers need?



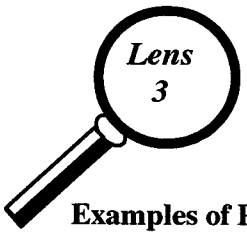
Content

Content is the message you express, with all the facts, ideas, information and opinions.

Questions for the interpreter:

- Try to re-interpret every part of the message in a different way, summarizing or paraphrasing what the speaker said in order to emphasize what the speaker meant instead of what the speaker said. Does this help you focus on meaning instead of words? If you focused exclusively on the meaning of what you interpret, how would your interpreting change or stay the same?

- Try to summarize all of your interpretation into one sentence. Then go through each part of your interpretation. Is that what you are interpreting? Does your interpretation match the overall meaning of the speaker?
- Without watching the video, try to listen to the speaker again. Re-interpret the segment, paying close attention to the meaning and ideas of the speaker instead of the words. How did your interpretation change, if at all?



Propositions

Within each sentence are overt or implied propositions: ideas, thought and other concepts that have their own meanings and messages.

Examples of Propositions:

Here is an example of propositions, adapted from Isham (1996, p. P-44). At one point during a campaign speech, Geraldine Ferraro addressed a large crowd of older women who disagreed with her views on various women's issues. First they simply protested, but then the women began making personal comments about Ms. Ferraro herself. In a firm and controlled voice, Ms. Ferraro said "Ladies, ladies...please. My mother always taught me not only that I have a right to disagree, but that I should always be polite when doing so." In her statement, she expressed all of these propositions:

Objective Meaning/What is Overtly Said:

- I have a right to disagree.
- My mother taught me that I have a right to disagree.
- I should be polite.
- My mother taught me that I should be polite.
- I should be especially polite when disagreeing.
- My mother taught me to be especially polite when disagreeing.

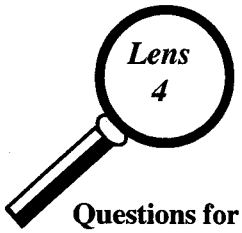
Subjective Meaning/What the Listeners Infer:

- Your mothers taught you the same things my mother taught me.
- You should be polite.
- You are not being polite.
- It is possible that your mothers did not teach you well.
- It is possible that your mothers taught you well, but you did not learn well.
- You may disagree with me.
- You should be polite if you disagree with me.

Questions for the interpreter:

- Think about how you would interpret Ms. Ferraro's statement. Now try interpreting each of the propositions within Ms. Ferraro's statement. Did you convey all of these propositions in your original interpretation? Try to interpret Ms. Ferraro's comments again, showing important propositions within her statement. How did your interpretation change?
- Using the videotape of your interpreting work, try to list all of the propositions in one sentence. Did you express some of these propositions while you were interpreting? Why or why not? Do you think about propositions while interpreting? Would it help or hinder your work? In what way?

- Some interpreters try to do word-for-word or sentence-for-sentence interpreting. Try to interpret one sentence for all its meaning (including propositions). What did you learn?
- Some interpreters are overwhelmed, thinking of all the propositions in any one sentence. Consider what you have learned in other parts of Charting the Way; how do your language monitors, your experience, your background, etc. help or hinder the way you interpret propositions?

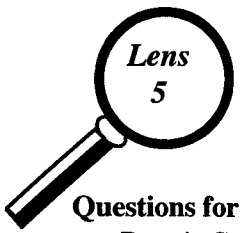


Function

People express messages, intending to accomplish something. Function describes the reasons people express something.

Questions for the interpreter:

- Make a list of the reasons people might say something. Some examples are: to entertain people, to teach something, to persuade others to do something. After listing as many as possible, pick one or two sentences from your interpreting videotape. What was the purpose(s)/function(s) of these sentences? Does your interpreting reflect that function? Hint: If you can't determine the function of the sentence, think "Why did this person speak in the first place?"
- Look at one or two sentences from your interpreting. Do you know the function (or functions) of these sentences? How do you know? Look for clues in the speaker's/signer's body language, tone of voice, etc. Be sure to also look at the context of your interpreting.
- Choose one or two sentences from your interpreting. Take the same words but find a new way to express the same meaning with a different function. For example, if a male speaker was trying to teach something in a formal way, try to change the words so he sounds like he is telling a story to his best friend in an intimate setting. How does this change in context and function affect the way you interpret the message?



Register

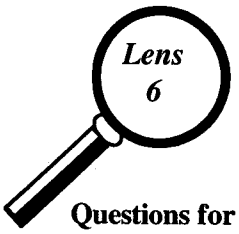
The linguistic style used to create or maintain social distance or proximity, based on relationship and context.

Questions for the interpreter:

- Dennis Cokely[60] described five different registers: frozen, formal, consultative, informal and intimate. While assessing your interpreting, note the register of the speaker and the register of the overall setting. Are they the same or different? Which register are you using?
- Choose one or two sentences, or the Ferraro text in "Lens Three." Change the sentences to reflect a different register. Then interpret the sentences, matching that register. How do you use sign choices, body language, grammar, or other methods to indicate register? How does that change when you are under stress or struggling with to convey the message?

[60] Cokely, D. (1992). Towards a sociolinguistic model of the interpreting process: Focus on ASL and English. Burtonsville, MD: Linstok Press.

- Different cultures may have different ways of using or conveying register. Likewise, people who share an identity or culture may speak differently to each other than they do to people who are not from the same community. Do you have any interpreting experiences where this may (or may not have been) a consideration for you? Consider ways to match the register of a speaker/signer if you are not part of the same cultural community.
- Register is conveyed through word or sign choice and the formality of the language. It can also be conveyed through body language, facial expressions and clothing. Look at the people in your videotape. What kind of "register" do they convey without saying anything? What register does the speaker use?

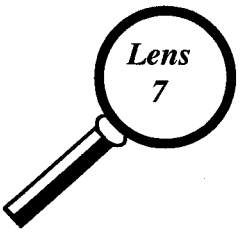


Affect

The emotion and tone of a message.

Questions for the interpreter:

- Consider the videotape of your interpreting. What kind of emotion is the speaker expressing? How do you know? Deliberately try to look beyond the volume and pitch of the speaker, assessing vocabulary choices, stress of words, and other factors. If necessary, consider each word, sign or body/facial movement to look for clues.
- How does affect give clues about other "lenses" of context, propositions, register, function, etc.? Do you rely more on affect to learn about these other "lenses"? Or do you tend to rely on the other "lenses" to determine affect?
- Depending on your personality and learning style, you may incorporate more or less affect into your interpreting. Choose one or two sentences from your interpreting video. Try to re-interpret them while deliberately using more or less affect. How did this affect your interpreting? What did you learn about yourself or your interpreting?
- The purpose of interpreting is to look at a message and express its equivalent message in another way. To express the same message it may be necessary to change the affect of the message, so you will no longer match the affect of the speaker (but you will be expressing the same message). Do you agree? Why or why not? Can you think of examples to support your response?
- Think about your own personality. Which affect is most difficult for you to express with other people? Which affect is most difficult for you to interpret? Some interpreters have trouble expressing anger, but can do it while interpreting. Others may find it difficult to express sadness in any situation. Still others may cover one emotion (e.g. disappointment) with another (e.g. happiness or giddiness). Try to think of something you could interpret where you will need to practice interpreting a specific affect. (Hint: Interpreting movies can be a great way to practice interpreting affect.)

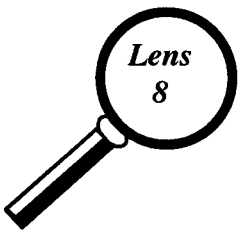


Contextual Force

All messages have an impact on the listener/receiver. The contextual force of a message is how much significance it has for the giver and receiver.

Questions for the interpreter:

- Some messages have a low contextual force for the speaker and a high contextual force for the listener. In other situations, the speaker may intend to have a high contextual force, but the listeners aren't interested or influenced at all. While looking at your interpreting video, consider contextual force. How much impact did the speaker hope to have? How much did it really have? Did it affect audience members/listeners/receivers in different ways? What did you convey through your interpreting?
- Contextual force is not the same as "meaning." Listeners may understand the meaning of something even if it does not have any contextual force for them. Many television shows use this as a source of comedy – the speaker says something and the listener understands, but the impact of the message is different than the speaker's intent. Likewise, think about advertisements designed to sell a product and make the user feel sentimental, sexy, valued, special or beautiful; this latter purpose is contextual force. Going back to your interpreting video, consider whether the speaker was successful and effective in using contextual force. How do you know the speaker's intent? How do you know whether it worked? What are the clues that help you find your answer?



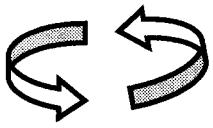
Metanotative Qualities

The speaker's qualities as a speaker or person that influence or determine a person's overall impression of the speaker. A speaker's style.

Questions for the interpreter:

- Think about your favorite speakers or signers. What are some of their personal characteristics? Why do you like their speaking or signing style? These metanotative qualities usually have very little to do with what someone actually speaks or signs. Impressions are usually based on other characteristics. When speakers have metanotative qualities you prefer, how does this affect your interpreting? If you don't like the speaker's style, how does this affect your interpreting? Consider whether you need to practice interpreting speakers with a specific style, in order to improve your ability to match their delivery and personality.
- Look at a sample of your interpreting video. Can you trust the speaker? What do you think this person is really like? Is the speaker friendly? Educated? Knowledgeable? How did your interpreting reflect your assumptions about the speaker? Did you try to make the person different while you were interpreting? Why or why not? Do you think the deaf and hearing people had the same impressions of each other? Why or why not?

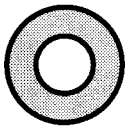
Exercise 7.6: General Activities to Increase the Intensity of Feedback



Switching Roles

For one session, try switching roles. One possible variation is for the protégé to watch a videotape of the mentor (or observe the mentor working), offering feedback with the mentor "in the driver's seat." This may be helpful if the mentor or protégé is having difficulty using this particular method.

Another variation is to have the mentor decide topics for one meeting (which is actually how many mentoring relationships tend to work). At the end of the feedback session, discuss whether this was particularly helpful or unhelpful and why.



Pushing Buttons

With the protégé directing feedback sessions, there will definitely be topics the mentor wishes to discuss even though the protégé is avoiding those subjects. Agree to discuss one area of concern on the part of the mentor. Be sure to discuss it from every perspective. Here are a few sample questions, showing that both the mentor and the protégé need to be open to questions during this activity.

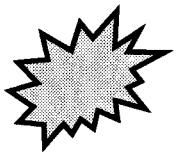
- Has this topic came up before?
- How does the protégé feel about skills in this area?
- Is this a difficult topic for the mentor to discuss?
- How has the mentor dealt with difficult topics in the past?

Be sure to use "I" statements often, making sure that you are saying how you feel (instead of sounding accusatory or blaming). Also try to emphasize why you are bringing this up now. As a mentor, instead of saying, "You need to get over your fear of numbers," try saying, "I am concerned that if you do not address your fear of numbers, then you will continue to turn down interpreting assignments." The protégé may halt the discussion at any time if it gets too heated. Also, try to schedule time to review this activity during the next feedback session.

Changing the Scope of Feedback

Do your feedback sessions tend to focus on one area, neglecting any other potential problems? Do they cover a dozen topics, but never go in-depth? In this session, you will change the scope of feedback by deliberately doing the opposite of what you normally would do. Be sure to set aside time at the end of the feedback session, to talk about what happened while doing this activity. Here are some examples:

- **If your sessions focus on one topic and neglect others**, try setting a timer. Every five minutes, you both have to change the subject to something new.
- **If your sessions cover many different things, but without substance,** start your feedback session by picking three things you want to talk about together. Every 10 minutes (set a timer if necessary), stop to see if you are still on track or if your conversation has digressed. Continue bringing each other back on track.
- **If your sessions don't seem to be in-depth at all**, try doing some homework. Before meeting, bring a list of at least five questions you have for each other, as mentor and protégé. Share the lists with each other and try to think of additional, related topics or questions that may be interesting and relevant. Then prioritize all the questions, so the most important questions start off your feedback session. Any time either of you feel the session becoming superficial, refer to the questions to keep up the pace.



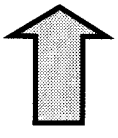
Jump-Starting Communication

Are both of you introverts? Are you both running out of things to say to each other? Do the feedback sessions turn into long awkward pauses? There are a couple of activities you can do to liven things up. The first is to look at the mentoring sections in Units Two and Three. Use those lists of questions as a starting point, and develop additional questions for eliciting feedback or for simply getting to know each other better. Write the questions on slips of paper and put them into a container. Take turns drawing out questions you both have to answer. Pretty soon you may not need the papers!

If conversation itself is a problem, try eliminating the need for talking. Instead of having a typical feedback session, spend some time alone before the session, writing out a list of questions to the other person. Or write a letter, explaining a situation from a recent interpreting assignment, asking advice, following-up on previous sessions, or writing about whatever else is important to you. At the scheduled time for the feedback session, exchange letters and write a response "off the top of your head" without censoring yourself too much (set a time limit for how long you will write the responses). At the end of the feedback session, read through the letters one at a time, talking about any points that need clarification and asking any other questions of each other.

Feel like you are both doing a good job, but you want some feedback about your feedback? Call in an expert to offer some tips. Make a videotape of an average feedback session (be sure you both are on the video). Give the videotape to someone you both trust, who is familiar with mentoring and interpreting. Ask the person to evaluate whatever you are concerned about, or to just offer general tips.

Call in an Expert



Increase the Challenge

One way to make feedback more intense is to increase the challenge. Under the mentor's supervision, the protégé can interpret something particularly challenging. Or work together through a fixed text or ASL videotape with a high complexity, challenging vocabulary or formal register. Conduct the feedback session as usual, but watch to see if the quality of the feedback improves.

If none of these seem like viable options for you, try to identify the particular concern you are having about the quality of your current work as mentor and protégé. Is it really the quality of the feedback that is the problem? Could it be personality? The time or day of feedback sessions? Be careful about "fixing something that isn't broken" or fixing something that isn't yours to fix! Periodic check-ins about the process itself can be a proactive way to address differences of opinion or other concerns – before they become problems. For more ideas, review the other mentoring sections of Charting the Way.

THE "REAL WORLD": Interpreter as Security Guard

As always, for the "Real World" section, you can work through the example from Charting the Way's authors, or you can work through your own "real world" situation.

A "Real World" Example

The Situation:

You are interpreting for a DeafBlind student who is new to your community college. You and your co-interpreter have some experience with DeafBlind interpreting, but it is still relatively new for both of you. The student arrives and asks for an explanation of who else is in the room, as well as a basic orientation

to her surroundings. You happily oblige, describing the other students, the teacher, and the general layout of the room.

As soon as class starts, however, things seem to go wrong. First, the instructor passes out nametags and asks each student to put on the nametag. You ask if the student would like you to write her name, but she puts the nametag in her pocket.

A little later in the class, the instructor asks everyone to stand up and introduce themselves, their major, and what they hope to do as a career. The DeafBlind student remains seated and introduces herself by name without other information (the teacher looks puzzled, but doesn't ask the student for more details). At another point, the teacher asks students to fold a piece of paper following a specific set of verbal directions. The DeafBlind student folds her paper the wrong way. By break, you are convinced that the student is not understanding you or your co-interpreter. Concerned, you ask the student if she has any preferences for interpreting, based on the first half of class. The student says everything is fine, yet the misunderstandings continue through the second half of the class.

To complicate matters, the student asks one of you to accompany her to the bathroom during break because she isn't familiar with the building. You feel this is inappropriate and simply give her directions to the bathroom. Your co-interpreter is worried about safety issues and that the two of you will be responsible. After class, the student asks you both to wait until her ride arrives, saying that she is afraid to be alone and could not call for help in an emergency. Your co-interpreter leaves to pick up her kids at daycare, so you stay, feeling irritable about your role as security guard. The student's ride doesn't show up for 50 minutes. The next day you and your co-interpreter discuss what to do. Not only is the student having difficulty understanding directions in class, but she is also asking interpreters to step out of their role. What would you do in this situation?

What Happened in the "Real World":

In this situation, the two interpreters decided to do nothing. They continued feeling inadequate as interpreters during class. They took turns waiting with the student each week for her ride, sometimes as little as 20 minutes, but once as long as 70 minutes. Halfway through the semester, the co-interpreter was ill and a freelance interpreter replaced her for one class. The freelance interpreter was very familiar with DeafBlind interpreting, and he knew the student well. The student chatted with both interpreters before class, and (to the on-going interpreter's amazement), the student told the freelance interpreter how "stupid" the teacher was, having them do "ridiculous" activities during class. She laughed and said, "I just ignore everything he says or I do things the way I want to do them." The student didn't have a problem understanding interpreters – she just wanted to do things her own way! After class, when the freelance interpreter realized his co-interpreter was playing "security guard," he marched up to the student and asked why she didn't just wait in a brightly lit area with lots of people around. He also told the interpreter she should have reported her late-night watches to the interpreter coordinator, who could have helped make

decisions about what to do. From that point on, the student waited for her ride at the student union one block away, and both interpreters got home on time.

Your Own "Real World" Situation

Step One: Choose a Situation

Choose one thing from recent interpreting assignments that was especially interesting, challenging or puzzling for you. The situation can be about anything: interpreting, voicing, working with students, co-interpreting, ethics, etc. Use the space below to work through each of the following steps.

Step Two: Summarize the Situation

Summarize the situation, including your response and what you think or feel about this situation at this moment. Be as brief as possible.

Step Three: Gain Perspective

Consider how you feel about the situation right now. What factors influenced you in this situation, whether internal (personality and skills) or external (the environment and other people involved)? Which resources exist to help you understand the situation or make decisions about it? Share the situation with at least one other interpreter, your supervisor or mentor. Be sure to ask for what you need right now, given your level of skills, experiences, and how you feel about it. Some examples: "I need advice about..." "Do you know someone I could talk to about this – or maybe some resources?" "Could you tell me about similar things you've encountered?" "I just want to vent and have you tell me I'm still an ok interpreter...I don't really need advice right now." Write down what happened during the discussion, as well as their response.

Step Four: Action

Are there any additional actions you need to take because of this situation?

Step Five: Applying What You Learned

What will you do the next time you encounter something similar to this situation?

Use this space to work through each of the five steps.

TECHNOLOGY:
Audiovisual Equipment

The 21st century is a time of many technological marvels. The technology can seem a bit overwhelming, however, when walking into an interpreting assignment and realizing there will be multiple visuals during a presentation, that the professor needs to have you stay in one place because there are so many cables snaking across the floor, or that your image is about to be beamed to students across the country via satellite. The information below includes some common technology that instructors may use in classrooms (VCRs and televisions are not included on this list, because most people are familiar with their operation).

Resources
Mirrors for Interpreters

Interpreters face the consumer, meaning visual presentations happen out of their line of sight. Some interpreters use mirrors to see what the consumer can see.

You may decide to create a "homemade" set-up or to purchase special equipment, like the Interpreter Mirror™ For more information, see http://www.interpreter-mirror.com, or contact SJFrank Enterprises (1-866-467-3308 Voice or sjfrank@interpreter-mirror.com).

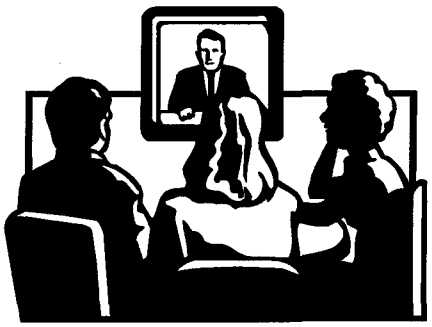
Computer Labs

More and more classes and meetings are happening in computer labs. Usually, these labs have fixed desks in rows, and the instructor teaches from the front of the classroom. One of the difficulties for interpreters and consumers is deciding where the interpreter should stand. If the interpreter is in front of the room, the deaf consumer may not be able to track fast enough to follow the signing and the work on-screen. If the interpreter is too near the deaf consumer, it may be difficult to hear the instructor over the hum of the computers. Consult with the deaf consumer about preferences for interpreter location. The best idea may be to sit a few feet in front of the deaf consumer (in the sight line of the presenter) or to sit just to the side so you can see the student's computer screen and use it in your interpretation (pointing to the screen, etc.)

DVD Players

Most classrooms still use traditional VCRs and televisions, but DVD players are becoming more common, especially in film classes. The majority of movies shown on DVD have both closed captioning and English subtitles. Closed captioning on DVD players still requires a decoder chip in the television or a closed captioning decoder. English subtitles, however, are controlled solely by the DVD player and do not require any extra equipment. If a DVD player is used in a class or

presentation and there is no decoder available, the subtitles will still give the deaf person relative access to the film. Subtitles will not show environmental sounds, however (e.g. the phone ringing, thunder, coughing), so deaf consumers may want the interpreter sitting next to them to give them full access.

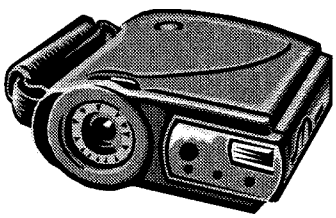


Interactive Television (ITV)

ITV is becoming popular for classes and meetings. Using cameras and highly specialized equipment, people in different geographical locations are able to "meet" for classes or conferences. With ITV, people need to sit in the same location during the entire meeting so the cameras don't need to be moved. They also need to take turns speaking. There is a monitor or viewscreen, but it usually displays the site with a person talking, instead of simultaneously showing both locations (i.e. as a person talks, the monitor shows her group). This is ideal for interpreters, who prefer to have people taking turns in conversations. ITV requires a technical support person, so interpreters should check with the technician to find out where all the cameras are, and to determine the best place to stand or sit. (For more ideas about working with ITV cameras, see the technology section in Unit Nine.)

LCD Projectors

An LCD projector hooks up to a television, a VCR, or a computer. It takes the visual image from the source and enlarges it, so it can be projected onto a very large screen for much bigger audiences. LCD projectors are especially useful in large lecture halls or in meetings. Interpreters should be cautious about standing too close to these; they can be quite noisy and it might be difficult to hear the speaker. Like other video equipment, it usually functions better if the lights are dimmed slightly. Interpreters and deaf consumers may need to work out arrangements for the best seating and/or alternative lighting sources.



Microphones

Nearly all interpreters are familiar with the basics of using a microphone: speak clearly and at a moderate volume, hold the microphone at least three or four inches away from the mouth while talking, know where the on/off switch is located, etc. If you have not worked with a microphone in a sign-to-voice situation, consider practicing with one in a classroom, auditorium or place of worship. Microphones are used frequently, even in small settings. It pays to practice before

unexpectedly using one during an assignment. If possible, practice with different microphones: large and small, fixed and mobile, with and without cords, etc.

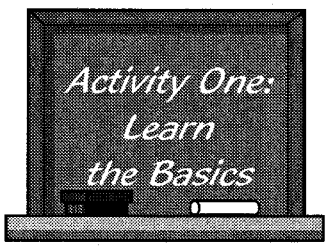
PowerPoint Presentations

PowerPoint is actually the name of a computer software program, but many people use the term in a general way to refer to any presentation projected from a computer to a large viewscreen. The program helps users create professional-looking presentations by giving them a general outline to fit their topic, helping them make overheads and handouts (or an entire slide show), adding graphics, video or special effects, etc. PowerPoint presentations may be presented on overheads or with a computer hooked up to an LCD display (see description above). PowerPoint presentations are usually very accessible for interpreters and deaf consumers, because the slides can be made into overheads and handouts. If an instructor uses PowerPoint, be sure to ask for copies of their presentations or a general outline.

PROFESSIONAL GROWTH: Public Speaking

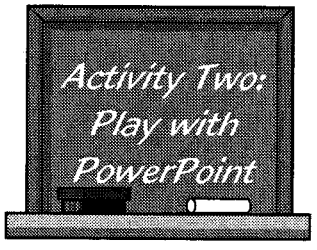
Postsecondary interpreters, like K-12 interpreters, are often asked to function as experts on deafness, hearing loss, interpreting, etc. This role may require interpreters to do trainings, workshops, or presentations ranging from 15 minutes to a full day. The activities in Exercise 7.7 provide more information about organizing and giving a presentation.

Exercise 7.7: Planning an Effective Presentation



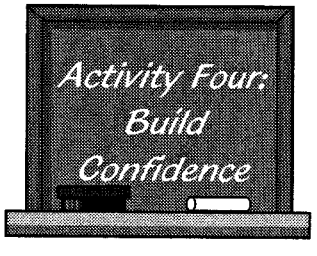
If you have little experience with public speaking, then a brief overview will be helpful. Please read "Speaking for Success" in the appendix.[61] By reading this material, you will learn more about strategies for planning a presentation, including choosing a topic and doing basic research. The article also has information about improving delivery and handling anxiety.

[61] Staley, C. C. and Staley, R. S. (1999). Speaking for success. In J. N. Gardner and A. J. Jewler (Eds.), Your college experience: Strategies for success (2nd ed.) (pp. 189-205). Belmont, CA: Wadsworth Publishing Company. Used with permission.

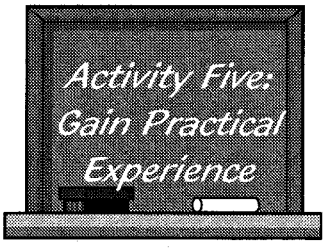


If you are comfortable with computers, try to learn more about a program called PowerPoint. This software will help you create outlines, overheads and handouts for your presentation. If you will be presenting in formal settings (e.g. conferences or large faculty meetings), PowerPoint will help you look more polished and organized. The software comes with a tutorial, but most community education courses or colleges have workshops, as well.

Prepare a five-minute presentation on something you know very well. Possible topics could be "My experience in an interpreter training program," "How to work with interpreters," or "My perspectives on learning ASL as a second language." Following the presentation outline given in the reading by Staley and Staley (in the appendix). Imagine your audience as faculty members with little background in ASL or interpreting. Ask two colleagues, family members or friends to listen to your speech and give you feedback about your speaking voice, the tone of the speech, its organization, etc. You may also want to film yourself doing the presentation, to help you assess your work later.



If you are nervous about speaking in public, try this activity. Make two columns on a sheet of paper. In the first column, list all the things about yourself that will help you do public speaking (e.g. "I have a good sense of humor" or "I am really good at researching topics I don't know well"). In the second column, list all the things about public speaking that worry you (e.g. "I have never done presentations before" or "I'm worried I'll blank out and forget what to say"). It is very important to be honest while writing both lists, without censoring what you might say. Next, take the list and look for things that cancel out or complement each other. In the examples above, this might be "I'm worried I'll blank out but I have a sense of humor that has always helped me in awkward situations." When you are done with this, look at your "Worries" list and try to think of activities or exercises you can do to alleviate some of your concerns. If necessary, talk with a co-worker, family member, friend or supervisor.



If you are ready to make presentations, but haven't had the opportunity, spread the word! Here are a few ideas for your first presentation...remember that it is a good idea to co-present with an experienced public speaker.

- Tell supervisors and co-workers that you want to practice your public speaking skills. Ask them to think of you when training opportunities arise.
- Submit a presentation proposal for local or state interpreting conferences.
- Call local interpreter referral agencies, deaf organizations or other groups, especially if you have a contact person. Ask if it would be possible for you to put together a presentation on a specific topic. Because this is your first time presenting, you should do this for free (if the organization helps with advertising, finding space, etc.).
- Think about the non-profit agencies you are involved in at this time (churches, choirs, community groups, etc.). Would any of them like to have a presentation about interpreting?

Regardless of where you do your first public speaking, be sure to have some evaluation forms at the end, so you get feedback from audience members. Also be sure to bring handouts and resource lists, so people can learn more on their own.

INTO THE DEAF COMMUNITY: DeafBlind Consumers

Please read Students Who are Deaf-Blind on Campus,[62] published by the HEATH Resource Center (it is included in the appendix). This article contains useful information about working with DeafBlind students in higher education. Exercise 7.8 has questions based on this reading, to help you think more about this topic and how it may apply to your work as a postsecondary interpreter. For additional information about this topic, please see the "Ethics/Legal Issues" section for Unit Seven.

Exercise 7.8: Working with DeafBlind Students in Higher Education

Reflecting on the Reading:

1. If you are already working in higher education, does your campus have DeafBlind students? If you are not currently working in a college, ask an interpreter working in a local

[62] Spiers, E. and Hammett, R. (2001). Students who are deaf-blind on campus. Washington, DC: HEATH Resource Center. Used with permission.

postsecondary institution if they have experience working with DeafBlind students. In the future, do you think the numbers of DeafBlind students will increase or decrease? Why?

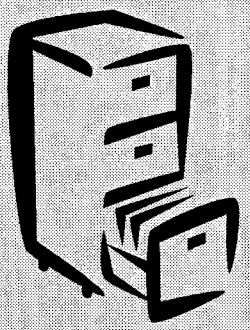
2. How are the K-12 and college experiences different for DeafBlind students who work with interpreters? How might this information affect your work as an interpreter or the services your campus currently provides?

3. Are you more comfortable working with someone who is DeafBlind, hard-of-hearing and visually impaired, or deaf and visually-impaired? Why? Use your answer to help you understand any biases you may have while working with any of these three groups. Did your answer to the question surprise you in any way? If so, how?

4. At the end of the article is a list of national resources about DeafBlindness. In the space below, start a list of campus, local, or regional resources where you could learn more about working with DeafBlind consumers. Be sure to include names of DeafBlind people and interpreters who have experience in this area.

Resources

National DeafBlind Resources



Below is a list of national DeafBlind resources. Each of these organizations has information about transitions to college for DeafBlind students, interpreting, and/or information for campuse

American Association of the Deaf-Blind
814 Thayer Avenue, Suite 302
Silver Springs, MD 20910-4500
1-800-735-2258 Voice/301-558-6545 TTY/301-588-8705 Fax

American Foundation for the Blind
11 Penn Plaza, Suite 300
New York, NY 10001
212-502-7600 Phone/212-502-7662 TTY/212-502-7777 Fax

Helen Keller National Center, Headquarters
111 Middle Neck Road
Sands Point, NY 11050
516-944-8900 Phone/516-944-8637 TTY/516-944-7302 Fax
http://www.helenkeller.org/national/index.htm
Contact headquarters for information about regional centers located in Massachusetts, New York, Maryland, Georgia, Illinois, Texas, Kansas, Colorado, California and Washington.

National Braille Association
22 West 21st Street
New York, NY 10010
716-427-8260 Phone/716-427-0263 Fax

National Directory of Interpreters and Support Service Providers who Work with Deaf-Blind Individuals
National Interpreter Education Project
Northwestern Connecticut Community-Technical College
(Attn: Susan Sjoholm)
860-738-6371 Phone and TTY/860-379-3886 Fax/nw_niep@commnet.edu E-mail

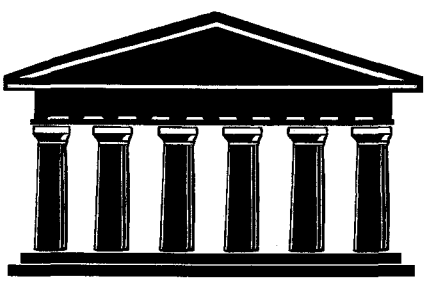
National Information Clearinghouse on Children who are Deaf-Blind (DB-LINK)
Teaching Research Division
Western Oregon University
345 North Monmouth Avenue
Monmouth, OR 97361
1-800-438-9376 Phone/1-800-854-7013 TTY
http//www.tr.wosc.osshe.edu/dblink/index.htm

TOPICS IN HIGHER EDUCATION:
Academic Language

What is academic language? At California State University, Fresno, Dr. Phyllis Kuehn developed a curriculum to teach academic language to college students.[63] Here is how she defines it:

> *Academic language is the language used in textbooks, in classrooms, and on tests. It is different in structure and vocabulary from the everyday spoken English of social interactions. Many students who speak English well have trouble comprehending the academic language of...college classrooms. Low academic language skills have been shown to be associated with low academic performance in a variety of educational settings.*
>
> *The main barrier to student comprehension of texts and lectures is low academic vocabulary knowledge. Academic vocabulary is sub-technical vocabulary. In other words, it is not the technical vocabulary of a particular academic discipline. Academic vocabulary is used across all academic disciplines to teach about the content of the discipline. For example, before taking chemistry, no students know the technical words used in chemistry. But the underprepared students also don't know the vocabulary used to teach the chemistry concepts. Underprepared students are unfamiliar with words like evaluation, theory, hypothesis, assumption, capacity, validate. Professors assume students comprehend such academic vocabulary, but such vocabulary is not used in everyday spoken English.*
>
> *Academic vocabulary is based on more Latin and Greek roots than is everyday spoken English vocabulary. Academic lectures and texts tend to use longer, more complex sentences than are used in spoken English.*[64]

Logically, then, interpreters who are unfamiliar with academic language may also have difficulty comprehending lectures and texts at the college level, especially if they do not have a bachelor's degree or personal experience as a college student. If interpreters are unfamiliar with academic words or they just substitute a "simple" ASL sign for a complex English term, the deaf consumers may lose important information, as well as a chance to increase their own understanding of vocabulary used in higher education. Exercise 7.9 will help you develop your academic language vocabulary.



[63] For more information about the ALADIN program and ALADIN publications, contact Dr. Phyllis Kuehn at California State University, Fresno, Joint Doctoral Program, 5005 North Maple Avenue MS ED 117, Fresno, CA 93740-8025, 559-278-0323 Phone or 559-278-0457 Fax (e-mail address is phyllisk@csufresno.edu). Information and excerpts used and adapted with permission.

Exercise 7.9: Developing Academic Language Skills

This exercise contains lists of common words used in postsecondary settings. This list is not complete, but it will help you begin thinking about the academic language that you, faculty and staff use every day. Feel free to add to this list and to use it for your own reference. How would you interpret these words? Do you ever fingerspell these words? Why or why not? If asked, would you be able to define these words in layman's terms or use them in sentences? Do you know the roots of the words (to help you understand them)? Be aware that some of these words have multiple definitions, depending on their use.

While reading the vocabulary lists, record unknown words on the chart that follows the list. After finding the definition of the word in a dictionary, write down how to use the word in a sentence and ideas for signing the word. It may be helpful to work through this chart with a mentor or another interpreter. You may need to duplicate the chart and add the extra pages to your book.

Academic Language – Vocabulary List

absolute	**academic**	**accessible**
accord	**address**	**advocate**
agenda	**alumni**	**ambiguous**
analyze	**analogy**	**anecdote**
anomalous	**antecedents**	**anticlimax**
antithesis	**append**	**aptitude**
archives	**articulate**	**assumption**
astute	**attentive**	**autonomous**
banal	**benign**	**blatant**
bohemian	**breadth**	**caliber**
capacity	**catalyst**	**category**
censor	**censure**	**cite**
cliché	**climactic**	**clique**
cognitive	**coincidence**	**collaborate**
collegial	**colloquial**	**combustible**
commencement	**compile**	**complementary**
compliance	**component**	**compound**
comprehensive	**compromise**	**compute**
concise	**conclusive**	**concur**
condone	**conducive**	**conform**
confound	**congruence**	**conscientious**
consensus	**consistency**	**consolidate**
control group	**conundrum**	**conviction**
convoluted	**correlation**	**counterpart**

[64] From the ALADIN web site: http://www.academic-language.com. Used with permission.

crux
decipher
delineate
determine
digress
dissect
distinction
document
ebb
ego
empirical
enigma
epistemology
ethos
expertise
facetious
feasible
fluctuate
fundamental
glossary
graphic
hiatus
homogeneous
hypothetical
illicit
imminent
impede
implication
inadvertently
inclusive
incongruent
inductive
innate
integrity
intermittent
irrefutable
jargon
juxtapose
lateral
magnitude
manipulate
metamorphosis
methodical
narrative
objective
offensive
oscillate
paradox
paramount
passive

cumulative
defer
demographic
devise
discriminate
disseminate
divergent
dormant
eclectic
elaborate
encompass
equivocal
euphemism
existential
extraneous
facilitate
fictitious
foreshadow
genre
graduate
grievance
hierarchy
humane
ideology
illuminate
immune
imperceptible
implicit
inaugurate
incoherent
inconsequential
infer
insightful
intellect
introspective
irrelevant
journal
kinetic
liaison
mandatory
matriculate
metaphor
meticulous
negate
obscure
optimum
overt
parallel
paraphrase
pathological

cursory
definitive
derivative
dichotomy
dismiss
dissertation
diversity
duration
economy
empathy
engage
esoteric
exacerbate
experiment
extrovert
faculty
finite
formality
gist
graduated
heterogeneous
homage
hypothesis
idiom
illusive
impartial
impetus
imply
incident
incompatible
increment
inherent
intangible
interim
invert
itinerary
justification
latent
log
manifest
mentor
metaphysical
motif
novice
obsolete
orientation
paradigm
parameter
parasite
pathos

patronize
perceptive
perpetual
perverse
physiological
plagiarize
postsecondary
precise
prerogative
problematic
protocol
proximity
qualitative
quota
rationale
reciprocal
refute
replicate
retain
sanction
scenario
severity
solicit
stagnant
stigma
subjective
substantial
superseded
symbiosis
synthetic
tangible
tenure
theme
theory
torque
transpire
underlying
unearth
universal
velocity
verbalize
veritable
vicarious
virus
waive
yield

pedagogy
peripheral
pertinent
pessimism
pique
podium
potential
precursor
prestige
profound
prototype
purge
quantitative
rally
receptive
recurrent
relevant
reserve
retroactive
satire
schematic
simplistic
spatial
stamina
stipend
subordinate
subtle
surmise
symmetry
tacit
temperament
terminate
thematic
therapeutic
toxic
treatise
undermine
uniform
valid
vent
verbatim
versatile
vie
vital
wane

pejorative
permeable
pervasive
phenomena
placebo
postmodern
precedent
premise
prevalent
prominent
provisional
qualified
quiz
random
recitation
redundant
remedial
responsive
rhetoric
scale
secrete
skeptic
sporadic
static
strategy
subsequent
superficial
surpass
synthesis
tangential
tenet
terminology
theoretical
title
transcribe
ultimate
underscore
unique
validate
venue
verge
viable
virtual
vogue
withdraw

Unknown word from the vocabulary list below	Example(s) of how to use the word in a sentence	Some ways to sign this word

ETHICS AND LEGAL ISSUES:
DeafBlind Interpreting Roles

This section will cover some basic information about roles of people working with DeafBlind individuals. At the end of the section is an article about interpreting for DeafBlind people, and some questions to consider as you read.

Suppose you are working with a DeafBlind student and he asks for a ride home. Or maybe you are asked to interpret a chemistry lab and you don't feel comfortable manipulating lab equipment. What if a DeafBlind student moves into the dorm – does your campus provide an orientation to the building? Depending on the campus, interpreter job descriptions, and departmental policies, the answers to these scenarios may vary. Below are some definitions of common roles for staff working with DeafBlind people. This information will help you (and your campus) decide responsibilities of interpreters and when outside consultation or assistance is needed.

- **Communication Facilitator:** Works with a DeafBlind person who does not know sign language. The communication facilitator may voice into an FM system, do large-print CART or C-PRINT, or use some other way of communicating what is being said. The communication facilitator uses English during interactions with the student.[65]

- **Deaf Interpreter:** A Deaf interpreter often works with DeafBlind people who are attending a meeting or class with a signing presenter. The Certified Deaf Interpreter (CDI) communicates whatever is signed, environmental information, etc., in the same way a hearing interpreter would work. A hearing interpreter usually works with the CDI, relaying information from hearing participants and environmental noises. The hearing interpreter may either sign ASL (which the CDI copies) or use transliterating (which the CDI translates to ASL).

- **Interpreters:** Characterized by having training as sign language interpreters, with limited or extensive knowledge about interpreting with DeafBlind people. May or may not have knowledge about the etiology of DeafBlindness, guiding, orientation and mobility, accommodations in higher education, etc. Interpreters provide information about the environment and who is speaking. Interpreters, unlike SSPs and intervenors, do not generally engage in descriptive, clarifying and personal conversations with the DeafBlind person. Their role in guiding, orientation and support is as limited as possible. They adhere to the RID Code of Ethics that prohibits personal involvement of an interpreter in any assignment.

[65] This definition is adapted from Devich, J. (1997). Definitions of alternative communication styles with deaf-blind people. Views, 14, 15.

- **Intervenor:** An intervenor usually has fluent signing skills and extensive training in DeafBlind issues. Intervenors are especially helpful in educational settings, functioning in a role where they are not doing as much as SSPs (especially in providing personal support), but are doing more than an interpreter, including orientation, manipulation of lab or classroom equipment, and notetaking or writing during class. The intervenor encourages independence and takes direction from the DeafBlind person. The intervenor may work with more than one consumer in any given situation. The intervenor, unlike an interpreter, will need to communicate with the DeafBlind person, rather than only interpreting.[66]

- **Support Service Provider (SSP):** An SSP is fluent in sign language and an expert in DeafBlindness, guiding, orientation and mobility, personal support, etc. An SSP may be used for personal support. They function with direction from the DeafBlind person, providing assistance to foster independence. To do this, the DeafBlind person must be with the SSP (e.g. the SSP can't be "sent" on errands alone), and the SSPs work must utilize their skills (e.g. the SSP cannot be a driver, unless that is just part of the work they are doing – going to the store, the bank, etc.) The DeafBlind person is expected to pay for any expenses incurred by the SSP (for tickets, admission, parking, etc.), but an agency or school may pay the SSP. The SSP does not function as an interpreter.[67]

To supplement these definitions, please read the article by Susie Morgan, entitled "Sign Language with People who are Deaf-Blind,"[68] which is included in the appendix. The article includes suggestions for DeafBlind interpreting attire, modifications to signing and seating, tips for describing the environment, and using tactile feedback from DeafBlind consumers.

SELF-CARE: Time Management and Values

If you are feeling caught between family and work, interpreter assignments, travel time, prep time, staff meetings, paperwork, etc. then this section may help you. Instead of focusing on specific time management techniques, this section focuses on the things you value and how your use of time reflects those values. In Exercise 7.10, you will develop a personal constitution using a strategy developed by Benjamin Franklin (and refined by Hyrum Smith, CEO of a company specializing in time management products). Acknowledging your personal values may help you recognize ways to make your time match those values.

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[66] This definition is adapted from Sikorski, J., Olson, J., and Grondin, J. (Date unknown). Intervention. (Unpublished handout). Richmond, British Columbia: Provincial Outreach Program for Students with Deafblindness.

[67] This definition is adapted from the Deaf-Blind Service Center. (1993). SSP program guidelines. Available from http//ncdeafblind.org/. Seattle, WA: Deaf-Blind Service Center.

[68] Morgan, S. (1998, Fall). Sign language with people who are deaf-blind: Suggestions for tactile and visual modifications. Deaf-Blind Perspectives, 3-7. Used with permission.

Exercise 7.10: Personal Constitutions

Why Develop a Personal Constitution?

Please read the selection on page 279 entitled "Your Governing Values are the foundation of personal fulfillment, " from 10 Natural Laws of Successful Time and Life Management, written by Hyrum Smith.[69] After reading the excerpt, continue with the next part of this exercise.

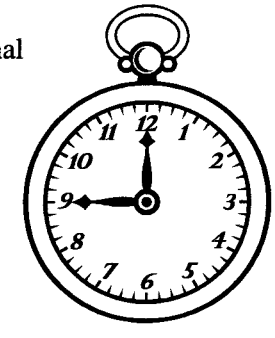
Developing a Personal Constitution

Hyrum Smith suggests people follow the example of Benjamin Franklin, writing a personal "constitution" that will govern the way they conduct their lives (Smith, 1994, pp. 46-64). Start by writing a prioritized list of your governing values with a brief paragraph describing what each one means to you right now. Over time, the constitution will change, but your values will probably stay the same. Developing a list of your values may take several hours or even a few days, so take your time! The words and style of the list do not matter. You may decide to write them as "I" statements (e.g. "I will be a better father or "I am a good father"). You may decide to write one word (e.g. "Parenting" or "Children") as the value. Here are some examples of values from Smith's book (p. 63-64):

Spouse	Financial security	Personal health and fitness
Children and family	Spirituality/Religion	A sense of accomplishment
Integrity and honesty	Occupational satisfaction	Love for others/Service
Education and learning	Self-respect	Taking responsibility
Exercising leadership	Inner harmony	Independence
Intelligence and wisdom	Understanding	Quality of life
Happiness/Positive attitude	Pleasure	Self-control
Ambition	Being capable	Imagination and creativity
Forgiveness	Generosity	Equality
Friendship	Beauty	Courage

Using the Personal Constitution

Now look at your personal constitution. Does your time reflect your personal values and priorities? Why? Ben Franklin focused on one value per week. What are some ways you could try to make your life match your values more than it does now? Consider using Exercise 7.10 to plan out ways to better use your time.



[69] Smith, H. W. (1994). The 10 natural laws of successful time and life management: Proven strategies for increased productivity and inner peace (pp. 46-48). New York, NY: Warner Books, Inc. Used with permission.

"Your Governing Values are the Foundation of Personal Fulfillment"
by Hyrum W. Smith

When Benjamin Franklin was twenty-two years old – he was living in Philadelphia at the time, having run away from an oppressive apprenticeship in his native Boston – he conceived the "bold and arduous project of arriving at moral perfection." In essence, he asked himself the question: "What are the highest priorities in my life?" From this period of introspection, he emerged with twelve "virtues" – his governing values. So there would be no question in his mind what those values meant to him, he qualified every one of them with a written statement. The result of this exercise is shown below:

Temperance	"Eat not to dullness: drink not to elevation."
Silence	"Speak not but what may benefit others or yourself; avoid trifling conversation."
Order	"Let all your things have their places; let each part of your business have its time."
Resolution	"Resolve to perform what you ought; perform without fail what you resolve."
Frugality	"Make no expense but to do good to others or yourself; that is, waste nothing."
Industry	"Lose no time; be always employed in something useful; cut off all unnecessary actions."
Sincerity	"Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly."
Justice	"Wrong none by doing injuries; or omitting the benefits that are your duty."
Moderation	"Avoid extremes; forbear resenting injuries so much as you think they deserve."
Cleanliness	"Tolerate no uncleanliness in body, clothes, or habitation."
Tranquility	"Be not disturbed at trifles, or at accidents common or unavoidable."
Chastity	"Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation."

Franklin took these twelve statements to a Quaker friend of his and asked his opinion of them. The Quaker friend looked at them and informed Franklin that he'd forgotten one: humility. He "kindly inform'd me," said Ben, "that I was generally thought proud; that my Pride show'd itself frequently in Conversation; that I was not content with being in the right when discussing any Point, but was overbearing & rather insolent; of which he convinced me by mentioning several Instances." So Franklin added a thirteenth virtue – *Humility.* He wrote a four-word statement describing what it meant to him: "Imitate Jesus and Socrates." He then organized his life into thirteen weekly cycles, and for one week out of thirteen he would mentally focus on one of those virtues in an effort to bring his performance in line with his values.

At age seventy-eight he wrote in his memoirs, "On the whole, tho' I never arrived at the Perfection I had been so ambitious of obtaining, but fell far short of it, yet I was by the Endeavor a better and a happier Man than I otherwise should have been, if I had not attempted it." The only qualifier he added to this assessment regarded humility (which, you remember, was not one of his original twelve virtues). Of humility he wrote with typical Franklin candor, "I cannot boast of much Success in acquiring the *Reality* of this virtue; but I had a good deal with regard to the *Appearance* of it."

Ben Franklin first identified his governing values, then he made a concerted effort to live his life, day in, day out, according to those values...The *first* step is, of course, to identify your governing values.

Each of us lives his or her life according to a unique set of *governing values.* Lying at the core of who you are as a person, these governing values are things that are most important to you – for whatever reason. Because they include those traits and beliefs – like honesty and love and belief in a higher power – that are the fundamental building blocks of your personality, you may not be able to explain their importance; they're just important to you. Other governing values, like the desire for financial security or the need to make a difference, represent mega-goals that we feel driven to accomplish in life. Whatever your particular governing values may be, they are represented by the clearest answers you can give to these questions: *What are the highest priorities in my life?* and *Of these priorities which do I value most?*

Even though our governing values are our highest priorities, there often exists a gap between these ideals and our present reality. Our performance relating to those values is never perfect, but as our performance improves, something wonderful happens. We experience...inner peace. Abraham Maslow referred to this unity between our values and our everyday performance as "self-actualization." *It is a bringing together of what I do and what I really value.*

Exercise 7.11: Implementing Time Management Techniques

The time of day I will use for planning my time:

Some things I need for organizing my time (check all that apply):

- ❑ **Monthly calendar**
- ❑ **Daily calendar**
- ❑ **Address and telephone directory**
- ❑ **Desk**
- ❑ **Filing cabinet**
- ❑ **"To do" list – annual, monthly and/or daily**
- ❑ **Journal**
- ❑ **Place to keep receipts for daily expenses (e.g. parking)**
- ❑ **Place to record mileage for traveling**
- ❑ **A place to record values and goals**
- ❑ **Spreadsheet or book to record finances**
- ❑ **A place to record notes or file handouts for meetings and projects**
- ❑ **Computer**
- ❑ **Palm Pilot™, Visor™ or other personal digital assistant (PDA)**
- ❑ **Other (specify):**

The way I <u>currently</u> organize my time (check all that apply):

- ❑ **Notebook**
- ❑ **Calendar and address book**
- ❑ **Day planner or organizer**
- ❑ **Computer program (e.g. Meeting Maker)**
- ❑ **Palm Pilot™, Visor™ or other personal digital assistant (PDA)**
- ❑ **Other: _____**

My <u>preferred</u> way to organize my time (check all that apply):

- ❑ **Notebook**
- ❑ **Calendar and address book**
- ❑ **Day planner or organizer**
- ❑ **Computer program (e.g. Meeting Maker)**
- ❑ **Palm Pilot™, Visor™ or other personal digital assistant (PDA)**
- ❑ **Other: _____**

If my current and preferred ways are not the same, this is what I will do to change it, and my timeline for doing so:

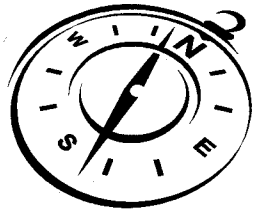
JOURNAL:
Visualizing Your Professional Future

Imagine yourself at a party celebrating your retirement from the field of interpreting. You have invited other interpreters, deaf and hard-of-hearing people, and maybe a few other colleagues who are especially close to you. Your family and friends are also present. Someone suggests that people stand up and say a few words about you and their work with you over the years. What do they say? What are some of the work experiences they have had with you? What do they especially admire about you as a person? Try to visualize some general characteristics of the people who are there and yourself. Where are the guests from? How old are you? What are you like at this point in your life? Use the space below and on the next page to write about the image you created. Also write about what you learned about yourself, and how this vision could come true.

Charting the Way - Unit Eight

Use the chart below (independently or with a mentor) to set goals, prioritizing activities if that is helpful.

Activities with a star will help you progress through the handbook – they should only be omitted after careful consideration.



	My goals for this unit	Goal was met?	Category	Activity
INTERPRETING			**Skill assessment**	**On-going skill assessment**
			Skill development	**On-going skill development**
			Mentoring	**Peer mentors**
			The "Real World"	**Professional preferences**
			Technology	**Speech recognition software**
PROFESSIONALISM			**Professional growth**	**Resumes and portfolios**
			Deaf community	**Interpreting with Deaf professionals**
			Higher education	**Faculty and universal design**
	☆		**Ethics/legal issues**	**Know your limits – Part I**
PERSONAL			**Self-care**	**Giving and receiving support**
	☆		**Journal**	**Shifting your point of view**

SKILLS ASSESSMENT:
On-Going Skills Assessment

After you work through Charting the Way, you may want to return to activities you were not able to finish, or sections you want to review. Whether you are a freelance or staff interpreter, consider ways to continue doing on-going skill assessment and development. Consider your work during the past seven units of Charting the Way, then try Exercise 8.1 to create a plan for continued *assessment* of your skills. (The "Skill Development" section for Unit Eight will help you plan on-going skill *development*.)

Exercise 8.1: Developing a Plan for Continuing Skill Assessment

After I finish this handbook, I would like to continue doing a form of self-assessment (check all that apply):

- ❑ **Every week**
- ❑ **Once each month**
- ❑ **Every quarter/semester/trimester**
- ❑ **Annually**
- ❑ **Biannually (every other year)**
- ❑ **Other (specify):** _____

The ways I would like to do self-assessments (check all that apply):

- ❑ **Using the self-assessment tools in Unit One**
- ❑ **Using another self-assessment tool in Charting the Way (specify):** _____

  _____
- ❑ **With my supervisor**
- ❑ **With another interpreter or mentor (specify who):** _____

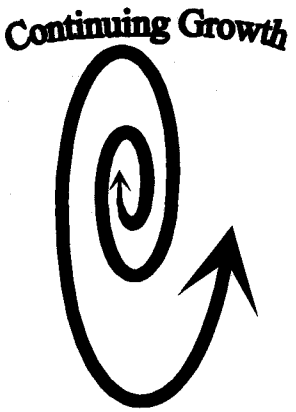
  _____
- ❑ **Using videotapes**
- ❑ **Through journals or other reflective activities**
- ❑ **Other (specify):** _____

The style(s) of assessment that are most helpful for me because of my personality, interpreting style and/or learning style (check all that apply):

- ❑ **Checklists and evaluation sheets**
- ❑ **Reflective activities: journals, talking with others, etc.**
- ❑ **Videotaped assessments**
- ❑ **Goal-based assessments: setting goals, working towards them, then evaluating my progress and setting new goals**
- ❑ **Learning through books, journal articles, and other written materials**
- ❑ **Self-assessment**
- ❑ **One-to-one feedback with others**
- ❑ **Group feedback (working with two or more interpreters, supervisors and/or mentors)**
- ❑ **Other (specify):** _____

Referencing the decisions you just made, use the space below to write your personal plan for continuing to assess your skills after finishing this handbook.

- *When will you do assessments?*
- *How will you do them?*
- *Will you need to work with others? If so, who?*
- *How will you stay motivated to finish this plan? Will you need reminders to stay on track?*
- *If your original plan does not work, what would be a good "back-up plan" for you?*



SKILL DEVLOPMENT:
On-Going Skill Development

In this section, you will do the same activity you did on previous pages, but you will consider ways to continue developing your skills, personally and professionally, after you are finished with this handbook.

Exercise 8.2: Developing a Plan for Continuing Skill Development

After I finish this handbook, I would like to do some kind of skill development activity (check all that apply):

- ❑ **Every week**
- ❑ **Once each month**
- ❑ **Every quarter/semester/trimester**
- ❑ **Annually**
- ❑ **Biannually (every other year)**
- ❑ **Other (specify): _____**

The ways I would like to develop my skills (check all that apply):

- ❑ **Using activities and exercises in Charting the Way (specify a few you want to use): _____**

  _____
- ❑ **With recommendations from my supervisor**
- ❑ **With another interpreter or mentor (specify who):_____**

  _____
- ❑ **Using videotapes**
- ❑ **Taking classes about interpreting**
- ❑ **Going to workshops or conferences in order to develop my skills or knowledge**
- ❑ **Reading books or journal articles about interpreting**
- ❑ **On-going interaction with the deaf community**
- ❑ **Giving presentations about what I have learned**
- ❑ **Preparing for certification tests**
- ❑ **Applying for internships, special training opportunities, or a new job**
- ❑ **Other (specify): _____**

My skills develop most efficiently when I (check all that apply):

- ❑ **Work on them everyday**
- ❑ **Work with other interpreters or discuss things with them**
- ❑ **Have a mentor (deaf or hearing)**
- ❑ **Get regular feedback from my supervisor**
- ❑ **Have a goal and work towards it**
- ❑ **Take care of my mental, emotional and physical health**
- ❑ **Have the support of friends and family**
- ❑ **Work in a challenging environment**
- ❑ **Have a chance to use the same skills repeatedly, without many changes**
- ❑ **Interact frequently with deaf and hard-of-hearing people**
- ❑ **Continue reading about interpreting and ASL**
- ❑ **Go to workshops and conferences**
- ❑ **Take classes about interpreting**
- ❑ **Videotape myself**
- ❑ **Do activities in Charting the Way**
- ❑ **Other (specify): _____**

Referencing the decisions you just made, use the space below to write your personal plan for continuing to assess your skills after finishing this handbook.

- ***When will you do assessments?***
- ***How will you do them?***
- ***Will you need to work with others? If so, who?***
- ***How will you stay motivated to finish this plan? Will you need reminders to stay on track?***
- ***If your original plan does not work, what would be a good "back-up plan" for you?***

MENTORING:
Peer Mentors

For the majority of interpreting assignments, are you working alone? Do you live in a small community or a rural area where mentors may be difficult to find? Are you feeling out-of-touch with other interpreters or the field of interpreting? Do you want to maintain your current friendships or good working relationships with other interpreters? If your answer to any of these questions is "yes," then consider peer mentoring as a possible solution.

During interpreter training programs, interpreters frequently pair up with others to work on assignments, study for tests, or to finish in-class assignments (e.g. role-playing dialogues). Yet after graduation, interpreters may overlook their peers as potential problem-solvers, consultants, teachers and mentors. The word "peers" defines the group of colleagues who are interpreters with the same approximate level of skills and experience.

There are some advantages to working with peers. When you choose a mentor with more skills or experience, there are immediate power differentials to work through (otherwise the mentor becomes "the expert" or "the interpreting guru"). With peers, you are usually at the same point in your respective careers, and there is less need to put anyone on a pedestal. Also, there is great potential for mutual education. If one person has a particularly difficult question, the entire group can work together to find the answers. Lastly, as you and your peer mentors grow together, you become the next generation of skilled interpreters in your community, better able to mentor the generations that will follow you.

Interested in trying this idea? You can have one peer mentor, with the two of you working as a pair. You may prefer to gather a group of interpreters together. It is even possible for staff interpreters (or all the freelance interpreters at one college) to mentor each other. Consider what will be best for you.

Here are a few suggestions to get started. These suggestions are for groups, but will also work with pairs of peer mentors.

- **Don't work too hard in convincing someone to join the group.** If they are not ready or have reservations, then respect that and find someone else who is enthusiastic and excited about the opportunity.

- **Set up some ground rules at the first meeting**. These do not need to be complicated. Follow simple common courtesy: agreeing to turn off cell phones and pagers, not interrupting each other, keeping confidentiality and calling before missing a meeting.
- **Have some structure to the group meetings.** If you plan to read a book together, work through Charting the Way as a group, have ethics consults each time you meet, etc. be sure to decide a rough agenda. Here is a basic example: "We will meet on the first Friday of each month at 7:30, taking turns hosting at each other's homes. We'll set the agenda when we get there, after 'checking in' about how everyone's doing. After an hour and a half of work on our handbooks, we'll have dessert or snacks and socialize."
- **Understand why you are meeting.** At the first or second meeting, discuss why each person is there. What do you hope will happen individually and as a group? How do you picture the group growing or changing? Will the group stay the same or will more people join later? Talking about these underlying goals will help focus the group's time and energy. It will also help you learn more about each other.
- **Prepare for "Plan B."** Your group should check in about how it's going, whether that's after one meeting or after six months. If something is not working , there will be time to switch to a "Plan B" or "Plan C."
- **Consider assigning roles**. Although it may seem contrived, setting up roles for group members can help keep everyone on track. Possible roles may include a Timekeeper to keep the agenda proceeding in a timely way, a Reminder to help people remember meetings, a Host/Hostess to make sure there's a place to meet, and a Secretary to write down topics for the meeting (do not take minutes at meetings if you plan to discuss confidential information). You can keep the same roles for a designated period of time, or all of you can switch roles for each meeting.
- **Have fun**! Enthusiasm and participation will soar if everyone is having a good time at meetings. Play games, attend social events together, or have meetings at a local coffee shop – there are plenty of cheap and easy ways to spice up your time together. Read through Charting the Way (especially the mentoring sections) for more activities and exercises to liven things up.

THE "REAL WORLD": Professional Preferences

As always, for the "Real World" section, you can work through the example from Charting the Way's authors, or you can work through your own "real world" situation.

A "Real World" Example

The Situation:

You are working at a large university with several Deaf professionals and faculty. It is your first semester and you are very excited about working with such well-known people from the Deaf community. The first professional consumer you meet is a Deaf faculty member. The two of you discuss interpreter placement and language preferences. After the class starts, the hallway becomes very noisy so you ask the professor to pause and then you shut the door. A few minutes later a student answers a question but is too quiet to hear; you ask her to speak up and she does. By break, everything is going smoothly. You are surprised when the Deaf professor takes you aside during break. "Please do not 'take care of' things in my classroom. If you cannot hear or you are having difficulties, you need to let me handle it. I'll shut the door or tell students to speak up. You undermine my authority by doing these things!"

Later that same day, you work with a Deaf administrator, interpreting a staff meeting. Remembering what happened earlier in the day, you are careful to let the Deaf person do everything possible, including asking people to repeat themselves. At the end of the meeting, the Deaf person is angry. "You couldn't even step out of role to close the door?" she fumes. "I need interpreters who are willing to be flexible, working with me as a team!"

By now, you are frustrated and anxious about your next assignment with any Deaf professional. You are also worried about your reputation, because the Deaf community on campus is tightly knit. If you were in this situation, what would you do to help things go more smoothly?

What Happened in the "Real World":

In the "Real World," the interpreter talked to her supervisor, who assured her that her reputation would survive and that the Deaf consumers would understand it was her first assignment with each of them. The supervisor gave her tips for working with various professionals on campus, noting that each one had very different interpreter preferences. The interpreter started writing down preferences for each consumer, using notecards she could reference before assignments. After a while, she knew the consumers well enough and no longer needed cards to prompt her. The interpreter also learned more about conflict and assertiveness, so she could respond to complaints from consumers in a calm and professional manner. What other options existed for this interpreter, her supervisor or the Deaf professionals? Do you have any strategies to avoid similar situations?

Your Own "Real World" Situation

Step One: Choose a Situation

Choose one thing from recent interpreting assignments that was especially interesting, challenging or puzzling for you. The situation can be about anything: interpreting, voicing, working with students, co-interpreting, ethics, etc. Use the space below to work through each of the following steps.

Step Two: Summarize the Situation

Summarize the situation, including your response and what you think or feel about this situation at this moment. Be as brief as possible.

Step Three: Gain Perspective

Consider how you feel about the situation right now. What factors influenced you in this situation, whether internal (personality and skills) or external (the environment and other people involved)? Which resources exist to help you understand the situation or make decisions about it? Share the situation with at least one other interpreter, your supervisor or mentor. Be sure to ask for what you need right now, given your level of skills, experiences, and how you feel about it. Some examples: "I need advice about..." "Do you know someone I could talk to about this – or maybe some resources?" "Could you tell me about similar things you've encountered?" "I just want to vent and have you tell me I'm still an ok interpreter...I don't really need advice right now." Write down what happened during the discussion, as well as their response.

Step Four: Action

Are there any additional actions you need to take because of this situation?

Step Five: Applying What You Learned

What will you do the next time you encounter something similar to this situation?

Use this space to work through each of the five steps.

TECHNOLOGY:
Speech Recognition Software

Have you ever been green with envy watching people type quickly without the "hunt and peck" method? Do you have any pain or discomfort in your wrists that make you leery about typing? Does your job require a great deal of computer use in addition to interpreting? Do you just enjoy trying out new technology? If you answered "yes" to any of these questions, speech recognition software may be a valuable addition to your computer.

Speech recognition software enables computers to understand human speech. This means you can "dictate" to your computer, meaning your computer is able to type text and understand commands (like "save document" or "print document"). Speech recognition software does not alter the way you do word processing – you can use standard software to write, save and print documents. The only difference is that you will not have to type.

In the past, speech recognition programs were unpopular with the general public, because people had to go through extensive training, dictate text very slowly, tolerate a large amount of errors, etc. Some people believed it only helped blind or visually impaired people, or people with limited use of their arms and hands. Now most software has a very short installment and training period (give yourself one full day to install it and learn how to use it). Prices for the software and microphones have a wide range (from $60.00 to $700.00). You can buy them on-line or at large computer stores, and they are used by people with and without disabilities, for a variety of reasons. Many people use it simply for convenience or because it can be fun.

For interpreters, voice recognition software may help prevent or alleviate repetitive motion injuries. If you are worried about typing too much and "burning out" your wrists, the software will help alleviate repetitive wrist movements. It also may increase your comfort with writing letters, papers and presentations, positively affecting your professional development in the process.

If you work at a campus, check with your computing center or office for students with disabilities. They will probably already have a computer with speech recognition software, and you can try it out. For more information, check out the Internet or your local computer store for the latest information and technology available.

PROFESSIONAL GROWTH:
Resumes and Portfolios

Whether you are new to the field or a seasoned interpreter, you should update your resume every year, even if you are content in your current job. You never know when an interpreter referral agency or a supervisor might ask to see your credentials. If you want to apply for any unique opportunities (e.g. summer workshops, classes or interpreting at a national conference), you will need a resume for your application. This section of the handbook will "walk you through" the preparation you need to write or revise this very important document. You will also learn about portfolios, which can be excellent supplements to traditional resumes.

At the end of this section are sample resumes (including one curriculum vita (CV) which has more detailed information than a typical resume). The examples are real resumes from professionals working in higher education, although any identifying information about the interpreters or campuses has been changed. Take a look at these resumes, written in very different styles, formats and fonts. All of these were created using basic word processing programs. Circle, highlight and make notes about anything you particularly like or dislike. Pay attention to not only the content of these resumes, but also the layout, the choice of fonts, etc.

There are numerous books about writing resumes, as well as information on-line. Some word processing programs even have templates, where you simply "fill in the blanks" to create a resume (select "New" under the "File" menu to see if your program has this feature). In the meantime, sit down at a computer or grab a notebook. Try Exercise 8.3 to get started on your resume. Exercise 8.4 has basic information about creating a portfolio.

Exercise 8.3: Writing a Resume

To begin writing (or updating) your resume, make lists to address the following topics as thoroughly as possible:

Summarize Your Educational and Work History

- **Education:** List any places where you went to school or had intensive training since high school. If you received a certificate, awards, degree or other recognition, write it down.

- **Work experience:** List the work and volunteer experiences you have had that relate to sign language interpreting and deaf or hard-of-hearing people.
- **Skills:** List all the work and volunteer experience you have had that use skills related to interpreting positions you may want to seek (e.g. using scheduling, communication, leadership, organizational skills, etc.).
- **Honors:** Write down any honors or special recognition. Include information about state or national interpreter certification.

Organize the Information

- **Prioritize:** Go back with a highlighter to find the education, work and volunteer experiences that would be most interesting for employers. Begin to organize the information into resume form.
- **Fill in details:** Fill in details about employers' names and contact information, dates of employment, graduation dates or any other information that is missing.

Find References

- **Find references:** Find three people willing to serve as references. List their contact information below, with a brief note explaining what you want each person to say about you and your personality or skills.

Reference #1: _____

What I hope this person says about me: _____

_____

_____

Current contact information: _____

_____

Reference #2: _____

What I hope this person says about me: _____

_____

_____

Current contact information: _____

_____

Reference #3: _____

What I hope this person says about me: _____

_____

_____

Current contact information: _____

_____

Exercise 8.4: Creating a Portfolio

If you already have an updated resume or you want to supplement a new resume, consider creating a portfolio. Traditionally, teachers, photographers, actors/actresses, musicians, artists, architects and others have used portfolios to demonstrate a body of work. Prospective employees bring portfolios to job interviews, so potential employers can see examples of an applicant's work. Portfolios can also be helpful when creating or updating a resume – information about past jobs are all in one place. For example, a teacher might include some completed evaluation forms (with identifying names removed, of course), art created by students, syllabi from classes, and some examples of tests or homework assignments. An actress might include playbills from shows she has done, professional portraits of herself, and clippings of newspaper reviews. These are usually in a format that is easy to page through, with headings or captions clearly identifying pictures or papers, and archive quality paper that will not fade or deteriorate over time. For advice about creating a portfolio, visit a professional artist, photographer, art supply or photography store, or scrapbook designer.

Some things you may want to include in a portfolio:

- Letters from supervisors, consumers, or colleagues.
- Results of consumer evaluations and feedback forms.
- Programs from public events, workshops, seminars or other events you have interpreted.
- Agendas or certificates of completion from workshops, seminars or conferences you have attended.
- Handouts from presentations or programs you have developed.
- Photographs and/or biographical information that could be used in a program, newsletter, or advertisements.
- Videotapes showing your interpreting skills in various live settings (be sure to get permission from Deaf and hearing consumers in the video)

Some ideas for my portfolio (what to include, who could help me create it, how I would use it):

Leslie A. Hopkins, CI
3842 101st St. N.W.
St. Martin, MN 57809
763-555-9085
hoppergrrrl@enet.com

DESIRED POSITION

Interpreter/Assistant to the Interpreter Coordinator position, St. Theresa's Community College.

EDUCATION

Carlson Community and Technical College: A.A.S., American Sign Language Interpreter/Transliterator Program; June 1994

Columbus College: B.A., English major, minor in psychology; May 1991

EXPERIENCE AND ACHIEVEMENTS

Clerical and Organizational Skills

- Create budgets, report monthly expenses and maintain on-going financial files for a $3,200 annual budget as treasurer of the annual conference committee for the Registry of Interpreters for the Deaf—Minnesota (RID-MN).
- Developed training manuals for interpreting consumers at St. Martin's Community College, to ensure better understanding of interpreter services among students, improve efficiency and standardization of procedures, and to increase staff members' knowledge of deaf clients' culture and language.
- Use PC computer systems to create spreadsheets, letters , reports, Internet searches and to enter data using a variety of programs which include Excel, Quicken, Microsoft Word, Netscape and OutLook Express.
- Develop invoices and handle billing of clients for freelance interpreting services rendered.

Customer Service

- Ensure equal access for deaf and hard of hearing students, faculty and staff at St. Martin's Community College, working as a sign language interpreter and transliterator for classes, meetings and workshops.
- Create quarterly letters and information packets for faculty and staff working with deaf and hard of hearing students, detailing how to work with interpreters and make requests for interpreter services.

Communication Skills

- Communicate with deaf and hard of hearing people through transliterating and interpreting in American Sign Language to ensure equal access for deaf and hard of hearing students at St. Martin's Community College.
- Report annual conference financial matters to the treasurer and board of the Registry of Interpreters for the Deaf – Minnesota (RID-MN) on a monthly and quarterly basis, respectively.
- Tutored Hmong deaf high school students and adults in English through community education classes in St. Martin and Minneapolis, planning daily lessons to further the development of the students' English skills.

EMPLOYMENT AND WORK HISTORY

ST. MARTIN'S COMMUNITY COLLEGE, ACCESS CENTER
St. Martin, Minnesota
Sign Language Interpreter, September 1998 to present

SELF-EMPLOYED
Twin Cities metro area, Minnesota
Freelance Sign Language Interpreter, June 1994 to present

ST. MARTIN'S COMMUNITY COLLEGE, ACCESS CENTER
Minneapolis, Minnesota
American Sign Language Intern, March 1994 to June 1994

BRIDGES, INC.
Minneapolis, Minnesota
English as a Second Language Tutor, Deaf Program, October 1992 to June 1994

HONORS

CERTIFICATE OF INTERPRETATION
National Registry of Interpreters for the Deaf, July 1998

MAGNA CUM LAUDE HONORS
Columbus College, May 1991

KAPPA PHI GAMMA
Sorority and Honor Society, May 1988

REFERENCES AVAILABLE UPON REQUEST

Max Benson

Objective

SignToYou, Inc. freelance sign language interpreter position, with the opportunity to work with deaf professionals in postsecondary settings.

Experience

1999-2001 Greater Chicago Business College Chicago, IL

Staff Interpreter

- Interpreted for deaf staff members, including those in managerial positions.
- Scheduled freelance interpreters as needed to fill staff interpreter requests.
- Conducted in-services about working with interpreters and deaf professionals.

1997-1999 Gill & Martin Interpreting Agency Southridge, SC

Freelance Interpreter

- Interpreted for deaf, deaf-blind and hard of hearing consumers.
- Completed advanced training in performing arts interpreting, use of classifiers and non-manual markers, and medical interpreting.
- Facilitated panel at South Carolina state RID conference: "Deaf Professionals and Their Interpreters."

1990-1997 University of South Carolina-Southridge Southridge, SC

Staff Interpreter

- Interpreted for deaf and hard of hearing students, faculty and staff.
- Gained experience interpreting in performing arts, foreign languages, and the health sciences.
- Assisted with development of in-house confidentiality policies.
- Developed office resource library for staff interpreters.
- Advised Sign Club for deaf students and sign language students.

1997 University of South Carolina-Southridge Southridge, SC

Intern

- Completed intensive interpreter internship, worked with four staff interpreters.

Education

1994-1997 Chicago Community College Chicago, IL

- A.A.S. American Sign Language

1989-1993 University of Chicago Chicago, IL

- B.A. Deaf Studies
- Graduated Summa Cum Laude

References

Available upon request.

P.O. Box 13390, Chicago, IL 97800 ● 755.578.8021 Voice or TTY ● benson2220@hotmail.org

Diane Benington
Curriculum Vitae

OBJECTIVE

Staff interpreter position at Madison State College.

EXPERIENCE

Staff Interpreter, University of Minnesota-Rochester
February, 1994 to Present
Supervisor: Matthew Taylor, Interpreter Coordinator
98 Valley Creek Drive
Rochester, MN 56690-9023
903-445-8091 Voice/TTY

Freelance Interpreter, Hand-to-Hand Interpreting, Inc.
February, 1994 to Present
Supervisor: Barbara Seller, Director of Interpreting Services
88 Ridge View Drive Southwest
Rochester, MN 56602-0013
903-885-4125 Voice/TTY

Staff Interpreter, Harrington Business College
March, 1990 to February, 1994
Supervisor: Shirley Davis, Director of Disabled Student Services
Harrington P.O. Box 1943
St. Paul, MN 55786-1200
612-878-9001 Voice

Freelance Interpreter, Hand-to-Hand Interpreting, Inc.
October, 1986 to February, 1994
Supervisor: Ethan Parrish, Director of Interpreting Services
143 West Fifth Street, Suite 2348
St. Paul, MN 55790-8075
612-901-7752 Voice/TTY

Outreach Intern, Deaf Services Outreach
January, 1986-October, 1986
Supervisor: Jan Hunter-Grossman
6789 Southwest Eighty-Second Avenue
Bloomington, MN 55489-1456
651-798-0443 Voice/TTY

EDUCATION

Team Interpreting Workshop
April, 2000
Registry of Interpreters for the Deaf – Minnesota (RID-MN)
Minneapolis, MN

M.A.: Liberal Studies
June, 1999
College of St. Benedict
Rochester, MN

Working with DeafBlind Consumers
February, 1996
Ohio State College
Columbus, OH

Ethics and the Freelance Interpreter
August, 1993
College of St. Theresa
St. Paul, MN

B.A.: Interpreting
June, 1986
St. Paul University
St. Paul, MN

PROFESSIONAL AFFILIATIONS

Registry of Interpreters for the Deaf (RID)

Registry of Interpreters for the Deaf – Minnesota (RID-MN)

National Association of the Deaf (NAD)

Advisory Board, Hand-to-Hand Interpreting, Inc.

PUBLICATIONS

Working with College Consumers. (1999). RID Views, Volume 15, Pages 5-9.

Interpreting Services. (1998). Unpublished staff training manual, University of Minnesota – Rochester.

OTHER SKILLS

Fluent in Spanish.
Skilled in using Macintosh and PC computers
Presented over 50 trainings since 1995 on deafness/interpreting.
President of Toastmasters in Rochester, Minnesota.

INTERESTS

Biking.
Swimming.
Reading and writing poetry.
Playing the guitar.
International and domestic travel.

REFERENCES

Available upon request.

12345 Main Street • Madison, Wisconsin 12345-6789 • Phone (123) 456-7890

FAX (123) 098-7654 • DB233@EMAILME.COM

INTO THE DEAF COMMUNITY: Interpreting with Deaf Professionals

Please read "The Deaf Professional and the Interpreter: A Dynamic Duo"[70] in the appendix. This article was originally a presentation at the 1998 national PEPNet conference. It discusses the relationship between deaf professionals and interpreters, and the necessity for teamwork and trust.

Below is a list of considerations for interpreters (as mentioned in the article):

- Working actively to earn and maintain trust with professionals
- Maintaining confidentiality, while still finding a place to process and/or "vent" about difficult situations
- Interpreting well
- "Blending in" and not drawing undue attention to the interpreter, the act of interpreting, or the deaf professional (e.g. wearing appropriate clothing)
- Having professionalism and flexibility
- Knowing any "agendas" happening during meetings
- Understanding all forms of communication happening in the business setting (including non-verbal cues, humor, conversation openings, etc.)
- Working with various registers, and flexibility working between registers
- Being aware of power differentials
- Knowing specialized vocabulary
- Recognizing gender issues, especially when voicing for a different gender. "Female" vocal mannerisms (e.g. tone raised at the end of sentences) may reflect on others' perceptions of male speakers. Likewise, "male" mannerisms may negatively impact how hearing people perceive female professionals.

Using this list and the information in the article, consider the following scenarios and decide how you would handle them. Then compare your answers to those of a deaf professional or an interpreter who often works with deaf professionals. You may be surprised at the variety of ways to answer these questions!

Exercise 8.5: Scenarios with Deaf Professionals

[70] Kale, A. and Larson, H. W. (1999). The deaf professional and the interpreter: A dynamic duo. In M. Kolvitz (Ed.), Empowerment through partnerships: PEPNet '98 (pp. 128-134). Knoxville, TN: The Postsecondary Education Consortium at The University of Tennessee. Used with permission.

1. You arrive a few minutes early for a meeting and quickly realize the room is too small for the number of people attending. The Deaf professional facilitating the meeting is apparently running late, and all the chairs are quickly being taken. Everyone is getting ready to start, and the Deaf person is nowhere to be found. Do you introduce yourself to the presenter? Find seats for yourself and the deaf consumer? Keep track of what happens in the meeting before the Deaf consumer arrives? What facts about the meeting or the presenter would change your answer?

2. Your are interpreting a team-building retreat for faculty from a nearby university. One of the participants is a new, young Deaf faculty member from another state. You arrive in professional attire (dress or tie) and discover you will actually be interpreting several activities in the woods nearby, including a scavenger hunt. Everyone is dressed in jeans or shorts. The Deaf person quickly realizes you probably won't survive in the woods, but there is no other interpreter available. What do you do?

3. You are a female interpreter voicing for a deaf staff member at a local community college. During one of the staff meetings, there are no women present (except you) and the men beginning telling sexist jokes, while making comments about women in the department who are not present. You are very offended by these jokes and the bantering. How do you handle this?

4. You are recovering from a terrible cold. Your last job on a Friday is to interpret a one-hour weekly staff meeting, where there are two deaf professionals. You are halfway through the meeting when you have a terrible coughing fit. Despite cough drops and sips of water, you find yourself unable to stop coughing. The deaf people seem completely embarrassed and the hearing people try to ignore you. Finally, the supervisor running the meeting turns to the deaf people and says (rather sharply), "Could you please do <u>something</u> about your interpreter?" What do you do?

5. You are very excited about interpreting at a conference being held at the local community college, where several well-known Deaf professionals will be in attendance. Everything is going smoothly until the second plenary session, which is in a large auditorium with approximately 200 people attending. As the presenter drones on and on, the Deaf consumer in the second row begins doing some rather embarrassing things, such as picking his nose, passing gas, shifting in his seat (which creaks, of course), and even belching at one point. The other Deaf people are in front of him and don't notice what is happening. The hearing people around him are beginning to whisper, chuckle and point. Should you do anything? If so, what?

Remember, if it is possible and relatively unintrusive, consider discussing options with the deaf consumer. It is crucial to understand professionals' perspectives and the implications of your decisions on their reputation, work and relationships with co-workers. For more ideas, ask a few deaf professionals if they would be comfortable describing characteristics of some of their favorite interpreters, pet peeves about interpreters, or perspectives on the scenarios in this section of the handbook.

TOPICS IN HIGHER EDUCATION: Faculty and Universal Design

While working at colleges and universities, you will interact with faculty in a variety of ways. Not only will you interpret lectures by instructors, but you may also have to train them to

work with interpreters, send them letters explaining interpreting services, problem-solve about access in classrooms, etc. This section will explain Universal Design principles, which apply to classrooms and curricula. Understanding Universal Design will help you have a philosophical base for interacting with faculty and advocating for better access.

Universal Design principles were originally developed by architects, not educators. At that time, buildings were designed and built with most access features (such as ramps) generally added after finishing construction. Now, architects using Universal Design principles try to incorporate access features into building design so they can be "universally" used by people with and without disabilities. You've seen Universal Design in action every time you go to the grocery store and use an automatic door. Originally, automatic doors were seen as a frivolous and expensive feature that would only help people with mobility-related disabilities. Then, grocery store owners began realizing that electric doors were also useful for people with strollers, shopping carts, arms full of groceries, etc. This is a classic example of a universally accessible design feature.

There are seven principles of Universal Design.[71] In summary, these seven principles suggest that buildings, equipment, and technology should be easily used by diverse groups of people with different backgrounds, abilities, literacy rates, etc. They should be flexible and easy to use, and require low physical effort in their use. Architects, engineers, mechanics, and others use these principles in designing things you use everyday, from scissors to elevators.

The principles of Universal Design have also been adapted for education. These are called the "Principles of Universal Instructional Design."[72] As with general Universal Design principles, the focus is not on the person with the disability needing to change (e.g. the person using a wheelchair needs to learn how to walk) but instead focuses on how the environment needs to change (e.g. ramps and elevators need to be installed in buildings).

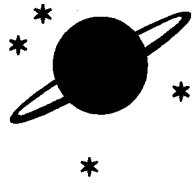
When instructors use principles of Universal Instructional Design, they determine the most important elements of courses. They use that information as a guide for making the class more accessible to people with different backgrounds, learning styles, and abilities. In this way, instructors are able to provide a variety of ways for students to demonstrate knowledge. They

[71] From pilot training materials for Curriculum Transformation and Disability (CTAD), by General College and Disability Services at the University of Minnesota. January, 2000. Adapted with permission.

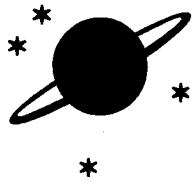
utilize technology, student feedback and participatory learning strategies that involve the students in the course material. To increase access even further, faculty often try to have high amounts of faculty-student contact in and out of the classroom.

For interpreters, knowing about Universal Design can assist with inevitable questions and comments from faculty. "Can't you just interpret the video instead of using captions?" "How am I supposed to work with a deaf student who doesn't understand advanced English?" "If the deaf student can't see with the lights dimmed, that's a problem for the interpreter, not for me."

Having a basic foundation of knowledge about Universal Design will help you redirect faculty away from the "problems with the deaf student" towards strategies for making the course and classroom more accessible to everyone. Below are some examples based on real-life situations.



Example 1: *A deaf student in cosmetology classes was struggling to find notetakers. The Office for Students with Disabilities was having trouble finding a student worker to take notes in her class, as well. When the professor learned of the student's difficulties, she offered to copy her lecture notes for the deaf student and all of the students in the class. In this way, all of the students received better notes and the problem with finding a notetaker was inconsequential.*

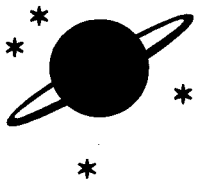


Example 2: *A tenured history professor had been teaching at the same university for twenty years and repeated the same lectures many times over. The interpreters in class constantly struggled to correctly spell names of places, countries and people that were not in the texts. After two weeks and consultation with the interpreters, the professor offered to use an overhead projector, writing down key vocabulary and names as they arose in class. This simple change in his teaching style helped the interpreter, the deaf students and everyone in the class better understand what was being taught.*

Example 3: *A culturally Deaf freshman turned in a final research paper worth forty percent of his grade. The instructor was dismayed to find the paper almost incomprehensible. The student's verb endings, use of pronouns, etc. were that of*

From pilot training materials for Curriculum Transformation and Disability (CTAD), by General College and Disability Services at the University of Minnesota. January, 2000. Adapted with permission.

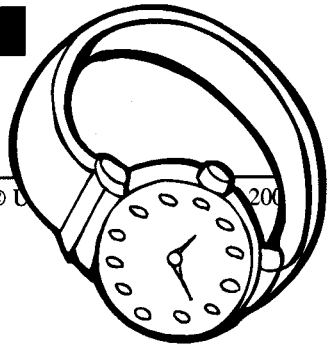
a Deaf person who learned English as a second language. After consultation with staff in the Disability Services Office (to learn more about "typical" Deaf students' writing), the professor realized that none of the other students were being graded on grammar and punctuation. Based on this information, the professor graded the student solely on the basis of his argument. The professor did not base the grade on the mechanics of the paper, but instead met privately with the student to discuss his concerns and to recommend tutoring.



Example 4: *After taking two semesters of ASL, a late-deafened student began working with interpreters in conjunction with using an assistive listening device. Still struggling with a progressive hearing loss, while at the same time trying to understand unfamiliar signs, the student continued to flounder in one discussion-based class. The instructor noticed the student was not participating in class and inquired about what was happening. The student reluctantly shared some information about her difficulties. By the next week, the instructor had implemented brief ungraded "Reaction Papers" about the readings and homework assignments. In this way, the instructor learned more about how well all the students were progressing, and the late-deafened student was not penalized for her lack of participation during discussions.*

Think of one difficult situation you have encountered while working with faculty. If you have difficulty thinking of an example, talk with other interpreters and/or mentors. Consider how Universal Design principles may or may not have affected the outcome of this situation.

ETHICS AND LEGAL ISSUES: Know Your Limits – Part I



This section begins a two-part discussion about setting personal and professional limits. In Part I (this week), you will analyze the types of work you are doing and how much time you spend doing each of them. In Part II (this section is continued in Unit Nine), you will use the information to complete other activities about "knowing your limits."

Many full-time interpreters actually interpret 20-30 hours per week. Other hours may be spent doing prep work, paperwork, office support, etc. In freelance work, the number of weekly hours may vary considerably, so remember – this activity is for one average week.

Exercise 8.6: What Are You Really Doing with Your Time?

Sarah Mansager, a staff interpreter at the University of Minnesota, developed this activity for staff interpreters who want to know how they are using their work time. Focus on one entire week of interpreting. Record the number of hours spent interpreting and doing other interpreting-related tasks. If this seems like too much detail, try doing one full day before deciding whether to continue. You may be amazed at the information you learn. If you are new to the field and doing very little interpreting, you may want to ask a more experienced interpreter to fill in the chart and discuss it with you (so you have a better idea of an "average" week in the life of a full-time interpreter). You should make copies of the charts instead of using the originals in this book, in case you would like to repeat this activity in the future.

The left-hand column on the chart is for recording interpreting and work-related tasks. Add to this list, if necessary. During the week, simply shade in one box for every 30 minutes you spent doing an activity (e.g. 2 hours = 120 minutes = 4 boxes). You may also color half of a box to equal fifteen minutes. While doing this activity, some interpreters carry the chart with them and others record information in a notebook, transferring it to the chart at a later time. The most important thing is that the chart be true picture of what you did. For example, your schedule may have a two hour assignment that is cancelled, so rather than filling in four boxes under "interpreting" you will probably fill in several boxes for other things. At the end of the week, total your boxes, filling in information about what you did and how much time it required.

RECORD OF ACTIVITIES

1 box = 30 minutes. Use additional pages as necessary.

Travel time															

(Coat on to coat off)																
Prep time																
Gathering materials (Lamp, books, etc.)																
Warm-up activities																
Interpreting																
Unassigned interpreting (e.g. after class)																
Self care (bathroom, lunch, etc.)																
Staff meetings																
Classes or workshops																
Programming/outreach																
Misc. office support																
Paid breaks																
Paperwork/data entry																

ACTIVITY	TOTAL NUMBER OF HOURS	NOTES
TRAVEL TIME		
PREP TIME		
GATHER MATERIALS		
WARM-UP		
INTERPRETING		
UNASSIGNED INTERP.		
SELF CARE		
CLASSES/WORKSHOPS		
PROGRAMMING		
OFFICE SUPPORT		
PAPERWORK		
OTHER:		
OTHER:		

TOTAL HOURS:

SELF-CARE:

Giving and Receiving Support

One of the best support systems for interpreters is other interpreters. Especially in rural areas or small towns where interpreters are scarce, your colleagues may be the best people for problem-solving, creating professional development opportunities, sharing information about the field, getting feedback, etc. Just like any other form of support, however, you will need to identify what works best for you and what you will need. In Exercise 8.7, consider the following ways your colleagues may be helpful. Think about who currently fulfills certain roles for you, and whether others may also be able to fulfill roles (if you ask them). If you begin to notice that the same interpreter or mentor is listed for most categories, consider expanding the number of people you ask for support.

Exercise 8.7: Finding the Support You Need

Type of Support Person	Do I Need This Type of Support?	Who is Already Supporting Me This Way? Who Could Give Me This Support?
Able to help with confidential "de-briefings" after difficult assignments	**YES NO**	
Assists with preparation for certification	**YES NO**	
Provides feedback (upon request) about interpreting skills	**YES NO**	
Serves as a consult for difficult ethical situations	**YES NO**	
Encourages pursuit of professional development opportunities (e.g. going to conferences or workshops)	**YES NO**	

Offers information and consultation about Deaf culture and/or events in the deaf community.	**YES NO**	
Can answer questions about ASL language or linguistics.	**YES NO**	
Has specialized skills, knowledge, background or personality (e.g. good at technical vocabulary, calming personality)	**YES NO**	
Other (specify):	**YES NO**	

What other types of "non-personnel" support do you need during a work day? Examples: quiet time by yourself, a good lunch or breakfast, coffee, "down time" with a good book. Do you regularly get this type of support? Why or why not? What can you do to help yourself get the support you need?

Do you regularly <u>ask for</u> support from others when you need it? Why or why not? Do you regularly <u>offer</u> support when others need it? Why or why not? Consider the ways you can become more balanced about giving and receiving support with other interpreters.

JOURNAL:
Shifting Your Point of View

Exercise 8.8: Changing Perspectives about Interpreting

What do you value most about interpreting? Below is a list of what interpreters cherish about their career. These items are very general, so please add to the list as needed. Rank them on a scale of 1 to 16, with one being "The thing I value most about my career as an interpreter." If ranking is too difficult, then try to find two things you value the most and two things that are the least important to you at this time (they may still be important, but compared to everything else on the list, they are not as important).

Please do not read any further until you have finished ranking the items.

_____ Enhancing, improving or facilitating communication between people.

_____ Enhancing, improving or facilitating communication between cultures.

_____ Having the opportunity to work in the deaf community or Deaf culture.

_____ Working with languages and linguistics every day.

_____ Being present during the most intimate and important moments of people's lives.

_____ Having variety with the job assignments and/or clients.

_____ Working independently at job assignments.

_____ Being challenged intellectually, emotionally and/or physically.

_____ Being in a relatively new and growing career field.

_____ Knowing that I am making a difference in people's lives.

_____ Dealing with ethical situations on a regular basis.

_____ Continually needing to grow or improve my skills.

_____ Knowing that other people need me and rely on me.

_____ Making sure education is accessible for deaf people.

_____ Being creative in my work.

_____ Other (specify): _____

When you are finished ranking the items, continue with the rest of the activity.

Imagine yourself changing priorities. What if the lower-ranked items became priorities for you? How would your work change? Choose one of your lower-ranked priorities. Work through one day or one week while making that item of utmost importance to you. See if it changes your perspective in difficult assignments. Does it alter the way you relate to co-workers? Every time you feel yourself falling into old patterns with the job or with other people, ask yourself whether your "new perspective" could motivate you or help you find inspiration. Use the space below to write about what happened and what you learned.

Charting the Way - Unit Nine

Use the chart below (independently or with a mentor) to set goals, prioritizing activities if that is helpful.

Activities with a star will help you progress through the handbook – they should only be omitted after careful consideration.

	My goals for this unit	Goal was met?	Category	Activity
INTERPRETING	★		Skill assessment	Getting Ready for Unit Ten
			Skill development	Soliciting and utilizing feedback
	★		Mentoring	The spiral model of organizing
			The "Real World"	Interpreter static
			Technology	Remote video interpreting and the video relay service
PROFESSIONALISM			Professional growth	Informational interviews
			Deaf community	Deaf interpreters
			Higher education	Applying for employment in higher education
			Ethics/legal issues	Know your limits – Part II
PERSONAL			Self-care	Alternative therapies
			Journal	Reflective interview questions

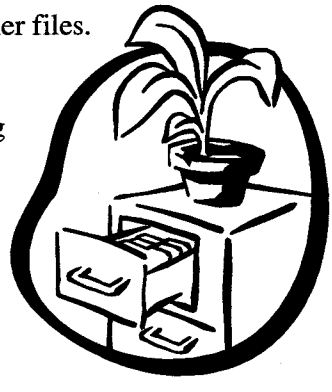
SKILLS ASSESSMENT:
Getting Ready for Unit Ten

In the "Self-Care" section of Unit Five (on page 199), you learned about professional judgment skills by reading an article entitled "Application of Demand Control Theory to Sign Language Interpreting."[73] Please read or review this article before continuing with this section or Unit Ten (the article is in the appendix). The authors are an interpreter and a psychologist, discussing ways for interpreters to reduce stress and build competencies in their personal and professional lives. In Unit Ten, you will build a Knowledge Base (what Dean and Pollard would call a "control") as a follow-up to the article.[74] This section will explain what Knowledge Bases are and why they are helpful for interpreters. In Exercise 9.1, you will decide which Knowledge Base you want to develop at this time.

Defining Knowledge Bases

Imagine your mind as a huge filing cabinet of resources. You enter an algebra class and access your mental "file" about math and algebra. Then you mentally flip through your "file" about the deaf consumer. You may even have a "file" on the instructor or the classroom.

The term "Knowledge Bases" is simply a way to describe these various "files" you use while interpreting. Perhaps some files are pretty meager, in subjects you wish you understood better. Some are overflowing with information and cross-referenced with other files. Some files may be missing, for one subject or an entire field, such as legal, medical or performing arts interpreting. All of Unit Ten is devoted to helping you create or develop a Knowledge Base you need right now.



Unit Ten: Developing a Knowledge Base

When you open Charting the Way to Unit Ten, the first page will look similar to the beginning of other units. You will still see a grid with categories, stars highlighting important activities, and a place to set your goals for the unit. A picture of that grid is on page 319.

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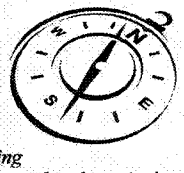
[73] Dean, R. K. & Pollard, R. Q. (2001). Application of demand-control theory to sign language interpreting: Implications for stress and interpreter training. Journal of Deaf Studies and Deaf Education, 6, 1-14. Used with permission.

[74] The "Knowledge Base" material in units nine and ten is original material of the Charting the Way authors. The idea of knowledge bases is from Dean and Pollard's work (2001), and information has been adapted with their permission. (Dean, R. K. & Pollard, R. Q. (2002, October 14). Personal communication with W. Harbour.)

Charting the Way - Unit Ten

This week, you will build a knowledge base. You may wish to do this in conjunction with activities from previous units. ***If you did not read Unit Nine's "Introduction to Unit Ten," be sure to read that section before continuing.***



All activiites have a star, because they are all necessary steps. Remember, your work will help you develop one knowledge base, but you are also building skills to develop future knowledge bases. The more thoroughly you learn material in this unit, the easier it will be to use the information in the future.

Briefly describe the Knowledge Base you will explore this week:

BUILDING KNOWLEDGE BASES

My goals for this unit	Goal was met?	Category	Activity
☆		**Assessment**	**Assessing knowledge and skills**
☆		**Skill development**	**Building skills and experience**
☆		**Professional growth**	**Networking with other interpreters**
☆		**Higher education**	**Applications in higher education**
☆		**Resources**	**Building a knowledge base**
☆		**Planning ahead**	**Creating a plan for action**
☆		**Journal**	**Reflection and evaluation**
		Other goal	**Develop related goals for yourself**

Categories for Unit Ten are adapted from categories in Units One through Eight. You should try to work through <u>all</u> the sections in Unit Ten, because you are learning how to develop many different aspects of one Knowledge Base. By "practicing" with Unit Ten, you will develop skills you need to develop additional Knowledge Bases in the future.

These are the sections for Unit Ten:

- **<u>Assessment</u>**

  By doing a self-inventory, you will discover what you already know about your Knowledge Base.

- **Skill Development**

  Using a checklist, you will think about paralinguistic information you need, environmental factors to consider while interpreting, and interpersonal skills to help you work with professionals and consumers in this area. You will also consider necessary intrapersonal knowledge, including your physical and emotional limitations, prep time you will need, required attire, and other concerns.

- **Professional Growth**

  Identify at least two people who are already skilled in this Knowledge Base. They may serve as resources, mentors, consultants, etc.

- **Higher Education Perspectives**

  Consider ways to apply your Knowledge Bases to college settings.

- **Resources**

  Find articles, journals, books and other information to build the Knowledge Base over time. You can also reference these materials when you need to review what you have learned.

- **Planning Ahead**

  You will create a plan of action, deciding how you will continue learning about your Knowledge Base. You will set goals for personal and professional development.

- **Journal**

  Reflective questions will help you evaluate what you have learned.

- **Other Goal**

  You can use this section to create other goals related to your work on a particular Knowledge Base. You can use this space to record progress, plan activities, record conversations with mentors, or write down any other helpful information.

Exercise 9.1: Selecting a Knowledge Base for Unit Ten

The list below contains possible Knowledge Bases for you to develop. These topics are only suggestions, but they will give you ideas about what you want to do in Unit Ten. Remember that Knowledge Bases should be broad and related to interpreting. They should also help you grow personally and/or professionally. Although you may want to get advice from others, select a Knowledge Base that suits your needs at this time. You should choose a Knowledge Base because you want to do it, not because you feel as though you should do it.

You may want to choose a broad subject area, like those listed here:

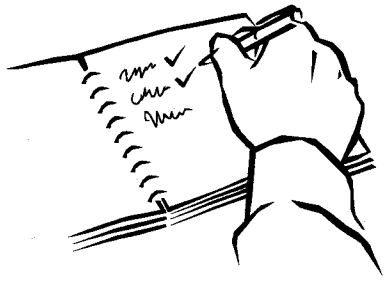
- Math
- Science
- Computers and technology
- Performing arts, poetry and/or literature
- Law
- Medical and health sciences
- Mechanics
- Business
- History (possibly specific time periods)
- Other cultures and/or foreign languages

You may decide to focus on one kind of interpreting. Some examples include:

- DeafBlind interpreting
- Platform interpreting
- Interpreting between registers
- Working with Deaf professionals

Or you could pick something more personal, related to intellectual, emotional or physical health, such as:

- Ways to reduce physical stress while interpreting
- Working with language monitors in various settings
- Personality type applied to different interpreting jobs
- Dealing with conflict in interpreting assignments



Select a Knowledge Base fitting these criteria:

- ***Related to interpreting***
- ***A broad topic or subject area***
- ***Something of interest to you***
- ***Builds or expands what you already know, so it provides a challenge for you***
- ***Addresses a <u>current</u> professional or personal need***

List potential Knowledge Bases you might want to do during Unit Ten. Consider short-term and long-term goals, consumers you would like to work with, difficult subjects for you at this time, etc. Don't eliminate any ideas yet!

Now go back to the list and circle the ones that appeal to you the most. Don't criticize any choices (e.g. "How would I possibly do that?"). Just pick the ones you really want to do. Then fill in the chart on the next page with your top five choices, and a brief note explaining why you would like to do these.

Potential Knowledge Bases to Develop	*Why I Want to Develop This Area*

Now select <u>one</u> Knowledge Base to develop during Unit Ten. Explain this Knowledge Base here, including what you chose and why.

SKILL DEVLOPMENT: Soliciting and Utilizing Feedback

Exercise 9.2: Working with Interpreter Feedback

Read "Soliciting and Utilizing Interpreter Feedback in Postsecondary Student Services,"[75] which is included in the appendix. This article discusses feedback within a continuous cycle of change, and how different types of feedback may empower consumers and interpreters. Use the questions below to apply the article to your own work.

<u>Questions:</u>

1. Look at Figure 1 on page 225 ("A Cycle of Change and Feedback"). Considering your personality and skills at this time, which parts of the cycle appeal to you the most? What is your preferred way to receive and use feedback, in both the short and long term?

[75] Harbour, W. (2001). Soliciting and utilizing interpreter feedback in postsecondary student services. In K. B. Jursik (Ed.), <u>PEPNet 2000: Innovation in education</u> (pp. 224-228). Knoxville, TN: Postsecondary Education Consortium at The University of Tennessee. Used with permission.

2. The article talks about power equaling access to various parts of the cycle. Consider a time when you felt heard and empowered while giving feedback or while helping a person or organization use feedback effectively. How can you use that experience to understand change and feedback? How can you apply what you experienced to empower others?

3. If you are working in postsecondary settings, consider the ways you receive feedback from others (your supervisor, colleagues, consumers, etc.). What is the purpose of the feedback? Can you think of other ways to get the same information? How can you apply these ideas to your workplace? If you are not working in postsecondary settings, either apply it to your current work or ask a postsecondary interpreter for information about the college or university where they work.

MENTORING:
The Spiral Model of Organizing

This section of Charting the Way is different than other mentoring sections, which have focused on you, your mentor and ways to develop your relationship. In Exercise 9.3, you will instead act on difficult challenges, conflicts or problems you are facing. These difficulties may be in your office, college, city, peer mentoring group or chapter of RID. This section will help you act on those problems to create positive change. While working through this book, you may have realized that certain changes need to happen – who better than you to take action? Even if you think you are not ready, you are worried about the politics in your community, or you lack confidence, read through Exercise 9.3 and the information about the Spiral Model. If you involve other people, the model actually works better, so never feel as if you must create changes by yourself.

You may work through this section in three different ways (or more, if you can think of additional options). You may do this section:

- **Alone**, creating a plan for yourself as an individual creating change
- **With your mentor**, developing plans for your relationship together or for something you both want to change as a team.
- **In a group**, as office-mates, a group of freelance interpreters in higher education, or peer mentors desiring change for yourselves or larger systems.

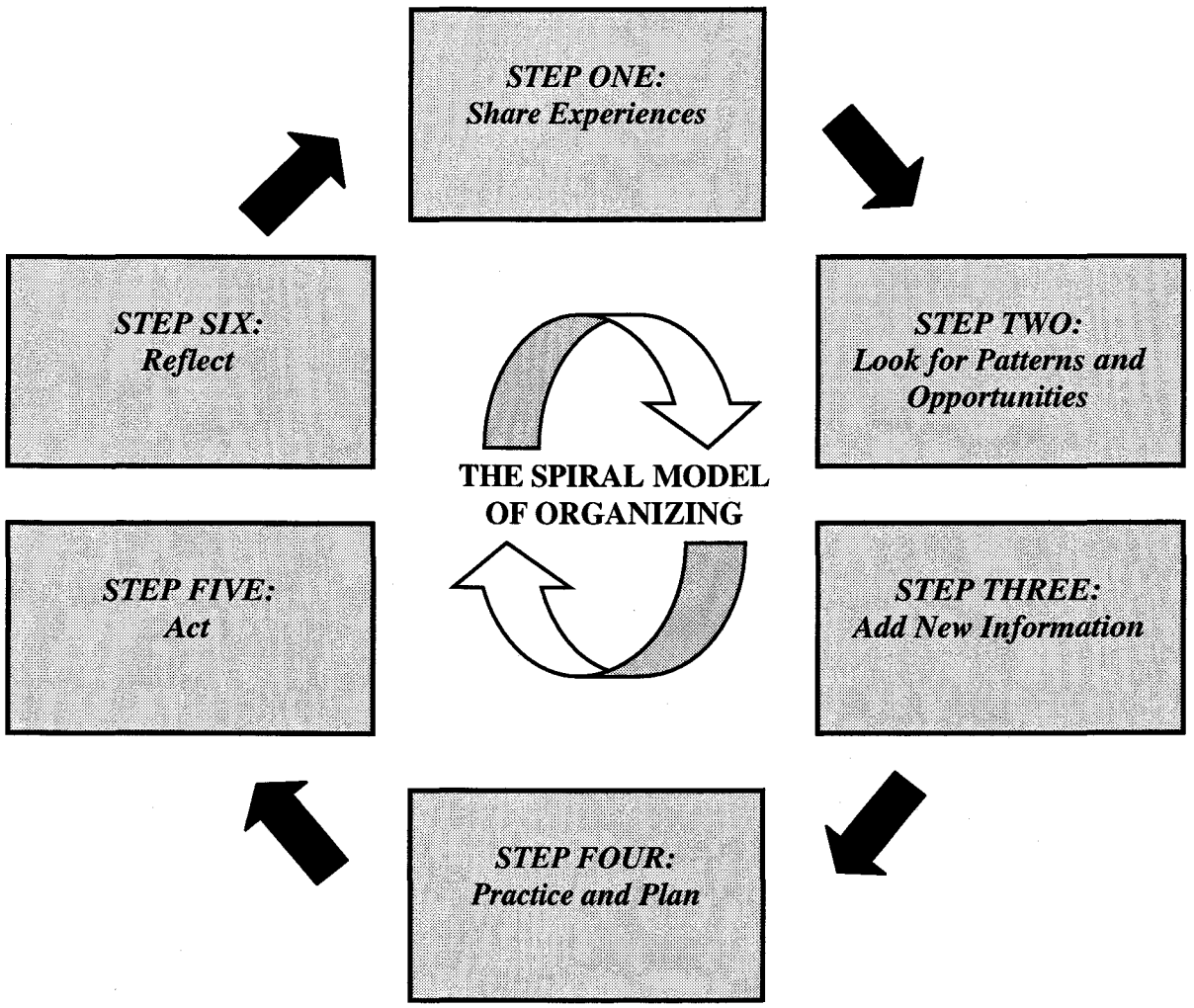
Using the Spiral Model requires you to look into the past and the future at the same time. You will reflect on past experiences. Then you will examine what is happening right now with issues are of concern. Lastly, you will set goals, act on them, and evaluate what you have done. This process is called the Spiral Model of Organizing, and is adapted for interpreters from Lasting Leadership: Popular Education and Self-Advocacy, published by Advocating Change Together (ACT).[76]

The model is rooted in two basic beliefs: everyone's opinion is important and everyone's experience is valuable. In the same way, Exercise 9.3 will build on your personal experiences. If you are working with a group of people, everyone's opinion will be worth equal weight, informing the process and contributing towards the outcome.

[76] Adapted from Kennedy, M. K., Cardenas, R., Harris, D., Bradley, A., Fiorello, B. and Smith, J. (1999). A Guide for Facilitators. A handbook accompanying the video "Lasting Leadership: Popular Education and Self-Advocacy." St. Paul, MN: Advocating Change Together. Used and adapted with permission.

The Spiral Model of Organizing is adapted from "Lasting Leadership: Popular Education and Self-Advocacy."

The Spiral Model has six parts, and they should be followed as sequential steps (number one, then number two, and so on through the cycle). At the end of the sixth step, the process may be repeated, with new experiences making the second cycle different from the first.



The information below outlines each step of the model. These instructions assume a group is working through the steps, but you may adapt them if you are working through the model by yourself.

- **Step One: Share Experiences**

  At this point, everyone in your group shares experiences and stories about issues of concern, looking for personal issues and group issues.

- **Step Two: Look for Patterns and Opportunities**

  The group should look at all the experiences and stories, finding commonalties and differences. The group then settles on one issue they would like to address together.

- **Step Three: Add New Information**

  The group will discuss what other information they need to act on the issue. They seek out experts, resources, organizations, consumers, or anyone who can give the group the necessary information.

- **Step Four: Practice and Plan**

  At this point, the group determines every possible way they could act on this issue, including possible consequences for each. Choosing one plan, the group sets clear objective, decides how to achieve objectives, and delegates responsibilities.

- **Step Five: Act**

  The group puts the plan into action.

- **Step Six: Reflect**

  The group assesses what they did and whether they achieved desired outcomes. They then determine whether additional actions are needed by the group or by individuals. Using the Spiral Model, they may proceed to Step One again, looking for new experiences that may lead to new changes or different outcomes.

Exercise 9.3: Using the Spiral Model to Create Change

Exercise 9.3 will guide you through each step of the Spiral Model, to help you and/or your group understand the model and put it into practice. Under each step, there are goals for the group, as well as ideas for accomplishing these goals. Feel free to adapt these as needed for your group members or for yourself (if you are working through the model independently). Please notice that under the "Suggestions" sections, there are steps specifically for individuals working through the Spiral Model on their own.

Although the steps of the Spiral Model may seem long or intimidating, they are actually very easy. You might want to apply these for problems as simple as asking for a change in your interpreting schedule, or you may want to use them to organize your state interpreting community towards change and action. Regardless of the scope of change, your mentoring experiences and your work with Charting the Way have given you a valuable perspective, an important set of experiences and informed opinions about interpreting. This model will help you act on them.

The Spiral Model of Organizing is adapted from "Lasting Leadership: Popular Education and Self-Advocacy."

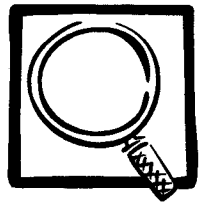
Step One: Share Experiences

Goals for the group:

- Respect each person's background and perspective
- Share experiences and stories
- Look for personal issues and group issues, making distinctions between the two
- Monitor how strongly people feel about the issues being presented

Suggestions for accomplishing these goals:

- Set group expectations for participation, to ensure that everyone has time to speak.
- If you are working with a large group, ask people to think about their experiences individually, sharing with each other as small groups and then as a larger group. This will save time and help participants bond together.
- Delegate the work. Ask one person to become a timekeeper, to ensure that everything stays on track and that everyone has enough time. Ask another person to be a recorder, writing down opinions, ideas, issues or stories.
- If the group already knows what they want to do, then Step One should help you get everyone's perspectives, and to explore the idea in-depth.
- If you are working through this step alone, use Step One to consider your past experiences and opinions about a subject or issue.



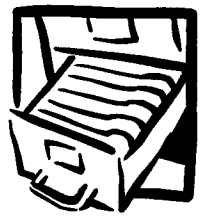
Step Two: Look for Patterns and Opportunities

Goals for the group:

- Find commonalties and differences between individuals' personal experiences.
- Determine whether personal action or group action is needed.
- Choose an issue or problem for the group to address.

Suggestions for accomplishing these goals:

- Define your issue or task in one sentence. This will become a sort of "mission statement" for the actions of the group. (This sentence may change after you collect more information about the task at hand.)
- Good issues for group action should:
  - ❑ Result in meaningful change for people
  - ❑ Give individuals a sense of their own abilities, power and leadership skills and keep them involved
  - ❑ Result in positive change
  - ❑ Be easy for people to understand and explain easily to others
  - ❑ Involve new people (as needed)
  - ❑ Be consistent with your group's values and visions
  - ❑ Build your group, organization and/or community and contribute to its growth
  - ❑ Be "winnable" without compromising the group's values
- If you are working through this step alone, use this step to decide what you want to do and/or what you would like to change.



Step Three: Add New Information

Goals for the group:

- Identify information you need in order to act on your issue
- Discuss and pose questions about the issue itself
- Identify additional resources and sources of information

Suggestions for accomplishing these goals:

- Identify at least three to five things the group needs to know before it can act on the issue at hand.
- Identify at least three to five resources available to the group. These may be people, organizations, books, journals, web sites, or other sources of information. Be sure to consider the perspective of those who will oppose your group's action. What sources of information do they have? Which questions will they pose? You should be able to answer these before proceeding with any action.
- If your group needs allies from other communities, this is the time to recruit them.
- If you are having trouble deciding which information you need, divide your group into two sides: one arguing for the change and one arguing against it. The questions should become more obvious and the need for information should become apparent.
- If you are working through this step alone, use this time to collect information in the same way as a group.

Step Four: Practice and Plan

Goals for the group:

- Explore all possible courses of action and the consequences of each.
- Set clear objectives and steps for reaching them.
- Delegate responsibilities throughout the group.
- Assess the group as a whole and as individual members.
- Choose one plan for action.

Suggestions for accomplishing these goals:

- Identify at least three possible courses of action. Try to predict what will happen if you pursue each path, in terms of impact on individuals and your group, finances, time, etc.
- After choosing one plan of action, set objectives. How will you know when you have achieved your goal? Be as specific as possible. Talk about possible compromises that would be acceptable to the group, as well as compromises that are not. Be sure to set a timeline. Understand that steps for reaching objectives may change while the plan is being carried out.
- Decide whether the group will need to learn more skills or practice skills before putting a plan into action

- Assess the group, and then delegate responsibilities accordingly:
  - ❑ Describe the group's strengths and weaknesses as a whole. Which resources or community support will help support the weaknesses?
  - ❑ Ask individuals to describe their strengths and weaknesses as well. How can the group utilize individual strengths and develop individual weaknesses?
  - ❑ What will happen if the issue is abandoned or the problem is ignored? Motivate people to work together and clarify the issue.
  - ❑ Is the group united about working together for change? In what ways are opinions or perspectives different or divided? Does this need to be addressed before continuing with the next step?
- Choose a plan for achieving goals by using this checklist, adding additional questions if necessary.
  - ❑ Can the group really follow this plan? Is it realistic?
  - ❑ Will this change affect a large number of people? In what ways? Do those other people need to be involved in the plan?
  - ❑ Does the chosen course of action bring people together?
  - ❑ Do people feel strongly about this particular plan of action? How?
  - ❑ Is this plan fun? Will the group enjoy working on it? Is there some way to celebrate what the group will achieve?
- If you are an individual working through this plan, follow most of the group steps above, discovering different options and plans. Decide whether to practice a plan, role play, etc. Also determine whether you will need support from others to accomplish your goals.

Step Five: Act

Goals for the group:

- Follow through on the plan of action.

Suggestions for accomplishing these goals:

- Stay true to the plan your group developed in Step Four. Consult with the group before changing any part of it.
- If additional resources or support are needed, take the time to get them.
- If you are an individual working through Step Five, your actions should be the same as those outlined for the group.

Step Six: Reflect

Goals for the group:

- Assess your plan of action and the outcomes.
- Assess what the group has learned, as individuals and as a group working together towards specific goals.
- Decide whether to take additional action as individuals or as a group.

Suggestions for accomplishing these goals:

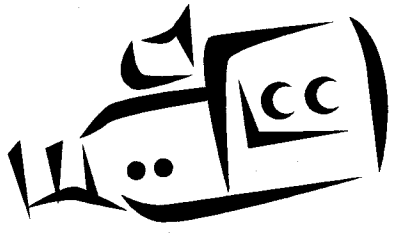
- While assessing the action itself, be sure to consider all of the outcomes, positive and negative, expected and unexpected.
- When determining "lessons learned," think about ways this information may be useful in planning future actions or setting future goals.
- For assessment, work through the Spiral Model steps, reflecting on what happened at each stage of the cycle.
- Whether an individual or a group works through this process, ask others outside of the group to review or reflect upon the group's actions and their consequences.

THE "REAL WORLD": Interpreter Static

As always, for the "Real World" section, you can work through the example from Charting the Way's authors, or you can work through your own "real world" situation.

A "Real World" Example

The Situation:



You show up for a history class and discover that it is part of the distance education program at your state university. Your image is ready to be "beamed" to other campuses across the state. Each week, you will interpret for a Deaf student at your campus, as well as a Deaf student one hundred miles away in a small town. Before arriving that afternoon, you knew it was distance education. You did not know there would be two Deaf consumers. The video technician asks you to sit in a very tight place between two large pieces of equipment used in the class. You also have your back towards the monitor, so you are unable to check whether the other Deaf person can see you. There's no time to meet the other Deaf consumer, either. What do you do?

What Happened in the "Real World":

In the "Real World," the interpreter talked with the technician, who agreed to move some of the equipment so the interpreter could have more signing space. The other Deaf consumer was able to voice for himself, so the interpreter didn't need to see him (until 30 minutes into the class, she didn't even know who he was). The interpreter was a freelance interpreter, and she made a note to herself to never accept jobs involving distance education again. What else could she do? What other options exist for the two Deaf students in this situation? What kind of information would have been helpful for this interpreter, the technician and the class? Could this situation happen to you?

Your Own "Real World" Situation

Step One: Choose a Situation

Choose one thing from recent interpreting assignments that was especially interesting, challenging or puzzling for you. The situation can be about anything: interpreting, voicing, working with students, co-interpreting, ethics, etc. Use the space below to work through each of the following steps.

Step Two: Summarize the Situation

Summarize the situation, including your response and what you think or feel about this situation at this moment. Be as brief as possible.

Step Three: Gain Perspective

Consider how you feel about the situation right now. What factors influenced you in this situation, whether internal (personality and skills) or external (the environment and other people involved)? Which resources exist to help you understand the situation or make decisions about it? Share the situation with at least one other interpreter, your supervisor or mentor. Be sure to ask for what you need right now, given your level of skills, experiences, and how you feel about it. Some examples: "I need advice about..." "Do you know someone I could talk to about this – or maybe some resources?" "Could you tell me about similar things you've encountered?" "I just want to vent and have you tell me I'm still an ok interpreter...I don't really need advice right now." Write down what happened during the discussion, as well as their response.

Step Four: Action

Are there any additional actions you need to take because of this situation?

Step Five: Applying What You Learned

What will you do the next time you encounter something similar to this situation?

Use this space to work through each of the five steps.

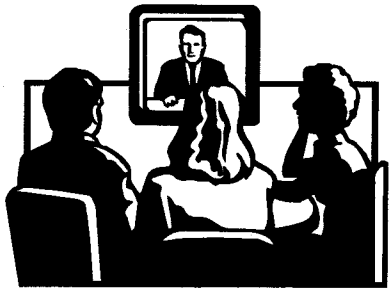
TECHNOLOGY:
Remote Video Interpreting and the Video Relay Service

In this section, you will learn about two very important developments in technology and interpreting: remote video interpreting (RVI) and video relay services (VRS). Although these two types of technology are very different, they will both have an impact on higher education and the way colleges provide interpreting services. For that reason, it is vital that interpreters understand the differences and similarities between them.

Remote Video Interpreting (RVI)

You are very familiar with the traditional assignments for interpreters: the deaf person requests the interpreter, the campus or a referral agency finds the interpreters, and the interpreter goes to the location to interpret. With RVI, this fundamental process is changing.

RVI requires a special set-up, using video conferencing equipment or computers with cameras, microphones, and special software. There are a few different ways RVI can be used in higher education:



- **Deaf person is off-campus**: the interpreter and hearing person (or class) are on campus, and the deaf person is signing in an off-campus location.
- **Hearing person is off-campus**: the deaf person and interpreter are on campus, but the class or meeting is off-campus.
- **The interpreter is off-campus**: the deaf person and hearing person are together in class or a meeting on-campus, while the interpreter is off-campus.

In each case, video conferencing equipment allows people on and off campus to see each other. RVI may be especially useful in rural settings, where interpreters are scarce. It will also be helpful in situations requiring specific interpreter skills (e.g. a foreign language, legal course or medical lecture). The image of the deaf person and/or interpreter can be broadcast to multiple sites, allowing one interpreter to work two sites at two different campuses.

If you participate in an RVI set-up, be sure to consider the following:

- **Is the organization/department/college experienced with the technology and interpreting?** Find out whether the equipment has been used with deaf consumers. Most campuses need a few trials to "work out the bugs," because using the equipment with interpreters is different than using it for regular classes and meetings.
- **Get specifics about the set-up.** Find out where you will be, whether you will be sitting or standing, if you will wear a microphone, if you will be visible to other participants at various sites, the size of the venue, etc.
- **Find out if the session will be taped.** Classes or meetings may be videotaped for later use. If you will be recorded, ask if the tape will be kept permanently or for temporary use. Also find out what how the tape will be used. (For students who missed the class? For publication? For internal assessment of the conferencing equipment? For conferences about RVI?) Be prepared to sign a waiver allowing the campus to use the images, or charge the campus extra for your services, if necessary.
- **Assume the video image will be slightly distorted.** Depending on the quality of the equipment and the set-up (e.g. you are present with the deaf person or interpreting from a remote location), the image of you might be slightly slower or distorted a bit. Although this will not affect the ability of consumers to understand most signs, it may affect their skill at reading fingerspelling or numbers. Wear solid colors (depending on your skin tone) that maximize the contrast between your hands and your clothes, as long as it does not match the background behind you. Consider wearing make-up (especially on the eyes, eyebrows and mouth).
- **Check out the lighting in advance, if possible.** Be sure there are no shadows from windows or other light sources. There should be enough light to clearly see facial features.
- **Consider whether the deaf consumer(s) need extra information before using RVI.** If deaf consumers are doing considerable signing, they may want to wear dark colors to minimize distortion. They may need to sign more slowly than usual, as well. Some consumers use RVI frequently, and will know more than the interpreter! Interpreters should use their discretion about how and when to contact consumers.

If you would like more information about RVI, there are several states where it has been implemented successfully, including Wyoming, California, Minnesota and South Carolina. It has also been used in Britain. For more information, see "RVI and VRS Resources" at the end of this Technology section.

The Video Relay Service (VRS)

Interpreters are familiar with the relay service: an operator voices TTY text from deaf consumers, and types the hearing consumer's responses. VRS eliminates the TTY, making phone calls much faster and more efficient.

To access VRS, a deaf consumer will need a camera and a computer with a high-speed internet connection (typically DSL or cable). This consumer can be anywhere in the world. After logging on to a web site, the computer screen shows two pictures: one of the consumer and one of a certified interpreter. The consumer can then make phone calls to any location in the world, with the interpreter voicing the consumer's signs, or with the consumer voicing for herself (this is called voice carry-over or VCO).

There are several advantages to using VRS over a traditional TTY relay service. The first is that so much inflection and emotion is carried in sign language versus typed text. An interpreter is able to incorporate that detail and feeling into any voiced message. Another advantage is that the calls are very fast. There is no need for the turn-taking, special codes (i.e. "GA" and "SK") of TTY conversations, the conversations of deaf and hearing can overlap each other, and the interpreter can see the deaf consumer at all times (making it easy to skip through voice mail systems or long voice mail messages). Lastly, deaf consumers can use VRS to make conference calls to multiple parties, which most TTY relay services cannot do. And remember, like other relay services, VRS is free of charge. At this point, long-distance calls within the U.S. are also toll-free.

There are many potential considerations for VRS and higher education. Disability services offices will need to decide if the VRS equipment is a reasonable accommodation under the ADA (some people will argue that VRS is the "functional equivalent" of a phone, whereas the traditional relay service is not). Offices may also need to decide whether students should have a public terminal for VRS on campus. Instead of requesting interpreters for meetings, students may decide to use VRS to call professors or other campus staff , like advisors or coaches. After all, with VRS a student could easily "meet" with a professor at any time, whereas requesting interpreters can take a week or more. Since VRS calls may happen anywhere in the world, students on foreign exchange trips may use VRS to call home from countries where a TTY call would be impossible and a fax is unwieldy. Ultimately, VRS may reduce the number of interpreting hours needed by postsecondary students and professionals.

Resources

Resources about Remote Video Interpreting and Video Relay Services

Communication Access Network, Inc.
925 Wappoo Road, Suite B, Charleston, SC 29407
843-763-3890 Voice/843-763-3944 TTY
843-571-6325 Fax
http://www.caninterpreters.com
(Web site includes an on-line presentation about RVI.)

Telecommunications for the Deaf (TDI)
8630 Fenton Street, Suite 604
Silver Spring, MD 20910
301-589-3006 TTY
301-589-3797 Fax
AdminAssist@tdi-online.org
http://www.tdi-online.org
(For VRS information, select on-line "Fact Sheets" and choose "Video Relay Service Options.")

SignWorks
Coleford, United Kingdom
SignWorks@forestbooks.com
http://www.sign-works.org.uk
(Web site includes research papers about RVI.)

Wyoming Independent Living Rehabilitation, Inc.
305 West First Street, Casper, WY 82601
1-800-735-8322 Voice/TTY
http://home.att.net/~DAWyoming/VR12.htm
(Web site includes photographs of RVI in use.)

PROFESSIONAL GROWTH: Informational Interviews

Several sections of Unit Nine focus on employment and things you can do to prepare for a job in higher education. In this particular section, you will learn how to conduct an "Informational Interview," a technique used by prospective employees to learn about a professional field of interest. By interviewing a professional in the field, it is easy to network, to learn more about the job, and to find out what employers want from applicants. Informational interviews are very helpful, because not only do applicants learn a great deal about potential jobs, but they also make contacts in the field.

Exercise 9.4: Conducting an Informational Interview

Find an interpreter who is currently working in higher education, preferably someone who has been in the field of postsecondary interpreting at least five years. This person may be a staff person or a freelance interpreter. It could be someone you already know or someone new. Try to find someone working on a campus where you would eventually like to work. If you prefer, you may adapt this activity and interview a Deaf college student or recent graduate, an interpreter coordinator, or anyone else who has helpful information.

Below is a list of "interview questions" you can use. You may want to write notes from the interview on a separate piece of paper, which you could tape into this handbook. Another idea is to audiotape the interview (with permission, of course). Add to the interview questions or edit them as you wish, to address your current questions and concerns. Remember that this is not a job interview, but it is important to be as professional and prepared as possible, since this interpreter may someday be working with you. Most of all, just have fun. This is your chance to ask all the things you really want to know!

Potential Questions for an Informational Interview

1. How did you get started in this field? How long have you been working in college or university settings?
2. Could you please describe an average workday? What are some duties included in your job description? What are some duties that are not included in your job description?
3. What types of classes do you interpret?
4. What types of consumers use interpreting services at your campus? (Deaf, hard-of-hearing, DeafBlind, professionals, older students, etc.)
5. What are some things you have learned on the job that you didn't learn in an interpreter training program?
6. Besides interpreting, what are some other things that you think college interpreters should know? What skills are especially good to have?
7. What do you like the most about your job?
8. What do you like the least about your job?
9. Do you have any other advice, questions or comments you would like to share with me?

INTO THE DEAF COMMUNITY:
Deaf Interpreters

Please read the RID Standard Practice Paper in the appendix entitled "Use of a Certified Deaf Interpreter."[77] Although many colleges have never used Certified Deaf Interpreters (CDIs), more campuses are discovering the advantages of having CDIs work with hearing interpreters. As increasing numbers of D/deaf students and professionals move into postsecondary settings, there will be an increasing number of opportunities for Deaf interpreters, as well.

Some settings where CDIs may be particularly effective:

- Interpreting for DeafBlind students, especially when the presenter/instructor is Deaf.
- In legal, medical or counseling sessions, as well as emergencies where the Deaf consumer may be ill, in distress, medicated, or otherwise unable to communicate fluently.
- When the Deaf consumer has minimal language skills and a CDI's experiences and understanding of Deaf people may better equip them to convey the meanings of the Deaf consumer (e.g. their body language or facial expressions), as well as the meaning of the hearing speaker.
- Consumers use a foreign sign language (e.g. they are in the U.S. and are from another country, or the consumer has traveled abroad for school or work).
- When there will be a very large Deaf audience in a platform interpreting situation, and A/V equipment may not be available to project the interpreters image onto a screen; CDIs could be placed at strategic points around the auditorium.
- Signs are being used which have an "accent" that may be best understood by a Deaf interpreter from the same region, ethnicity or age group.

Exercise 9.5: Considering Certified Deaf Interpreters

Have you ever worked with a Certified Deaf Interpreter? Describe what the experience was like for you. If you have not worked with a Certified Deaf Interpreter, what do you think the experience will be like and what are some benefits or challenges you foresee?

Based on your past experiences or your opinions about Certified Deaf Interpreters, would you be willing or able to work with a CDI in the future? Why or why not? In which settings?

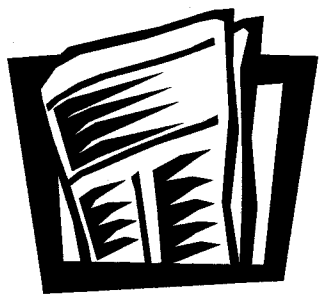
If it would be helpful, ask your state chapter of RID for more information about Certified Deaf Interpreters and/or ask a Deaf Interpreter to talk with you about her experiences. Use the space below to write about what you learned.

[77] Professional Standards Committee. (1997). Use of a certified deaf interpreter. (RID Standard Practice Paper.) Silver Spring, MD: Registry of Interpreters for the Deaf, Inc.

TOPICS IN HIGHER EDUCATION:
Applying for Employment in Higher Education

In this section, you will learn more about what colleges and universities are looking for in staff interpreters, whether part-time or full-time. Be sure to also look at the "Professional Growth" section from Unit Eight (on page 293), as well as the "Information Interview" section from Unit Nine (page 337). Both of these will help with your search for employment.

There are very few national resources for interpreters doing job searches. Your best bets are to talk with interpreters working in your preferred worksite. Additional resources are listed below:



- **PEPNet** web site at http://www.pepnet.org (additional information about PEPNet is included in Unit One on page 36).
- **RID Views,** published by the Registry of Interpreters for the Deaf (RID).
- **Newspaper advertisements**, whether on-line or in print, may contain ads for interpreters.
- **Regional service centers or local organizations** may have information about job openings at local colleges and universities. Helpful local organizations may include local RID chapters, local interpreter organizations or resource centers for deaf consumers. Be sure to check newsletters from these agencies or organizations, because some employers may list job openings there.
- **Human resources offices** are excellent sources for job postings. All college job openings must be routed through human resources offices at some point. Some colleges even have this information on-line, at the college's web site.

Exercise 9.6: Job-Hunting in Higher Education

For this activity, find at least three advertisements for postsecondary interpreters. Then answer the questions below.

What type of qualifications are postsecondary institutions looking for in interpreters?

Some other employment resources for me include (check all that apply):

- ❑ *Local colleges*
- ❑ *Local universities*
- ❑ *City newspapers*
- ❑ *Newsletter for state chapter of RID*
- ❑ *Newsletter from local Deaf club or association*
- ❑ *Interpreters working in higher ed. settings*
- ❑ *Other (specify):* _____

For any of the above that you checked, list specific information here. For example, if you want to work at a local community college, who coordinates interpreter services and what is the phone number for that office? What are the names of newspapers or newsletters and how can you get copies? If you know interpreters who could serve as a resource, what is their contact information?

What types of certification do postsecondary institutions prefer?

Compare the differences between what colleges require (what applicants must have) and what they prefer (qualities that are helpful, but not absolutely necessary). How are these two categories different? What does it tell you about interpreting positions in higher education?

How many of the positions involve other duties? These may include coordinating services or interpreters, tutoring, etc. What would you need to know about these "other" duties before you applied? How would your resume and/or portfolio need to change, if at all?

What information is given about full-time versus part-time hours, the number of actual interpreting hours, and pay? Write down your preferences for each of these.

In the space below, write out your "dream job." Include number of hours per week, pay, other duties with interpreting, work hours, type of college, and any other important information. Then, circle what you must have when you apply for a job. Put a star by things your prefer to have, but do not really need. If you do not feel strongly about a particular item, leave it unmarked.

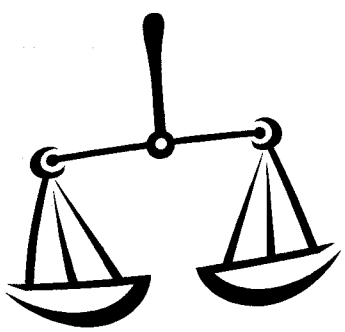
ETHICS AND LEGAL ISSUES:
Know Your Limits – Part II

In Unit Eight (page 310-311), you recorded all interpreting-related work you do during a typical week. In this section, you will use that information to learn more about your limits at work, personally and professionally. This will help you set schedules, choose and decline jobs, be aware of the work you're doing, and know when to take a break.

Most colleges are experiencing a shortage of qualified interpreters and an increase in the number of interpreting requests. Some days, it may feel like there are no limits to the quantity of work you can do. Yet keeping yourself in balance is crucial to your mental, emotional, and physical health (see also the "Self-Care" section of Unit One on page 39).

Exercise 9.7: Developing an Ideal Schedule

Using the information you collected in Unit Eight, consider which of the following activities you do in an average week. List the percentage of time you typically spend doing each (all the percentages should equal 100 percent). In the second column, write in the ideal percentage you would like to work for each of these categories. These ideal percentages should be optimal for a balanced life and your long-term participation in the interpreting field. After you have finished doing this, consider the questions below.



Your ideal schedule should be optimal for a balanced life and your long-term participation in the interpreting field.

ACTIVITY	CURRENT PERCENT	IDEAL PERCENT
TRAVEL TIME		
PREP TIME		
GATHER MATERIALS		
WARM-UP		
INTERPRETING		
UNASSIGNED INTERP.		
SELF CARE		
CLASSES/WORKSHOPS		
PROGRAMMING		
OFFICE SUPPORT		
PAPERWORK		
OTHER:		
OTHER:		
OTHER:		

Consider how the level of difficulty for interpreting jobs may change your "ideal" work week percentages.

What is preventing you from achieving your "ideal" schedule? This could be personal (e.g. difficulty saying "no" to extra work) or professional (e.g. limited control of how much paperwork you have).

In the space below, write about the effects of your current schedule on your personal and professional life. How does it help you? How does it hinder you?

If your work week is "set" and cannot be changed, what are some things you can do to make it more tolerable or balanced? How can you take care of yourself?

Reflect on the work you've done so far , including ITP, after graduation, in the field and with this handbook. Write about some changes you would like to make so your schedule and workload is better for you. Again, be sure to consider personal and professional changes.

SELF-CARE:
Alternative Therapies

Consider the following facts from page three of the book New Choices in Natural Healing:[78]

- *In 1990, Americans made an estimated 425 million visits to alternative health practitioners – more than they made to primary care physicians.*
- *In 1992, the National Institutes of Health in Bethesda, Maryland, established the Office of Alternative Medicine, which devotes more than $3 million a year to exploring unconventional healing techniques such as meditation, massage, vitamin therapy and herbal therapy.*
- *In 1993, Americans spent an estimated $1.5 billion on herbal remedies, including teas and supplements.*

In other words, "alternative medicine" is not so "alternative" any more! Ever added a little lavender to your bath to help you relax? Popped Vitamin C tablets to ward off a cold? Had a massage to help your aching back? Then you've already been using alternative medicine and probably have an understanding of how useful it can be. For interpreters, who are usually under high job stress and prone to various injuries and illnesses, alternative medicine can be very helpful in creating or maintaining a balanced healthy life.

This section will explain a little bit more about options for seeking alternative therapies. These can be used in a "reactive" way to help with pain or other health concerns you already have, but practitioners of alternative medicine may be especially helpful at *proactive* health care – helping you prevent illness or injury.

Becoming a Savvy Health Care Consumer

Before working with any health care provider or trying any new workout, treatment, etc., here are a few basic suggestions to help you learn what you need to know and to encourage you to advocate for yourself.

- **Educate yourself.** Learn about what you are doing, the potential benefits, side effects and risks, and all of the options available to you. Understand the basic principles of what any practitioner is trying to do, whether that's moving Qi or counting white blood cells. Read and learn with an open mind. (This applies to the information presented in this section of Charting the Way, as well.)

[78] Gottlieb, B. (Editor) (1995). New choices in natural healing: Over 1,800 of the best self-help remedies from the world of alternative medicine. Emmaus, PA: Rodale Press, Inc.

- **Communicate with all of your health care providers.** You should feel comfortable talking with any professional about what you are doing to take care of yourself and your health. Health care providers may have important information for you about whether a treatment or medication is contraindicated with something you are already doing. Yet they can't share the information if they don't know what you are doing. For example, you may decide to see a physical therapist, an acupuncturist, and a massage therapist for lower back pain. You may be taking a combination of over-the-counter pain relievers, a prescribed anti-inflammatory, and Chinese herbs. But do all of your health care providers know everything you are doing? If any of them absolutely refuses to work with another practitioner, you may want to consider finding a different professional who is more willing.
- **Be a self-advocate for your health.** If you are doing anything related to your health, and your mental, emotional, spiritual or physical welfare, you are your own best advocate. Be sure to tell professionals what is working or not working, and ask questions if something does not seem to make sense. Your health care providers should listen to you and use the information in their work.
- **"Magic pills" do not exist.** If you are tempted to take a pill that will cause "instant weight loss," "cure all migraine headaches," "stop carpal tunnel in its tracks," etc. you should probably learn more before using it. No treatment is 100 percent guaranteed to work and honest medical practitioners admit this. Some people fall prey to hoaxes falsely marketed as "alternative medicine." Look for credentials of professionals and do your homework.

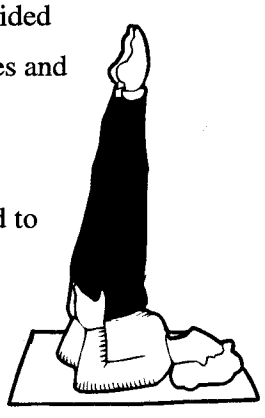
A Few Common Types of Alternative Medicine

This list is not meant to be complete, but it will serve as an introduction if you have never used any type of alternative medicine[79].

- **Acupressure and acupuncture:** Practice of health care based on the 5,000 year old theories of traditional Chinese medicine, utilizing techniques including pressure or needling or heating points on the body that correspond to internal systems.
- **Aromatherapy:** The use of scents to elicit physical and emotional responses. The olfactory sense is one of the strongest triggers of the body and memory, and through use of specific scents responses can be achieved.
- **Autogenics:** Teaching the body and mind to respond quickly to verbal commands, to relax and return to a balanced and normal state.
- **Biofeedback:** Developing sensory awareness of the physiological state of the body. Using a muscular tension or temperature sensing device, awareness can be gained regarding the involuntary functions of the body (i.e. in regard to pain) and can be brought under voluntary control with practice.
- **Breathing:** At its most basic, a necessary function of nourishing and cleansing the body of gasses. As a modality, techniques of focus and breathing exercises designed to provide fuller nourishment, cleansing and relaxation.
- **Cognitive intervention:** Working with the subconscious thoughts that accompany behavior. Techniques such as thought-stopping and redirecting are utilized to intervene in the messages we tell ourselves.
- **Journal writing:** Keeping a book of thoughts, drawing, writings to record events, thoughts, ideas and images.
- **Massage therapy:** Manipulation of one of the physical systems of the body (skeletal/muscular, lymphatic, energetic) through strokes, manipulations, directed work to achieve release, relaxation, or the release of tension stored there.
- **Meditation:** The practice of uncritically focusing attention on one thing at a time, or directed concentration. Many different practices involve words, phrases, images or articles for focus.

[79] This list is from Miller, P. (1999, April 23). More than the sum of our parts. Unpublished conference presentation. Minneapolis, MN: Postsecondary Interpreter Network (PIN) conference. Used with permission.

- **Progressive relaxation:** Systematic release of muscle tension throughout the body, focusing on particular muscles and muscle groups to combat the physiological tension brought on by anxiety producing events and thoughts.
- **Self-hypnosis:** A narrowing of consciousness, without the loss of awareness, to obtain a deep state of relaxation involving decreased breathing, decreased heart rate, and altered brain waves.
- **Tai Chi:** One of the practices based on the Eastern idea of "Chi" or "Qi", the life-energy flow of the body. Tai Chi involves a series of movement designed to enhance the flow of Qi, and to direct Qi as needed.
- **Visualization:** Using the imagination to create scenes, images. Guided imagery is a type of this practice, involving the use of specific scenes and images to create a desired outcome, such as stress reduction and relaxation.
- **Yoga:** A specific practice of gentle stretches and positions designed to achieve deep relaxation and flexibility.



Resources

Information about Alternative Medicine

Ready to try out a new kind of alternative medicine? Wanting to add to your existing knowledge? Just need more information? Check out these websites:

Dr. Weil's homepage
(Check out the "Self Help" section for information about various therapies)
http://www.drweil.com

Holistic-Online.com
http://www.holistic-online.com

Yahoo! alternative medicine page
http://dir.yahoo.com/Health/Alternative_Medicine/

JOURNAL:
Reflective Interview Questions

In job interviews, potential employers will often ask "What do you consider to be your greatest strengths/skills?" and "What are some things about yourself you would like to improve?" Other variations of this question are "What strengths do you bring to this job?" and "What do you think will be most challenging for you in this job?" In this journal, try to answer these questions for yourself. List at least two responses for each of the two types of questions. As in an actual interview, try to make your answers to the second question sound more positive. For example, instead of saying, "I wish I didn't procrastinate so much," say "I have so many interesting things taking my attention, I sometimes have a hard time figuring out my priorities." Instead of saying, "I haven't worked in a college setting before," try saying "I really haven't had the opportunity to work in higher education yet, but I believe that my work experience has laid an excellent groundwork for that type of interpreting. Even though I'm nervous about the change in my career, I feel very ready to try a new direction." In each case, doesn't the second one sound better? Yet honesty is maintained. Never lie in a job interview!

Mention what you need to help you improve, such as "I often look to my supervisor or annual performance reviews to help me set priorities" or "Working in higher education was part of my five-year goals, so I've been working steadily towards that for four years." This shows that you not only are aware of what needs to improve, but you have some initiative in improving it.

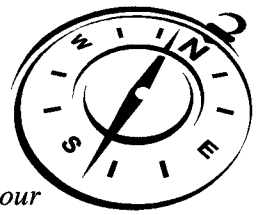
Here are some other interview questions to try:

- Tell me a bit about your educational or work history. (To start the interview and get to know you a little better. They already have information in your application and resume, so be brief and highlight important points.)
- Why do you want to work at this particular college? (To find out if you've done research about the college.)
- Are you better with ASL or transliterating? (A trick question, since an interpreter should be able to do both. Also, some interpreters mistake this for a time to preach about ASL and Deaf Pride, when in reality many students use transliterating. Be honest here, because if the employer watches a video of you doing interpreting and transliterating, your comfort with each will be readily apparent.)
- In your opinion, what is the best and worst part of interpreting for college students? (To see if you enjoy college students and diversity among consumers. Also a chance to see if you know what you are getting into.)

- If a co-interpreter is not acting in an ethical way, what would you do? (To see if you are a team player, if you can follow the "chain of command" when problems arise, and if you can problem-solve in the field without relying on help. Also tests whether you are willing to admit your own limitations, asking for help instead of suffering in silence or refusing to share a problem with supervisors who have a need to know about real problems.)
- How does working at this college apply to your personal and professional goals? (This question is really "Do you want to be here?")
- What would you like to be doing in five or ten years? (If you are not interested in interpreting for five more years, you may not be motivated to stay. Retention is important to employers, but remember to be honest about your future plans.)

Have fun with this journal, and reference it before you go out for any job interview. In your interview, remember to mention your work with mentors and Charting the Way, as well – both of these things show initiative and a willingness to develop skills!

Charting the Way – Building Knowledge Bases – Unit Ten



In this unit you will build a Knowledge Base. You may wish to do this in conjunction with other activities from previous units. ***If you did not read Unit Nine's "Introduction to Unit Ten," be sure to read that section before continuing any further.*** **

All activities have a star, because they are all necessary steps. Remember, your work will help you develop one Knowledge Base, but you are also building skills to develop future Knowledge Bases. The more thoroughly you learn material in this unit, the easier it will be to use the information in the future.

Briefly describe the Knowledge Base you will explore in Unit 10:

BUILDING KNOWLEDGE BASES

My goals for this unit	Goal was met?	Category	Activity
☆		**Assessment**	**Assessing knowledge and skills**
☆		**Skill development**	**Building skills and experience**
☆		**Professional growth**	**Networking with other interpreters**
☆		**Higher education**	**Applications in higher education**
☆		**Resources**	**Building a knowledge base**
☆		**Planning ahead**	**Creating a plan for action**
☆		**Journal**	**Reflection and evaluation**
		Other goal	**Develop related goals for yourself**

** For more information about Knowledge Bases, re-read "Application of Demand-Control Theory to Sign Language Interpreting" by Robyn Dean and Robert Pollard (the article is included in the Appendix). Please note that since 2002, Demand Control Theory for Interpreters is now called "Dean and Pollard's Demand-Control Schema for Interpreting Work" (or "D-C Schema"). Information in this unit is based on their work and adapted with their permission.

ASSESSMENT:
Assessing Current Knowledge and Skills

Exercise 10.1: Recording Details about Your Knowledge Base

This is the Knowledge Base I will investigate:

What experiences (as an interpreter, volunteer, student, etc.) do I have with this subject?

How advanced is my knowledge <u>at this time</u>?

- ❑ ***I know a great deal about this***
- ❑ ***I know more than the average person about this***
- ❑ ***I know an average amount about this***
- ❑ ***I know very little about this***
- ❑ ***I know nothing about this***

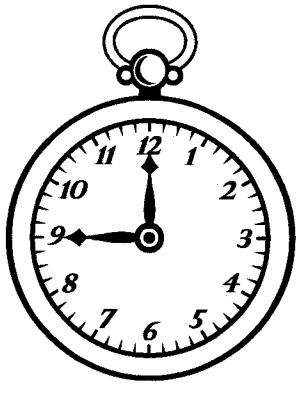
How advanced are my skills in this area? The skills may be interpreter-related or for emotional or physical work, depending on your chosen Knowledge Base.

- ❑ ***Relatively speaking, I am an expert***
- ❑ ***I am very confident in my skills***
- ❑ ***I am somewhat confident in my skills; they vary depending on the situation***
- ❑ ***I am not very confident at all right now, but am ready to start working on the necessary skills***
- ❑ ***I am not confident and it will be some time before I'm comfortable with this***

Why do I want to learn more about this? Why did I select this particular Knowledge Base?

How will I know when I am ready to use what I learn?
<u>Example</u>: If your Knowledge Base is interpreting-related, how will you know when you are ready to interpret this subject? If your Knowledge Base is more personal, how will you know when you have achieved a satisfactory level of knowledge, experience or confidence with this issue?

Is there a timeline for finishing your Knowledge Base? Do you have any time-bound goals? Example: think about what you would like to know at the end of this unit, in a month, in a year or in five years. Will you learn about parts of the Knowledge Base at different times?



SKILL DEVLOPMENT:
Building Skills and Experience

This section has two parts. **Exercise 10.2 applies to interpreters developing interpreting-related knowledge bases**, such as interpreting skills in a specific subject area or type of assignment. **If your Knowledge Base is more personal, related to emotional or physical health for instance, please complete Exercise 10.3.** If you are not sure which Exercise may apply (or you want to do both exercises), please read through both of them before deciding.

As you build a Knowledge Base, you will think about the different kinds of knowledge you need to know.

- ***Paralinguistic and Language-Based Knowledge***[80] includes what you will need to know about how a message is delivered and vocabulary used in the Knowledge Base.
- ***Environmental Knowledge*** will help you understand common settings you may encounter in a specific area of interpreting, and anything you need to learn about those settings to work efficiently and safely. If you are doing a more personal Knowledge Base, you will assess how various environments affect you and your health.
- ***Interpersonal Knowledge*** includes having a clear understanding about the interpersonal dynamics between the deaf and hearing people involved while using your Knowledge Base.
- ***Intrapersonal Knowledge***[81] will help you prepare yourself (mentally, physically, and emotionally) to use what you will learn.

[80] In personal communication with between Robyn Dean and Wendy Harbour (October 13, 2002), Dean noted that in their current D-C Schema, "Paralinguistic" refers only to *how* the information is delivered, not the information or language itself. They consider language part of each category, rather than a "demand" interpreters face while reaching the goal of interpretation/translation. Charting the Way does not make that complete distinction in Unit 10, but does try to include language as part of each category of Knowledge/Demands to meet Dean and Pollard's current work on this issue.

[81] Adapted from page five of Dean, R. K. and Pollard, R. Q. (2001). Application of demand-control theory to sign language interpreting: Implications for stress and interpreter training. Journal of Deaf Studies and Deaf Education, 6, 1-14. Adapted with permission.

Exercise 10.2: Understanding Interpreter-Related Knowledge Bases

On the next few pages is a chart covering the four types of knowledge you will need to develop for your Knowledge Base. For each type of knowledge, check whether you already know it, you would like to know more, or if it is not applicable to you.

Type of Knowledge Needed for My Knowledge Base	I Already Know This	I Would Like to Know More	Not Applicable
Paralinguistic and Language-Based Knowledge			
Common technical vocabulary (English or ASL)			
References and resources used in this field			
Expectations for "creative" interpreting vs. rigid adherence to linguistic norms			
Background knowledge needed for consumers (i.e. will the consumer have a basic of advanced knowledge of the vocabulary)			
Modifications to signing space or voice volume needed			
General subject areas within this field			
Strategies to convey message equivalence rather than word-for-word interpreting.			
"Typical" register used in various settings			
Other:			
Environmental Knowledge			
"Typical" interpreting assignments			
"Typical" settings for interpreting assignments (including lighting, A/V equipment in use, seating, room temperature, noise level, etc.)			
Expectations for flexibility vs. rigid interpreter/consumer roles			
Ability to control turn-taking and facilitate communication (e.g. ability to interrupt for clarification)			

Type of Knowledge Needed for My Knowledge Base	I Already Know This	I Would Like to Know More	Not Applicable
"Typical" professionals in this field and their titles			
Safety issues or regulations			
Common equipment or technology			
Other:			
Interpersonal Knowledge			
"Typical" level of hearing consumers' knowledge about interpreting			
"Typical" level of deaf consumers' knowledge about interpreting			
Contracts and billing for interpreters in this field			
Possibility of witnessing unfair, difficult, or oppressive situations/actions/information			
Expectations for interpreter to act as consultant, advocate or ally for consumers			
Power dynamics (including power differential between usual deaf/hearing consumers)			
Other:			
Intrapersonal Knowledge			
Intensity of interpreting in this field			
Amount of preparation time typically needed for assignments			
Safety concerns for interpreters			
Ethical concerns for interpreters			
Legal concerns for interpreters			
Past personal and professional experiences that may help in this setting and/or skills that may transfer well to this setting.			

Type of Knowledge Needed for My Knowledge Base	I Already Know This	I Would Like to Know More	Not Applicable
Past personal and professional experiences that may make it difficult to work in this setting and/or skills that may need to adapt in this setting.			
Availability of supervision			
Level of isolation for interpreters in this field			
Liability/insurance concerns			
Any allergies or other physical/emotional limitations that may apply			
Necessary cosmetics, clothing, glasses, identification badges or other personal items			
Other:			

Identify the most important things for you to learn (from the above list):

1. _____

2. _____

3. _____

Exercise 10.3: Understanding Personal Knowledge Bases

On the next few pages is a chart covering the four types of knowledge you will need to develop for your Knowledge Base. For each type of knowledge, check whether you already know it, you would like to know more, or if it is not applicable to you.

Please note that Exercise 10.2 was for interpreter-related Knowledge Bases and Exercise 10.3 is for more personal Knowledge Bases. Here are some examples to help you choose:

Interpreter-Related Knowledge Bases: Specific subject areas, fields of interpreting, specific linguistic features of sign language, working with specific types of consumers.

Personal Knowledge Bases: Building confidence or self-esteem, making decisions about mentoring, working as a team with others, preventing carpal tunnel.

Type of Knowledge Needed for My Knowledge Base	**I Already Know This**	**I Would Like to Know More**	**Not Applicable**
Paralinguistic and Language-Based Knowledge			
How "experts" discuss this (in English and ASL)			
References and resources about this topic			
Background knowledge needed for people learning about this subject (i.e. will you need to have a basic understanding of the subject in advance)			
Knowledge about how to talk about this topic with others, as needed			
General subject areas within this topic			
Knowing the ways that building this Knowledge Base will affect my interpreting			
Other:			
Environmental Knowledge			
"Typical" environments that will affect use of this Knowledge Base (e.g. "Every time I interpret math I have low self-confidence – math is an environment affecting my self-confidence as a Knowledge Base)			
"Typical" environments that will affect learning this Knowledge Base (e.g. whether you can practice skills, do readings, etc. at home or work)			
Safety issues or concerns, especially whether consultation with a health care or mental health care provider may be needed			

Type of Knowledge Needed for My Knowledge Base	I Already Know This	I Would Like to Know More	Not Applicable
Some typical professionals who know this topic and their titles			
Common equipment or technology that may help me learn about this subject			
Other:			
Interpersonal Knowledge			
"Typical" level of both hearing and deaf consumers' knowledge about this subject			
"Typical" level of interpreters' knowledge about this subject			
Possibility of learning or witnessing unfair, difficult, or oppressive situations/actions/information while learning about this Knowledge Base			
Possibility of learning or witnessing unfair, difficult, or oppressive situations/actions/information while using this Knowledge Base			
Expectations for interpreter to act as consultant, advocate or ally for consumers or interpreters after learning about this Knowledge Base			
Other:			
Intrapersonal Knowledge			
Intensity of study or work to learn about this Knowledge Base			
Safety concerns			
Ethical concerns			
Legal concerns			
Past personal and professional experiences that may help learn about or use this Knowledge Base			

Type of Knowledge Needed for My Knowledge Base	I Already Know This	I Would Like to Know More	Not Applicable
Past personal and professional experiences that may make it difficult to learn about or use this Knowledge Base			
Availability of supervision or mentoring while learning about or using this Knowledge Base			
Level of isolation while learning or using this Knowledge Base			
Liability/insurance concerns			
Intrapersonal Knowledge (continued)			
Any allergies or other physical/emotional limitations that may apply			
Necessary cosmetics, clothing, glasses, identification badges or other personal items			
Other:			

Identify the most important things for you to learn (from the above list):

1. _____

2. _____

3. _____

PROFESSIONAL GROWTH: Networking with Other Interpreters

Consider the field of study, area of expertise, or personal subjects you are learning about this week. Identify at least two interpreters you respect who are already familiar with this subject. For assistance, contact your state chapter of RID, interpreter trainers, other interpreters, or deaf mentors; it may also be helpful to find names through reading published information in your chosen field of study. When you have identified interpreters who are "experts," ask them to help

you answer some questions you identified in the "Skill Development" section for this unit. Remember that interpreters may not be the best resource for you. Some interpreters may prefer to identify a deaf person with extensive knowledge of this field. Deaf people will also be able to help you see any subject from a consumer's point of view.

Exercise 10.4: Starting a Contact List

Resource Person #1:
Name: _____

Contact Information: _____

_____

_____

Reasons to Contact: _____

_____

_____

Resource Person #2
Name: _____

Contact Information: _____

_____

_____

Reasons to Contact: _____

_____

_____

HIGHER EDUCATION PERSPECTIVES: Applications in Higher Education

No matter what you are studying as a "Knowledge Base," chances are very good that a college or university offers this topic as part of a course, degree program or field of study. This section will help you identify which classes you may want to interpret to gain experience in your Knowledge Base.

You can use the information in Exercise 10.5 in other ways, as well. You may start to consider interpreting jobs (whether in higher education or in the community) that will help increase your Knowledge Base. Discuss this with your mentors and/or supervisor to find out how you can gain more experience and develop professionally in your areas of choice.

You may also want to explore taking classes, seminars or workshops in these subjects. If you are a staff interpreter at a college or university, your benefits package may even include waived or reduced tuition. Students may also audit some courses with permission of the instructor (you take the class and do homework but do not pay tuition or receive academic credit). Remember that each registered (not audited) semester/quarter credit may be worth RID Continuing Education Units (CEUs) – check with your local RID chapter for more information.

Exercise 10.5: Learning through College Courses, Degrees and Workshops

My Knowledge Base for this week is: _____

This subject is most likely to be taught at the following (check all that may apply):

- ❑ ***Professional school***
- ❑ ***Community college***
- ❑ ***Technical college***
- ❑ ***University***

(For descriptions of college types, see Unit Two of this book on page 83.)

Do any local colleges or universities offer these types of courses? (Check their web sites for information about academic programs and specific courses.)

If you are having trouble deciding which degree programs, colleges, etc. might offer information about this, consider professionals who are experts with your Knowledge Base topic. What kind of training do they need? Which resources do they have? Do they need to take continuing education courses? These questions will guide you to the classes or workshops you may need, as well.

RESOURCES: Building a Knowledge Base

Exercise 10.6: Supplementing Knowledge Bases through Research

Review "Doing Research" on page 116 of Unit Three. Using tools on-line or at the library, identify some articles, journals, books, encyclopedias, dictionaries, or other resources that will help you expand your chosen Knowledge Base. Use the space on the next page to list a few of the best resources. Feel free to staple or tape additional pages into this handbook, if necessary. Be sure to also check with RID and distributors of sign language and interpreter materials (e.g. Sign Enhancers, Harris Communications) for additional information.

Resources to help me develop my Knowledge Base:

PLANNING AHEAD:
Creating a Plan for Action

After learning extensively about a single Knowledge Base, you need to consider ways to use the information. Remember that your plan of action may be something simple like, "I will read a book about this." It may also be complex, such as preparing a workshop about the topic. You may even decide to set aside this particular subject and not pursue it any further. In any case, realizing your options and making choices will help you develop professionally and plan your future thoughtfully. If you have difficulty setting goals and following through with them, you may want to discuss this section with trusted interpreters, your mentors or your supervisor. Be sure your plan includes strategies to help you follow-through on your goals.

Exercise 10.7: Planning to Use Your Knowledge Base

While working on my Knowledge Base, I learned these things about my topic and about myself:

Is there anything else I would like to know about this Knowledge Base? If so, what?

I would like to use what I have learned about this Knowledge Base:

Yes *No* *I'm Not Sure*

If yes, these are the ways I would like to use what I have learned:

Personally:

At work/while interpreting:

Professionally (to develop my career or contacts):

Here is <u>one</u> thing I could do during the next six months, how I will start doing it, and some resources I can use:

Goals for a year from now and some resources I can use:

Goals for the next five to ten years and some resources I can use:

JOURNAL:
Reflection and Evaluation

In this journal, consider the following questions in Exercise 10.8, which is adapted from a self-assessment for nursing students at Alverno College Institute[82]. If you prefer not to use the following reflection/evaluation tool, you may use this journal space to write about anything else that you may have learned or discovered this week.

Exercise 10.8: Knowledge Base Reflective Evaluation

1. ***Why did you first want to learn about this Knowledge Base?***

2. ***Which activity helped you learn the most about this Knowledge Base and/or yourself?***

3. ***If you talked with other people (mentors, other interpreters, supervisors, family members, friends) about your work, how did they respond? How did you feel while talking about it with them?***

[82] O'Brien, L. and Schulte, J. (1997). Using self-reflection and self-assessment strategies to guide learners through difficult challenges. (A workbook.) Milwaukee, WI: Alverno College Institute. Adapted with permission.

4. ***Try to think of a word, sign, visual image or symbol that summarizes this Knowledge Base and what you have learned. Write or draw it here.***

5. ***Has learning about this Knowledge Base affected how you feel about yourself as an interpreter or the field of interpreting in general? If so, how? If not, why?***

6. ***How does your work on this week's Knowledge Base affect your plans to work on future Knowledge Bases or unfamiliar topics in general?***

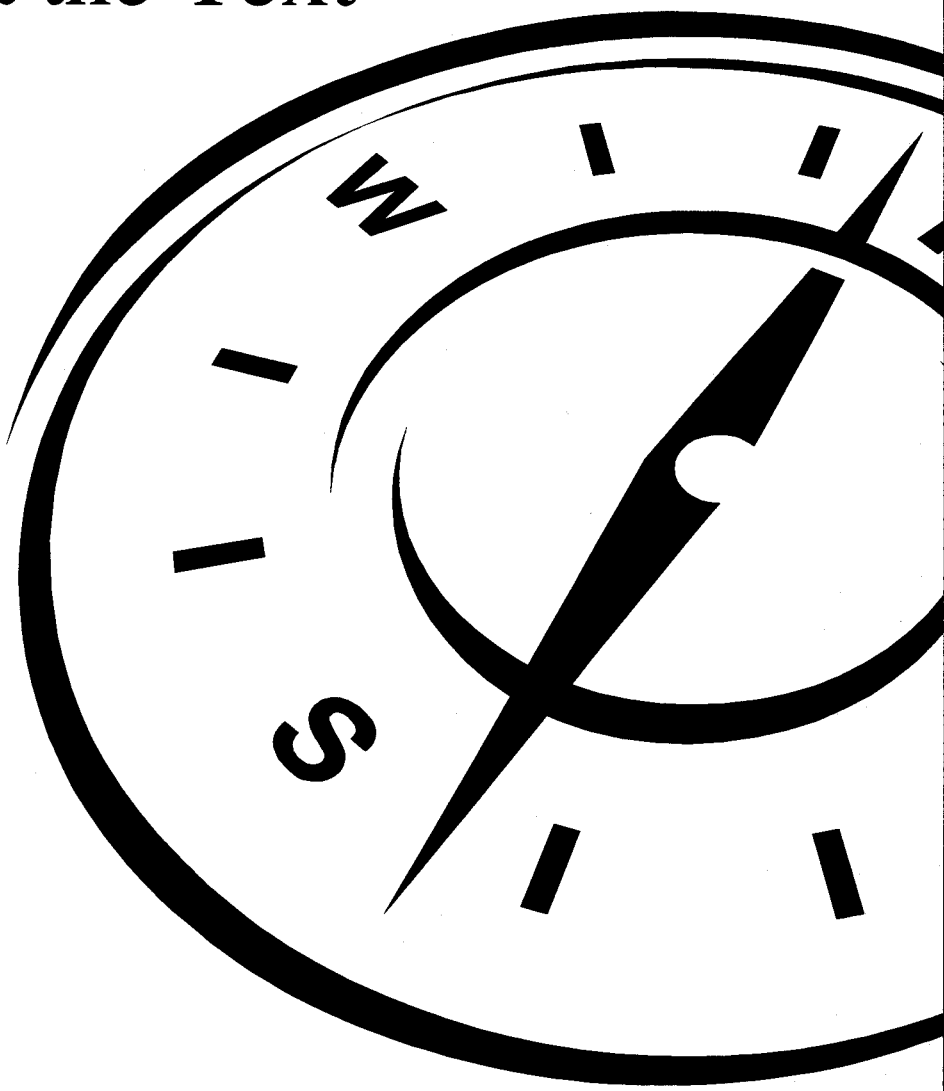
Extra space for comments or another journal entry:

OTHER GOAL:
Develop Related Goals for Yourself

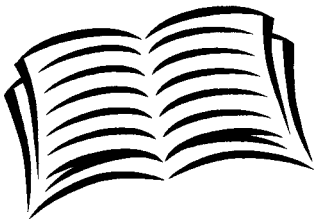
If you have developed a new goal or activity for yourself, use this space to write about the goal, how you hope to begin working on it, any resources you have, and what you hope to accomplish. Then write down what happened and any additional comments.

Appendix

Readings to Supplement the Text



Appendix of Readings to Supplement the Text



Articles are Presented in Alphabetical Order by Author

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Chapter 5.
"I send my child to school and he comes back an Englishman": Minority ethnic deaf people, identity politics and services.

Waqar I.U. Ahmad, Aliya Darr and Lesley Jones

5

'I send my child to school and he comes back an Englishman': minority ethnic deaf people, identity politics and services

Waqar I.U. Ahmad, Aliya Darr and Lesley Jones

Much has been written on and by Deaf people (Ahmad *et al.* 1998: ch. 3).[1] In particular, a reconceptualization of deafness has been offered, akin to the critique of the medical approach to conceptualization of disability. However, Deaf people and many hearing researchers (see for example Lane 1993; Lane *et al.* 1996) have argued against their incorporation as disabled people. Deaf identity is constructed on the grounds of having a shared language (in the case of Britain, the British Sign Language – BSL) and the experience of shared oppression from a hearing world. Many argue that the status of Deaf people is that of a 'linguistic minority' within British society. There is an ongoing debate between proponents of the social model of disability and those of a political model of deafness (see Ahmad *et al.* 1998: ch. 3; Corker 1998). Some have accused deaf people of being disablist for refusing to build alliances with people with other forms of 'impairment'. Some in the Deaf movement feel marginalized by disabled activists, who impose a disabled identity on Deaf people. This is a necessarily simplistic summary of often complex arguments; the reader can follow up the debates elsewhere (Lane 1993; Ahmad *et al.* 1998; Corker 1998).

In much of the literature on Deaf people, ethnic diversity within Deaf people remains unacknowledged. There is little recognition of people's legitimate claims to having multiple identities. The fact that minority ethnic Deaf people may experience racist marginalization within the Deaf community is rarely addressed. Since the early 1990s, however, some literature has emerged on the lives and experiences of minority ethnic Deaf people (Sharma and Love 1991; Badat and Whall-Roberts 1994). Our own work in this field has focused on Deaf people themselves as well as their families and services (Aliya Darr *et al.* 1997; Ahmad *et al.* 1998; Chamba *et al.* 1998a,

1998b). This chapter focuses on issues concerning identity and ethnicity in the lives of minority ethnic Deaf people.

Construction, maintenance and celebration of identity through organized activity is an important aspect of the lives of minority ethnic deaf people (Ahmad *et al.* 1998). Among the variety of initiatives on ethnicity and deafness identified by Ahmad *et al.* (1998), those which are user led largely concentrate on social, cultural and religious issues and can be seen in terms of a quest for discovering and strengthening identities other than those defined by their deafness. Here we discuss these initiatives in depth and explore issues of identity politics and its links with a range of self-help-based voluntary and statutory sector initiatives.

A number of important issues in relation to construction and negotiation of identities in the lives of minority ethnic Deaf people are explored in this chapter. First, the importance of religion and culture from the perspectives of young people, their parents and workers is addressed, including the attempts which are made to instil religious and cultural values in deaf children and the problems faced in doing this successfully. Second, the emergence of social and cultural groups is explored in terms of their focus, organization and value to users. These groups raise interesting questions about multiple identities (based on deafness, gender, religion and ethnicity) and their negotiation. The diversity of responses to identity politics parallels that found in the wider literature on ethnicity and identity (Drury 1991; Modood *et al.* 1994). Third, the importance of learning and networking through various initiatives is traced, addressing how this empowers and informs people, facilitates supportive networks and enables improved communication between families and their deaf members. Fourth, we focus on some developments in mainstream services aimed at making them more ethnically sensitive, although as we shall see, this does not constitute a marked cultural shift in mainstream services. Finally, we discuss various respondents' perspectives on the need for 'specialist' provision, although we use this term loosely; here, deaf counselling and sign language interpreting are discussed in particular.

The study

We identified 104 initiatives with deaf people from minority ethnic communities. Data were collected through networking with deaf groups and organizations, a fact-finding workshop with deaf professionals and other participants from minority ethnic groups, requests in deaf and ethnic minority media for information and a systematic postal survey of the following agencies in England and their equivalents in Scotland, Wales and Northern Ireland: social services departments; district health authorities; regional health authorities; NHS trusts; local education authorities; known deaf clubs and organizations; race equality councils; community health councils; Family Health Service Authorities; and councils for voluntary services. The postal

survey was supplemented by the use of video, telephone (text as well as voice) and face to face interviews.

Face to face interviews were conducted with people involved with a range of initiatives as users, workers or in other capacities. In choosing initiatives for detailed interviews, we wished to reflect the diversity of initiatives in terms of geographical concentration, target group (ethnicity, gender, deaf or hard of hearing), sectoral base (voluntary, statutory) and funding (relatively secure initiatives as well as those with little secure funding). Where appropriate, we interviewed workers, users and line managers. For example, for a youth club, we interviewed the youth worker, the line manager responsible for continued funding and four club members. Topic guides were used for loosely structured discussion. In total 85 interviews were conducted. Of these, 45 were with 'providers' (workers, line managers, volunteers), 37 with users and 4 with researchers. Overall, 45 respondents were deaf and 40 were hearing. Most interviews were done individually but some were conducted in groups. A number of different languages were used with deaf respondents:

- a Deaf interviewer using British Sign Language with Deaf BSL users
- a hearing interviewer with a BSL interpreter with Deaf people
- a hearing interviewer using sign-supported English with deaf people
- spoken English with oral deaf people.

Hearing respondents were interviewed in English, Urdu, Punjabi, Gujarati and Bengali (last two with interpreters). The range of languages and approaches used allowed respondents to use their preferred language.

All interviews with hearing respondents and with Deaf respondents using sign language interpreters were audio-recorded; those using BSL were video-recorded. The interviews in BSL and in spoken languages other than English were translated. Full transcripts were used for analysis.

'I send my child to school and he comes back an Englishman': concerns about religious and cultural socialization

Parents found it particularly difficult to convey aspects of their cultural and religious background to their children and many were concerned that their children knew more about the 'British' way of life than their own cultural values and traditions. Parents not using BSL or for the oral children, the children not having access to their home language, resulted in poor communication between deaf children and their families. This led to frustrations on both sides. A Bengali bilingual worker who had close contact with Bengali deaf children talked about the tensions faced by the parents she visited:

> They [the parents] find it [culture and religion] extremely difficult to explain and they live in a western society. Whereas they want to hold

> onto their traditions and things but they can't because they can't explain things to them and if they argue too much they end up fighting and then the kids will want to go and leave home and things.

Even when deaf children had acquired a basic understanding of their religion from their parents, all too often they were not provided with adequate explanations for these religious beliefs. This was largely because many parents and children shared no common language in which to communicate complex concepts. As a result of limited access to information, many deaf children grew up with rigid ideas about their religion with little understanding of the underlying philosophies or scope for negotiation of religious observance. Other work shows that individuals utilize culture and religion as flexible resources, allowing considerable scope to negotiate values and lifestyles (Drury 1991; Modood *et al.* 1994; Ahmad 1996). The inherent contradictions and differences within cultures provide opportunities for challenging certain definitions of norms. However, the ability to successfully negotiate behaviour depends on individual position and possession of cultural capital. Many respondents, Deaf and hearing, argued that the poor communication between deaf children or young people and their families, and the relative marginalization of Deaf people within their wider ethnic and religious communities, afford them few opportunities to accumulate such cultural capital. They are, therefore, less able to negotiate norms and behaviours without causing offence or conflict. One Asian sign language interpreter explained her view of how ideas about religion were internalized by the Deaf person:

> if you look at hearing Asian people, yeah, you hear something and then you think, ignore it, because you know it's nonsense, you know, you must tie your hair up because, whatever and you know it's . . . your choice. Well with deaf people, because they don't have, um . . . access to that wider debate, if you see what I mean, if you tell them something, that is it and they have to do it that way.

An Asian deaf outreach worker extended this problem to lack of knowledge about other areas of life, such as marriage functions:

> I've met lots of Asian deaf people who don't understand what a dowry is . . . They don't understand that issue at all. They don't know the language so they don't understand what it means that way . . . they don't understand why the wedding is large. They don't understand anything about the marriage ceremonies or anything, the dowries, they don't even understand that, it's a very basic thing. I think it's a problem.

This is not to claim that all Deaf people find it difficult to function successfully as full members of their religious and ethnic communities. However, we must acknowledge that their marginalization, by the hearing family and community members, limits their chances to acquire the cultural knowledge and skills regarded as normal for their hearing peers. For example, a

Jewish deaf young man, having grown up as part of the Jewish hearing community, recalled occasions on which deaf people were excluded from joining in religious festivities such as bar mitzvahs: 'I knew nothing as a child about my culture except that there was something about music but that was not available to me. I became aware that there was different food, but at school I had only English food.'

The neglect of minority ethnic languages, cultures, histories and religions in school education is well recognized (Cashmore and Troyna 1990). It is a particular issue in the education of minority ethnic deaf children (Chamba *et al.* 1998a). Not surprisingly, many respondents felt that schools were doing little to provide information about minority religions and cultures, although some were making attempts to plug this gap. One school for deaf children had invited a hearing voluntary worker to address school assemblies on Islam. This Pakistani man had good signing skills and a strong commitment to promoting greater religious awareness among the younger deaf people:

> I think it's a big issue for the younger Deaf Asian community. Where can we get teachings or understanding or awareness about our way of life, or our family's way of life, or our parents' way of life? Because they can't get it at school, they certainly can't get it at home, they can't read it in a book and they can't watch a video because there isn't any videos on it . . . I think that's lacking as well. I've not seen very much of it being provided. I think that would be across the board whether it's from Social Services or from the Health Authority, none of them's providing it and education's not providing it either.

Such neglect, coupled with the parents' own limited ability to provide cultural socialization in the way they provide for hearing children, led many parents to fear losing their deaf children to a Deaf 'white culture' (see Anwar 1977; Ahmad 1996, for discussion of parental concerns regarding cultural reproduction). Anwar (1977) notes that parents employ strategies both to instil their cultural values in children and to safeguard against adoption of the wider society's values. Parental ability to employ either of these strategies with their deaf children was compromised. The fear that their deaf children will lose their ethnic and religious identity is powerfully summed up by a Bangladeshi mother: 'I send my child to school and he comes back an Englishman.'

To combat these perceived problems, a Pakistani mother who had learnt basic signing had decided to write to a deaf organization in Pakistan, for materials on religious education. In contrast, a group of Bengali mothers had approached their local National Deaf Children's Society to request suitable provision to cater for the cultural and religious needs of their teenage Deaf children.

It was usually only after finishing compulsory schooling that many Deaf young people realized their relative lack of knowledge about their own ethnicity, history and culture; this was a cause of regret and resentment to

many but the process of rediscovering and reclaiming cultural and religious identities was also empowering. For example, one Indian origin Deaf woman was now trying to reaffirm her cultural identity:

> I never really considered myself as an Asian person. I was very ashamed to wear bangles and I was very ashamed to wear saris . . . I think in the past, I fooled myself in the past. Really I think it has taken me 15 years to reach where I am today. Now I feel much more positive.

However, not having been taught any Hindi as a child, she felt excluded from aspects of Indian culture and history.

The cultural isolation of African Caribbean young people was felt to be particularly acute. Accessible written materials on African and Caribbean people were thought to be lacking, their needs were often subsumed under those of white deaf people, and there was a severe shortage of African Caribbean Deaf role models. A Deaf African Caribbean youth worker highlighted the need for accessible information on African and Caribbean histories, cultures, arts and literature: 'Black and Asian hearing people have their own magazines which incorporates their culture and history, everything, it's beautiful. There is nothing historical for black, Deaf people.' Further, the perceived lack of Deaf African Caribbean role models was felt to make it harder for young African Caribbean Deaf people to develop and sustain a positive ethnic identity.

Having gained only a limited understanding of their own ethnic identity, it is not surprising that many deaf children from minority ethnic communities had grown up with confused notions of their ethnic and religious identity and relationships with the wider society. For many, it appeared only natural that they should see themselves first and foremost as Deaf people, belonging to the Deaf community, albeit a predominantly white Deaf community. Some members of an Asian Deaf youth group, we interviewed, felt that sharing a common language (BSL) made it easier for minority ethnic Deaf people to identify with white Deaf people rather than with hearing members of their own ethnic and religious community:

> Asian [Deaf] women were more closer to Deaf community than to anybody else because they're Deaf first and then Asian . . . I think Deaf, it's all different really, Deaf community is Deaf first then Asian because even for the Asian Deaf their way of communication is via BSL, [or] in English, so they're more happy to use their (communication) skills with a Deaf person rather than an Asian family who doesn't communicate.

Communication thus affected networks and the ability to function effectively as a full member of a community. For this respondent, the shared communication with other Deaf people, irrespective of ethnicity, ensured the strength of ties with other Deaf people. Equally, limited communication with their hearing ethnic group family members and peers weakened their sense of a strong ethnic identity.

For many Deaf people, whichever minority ethnic community they belonged to, making alliances across ethnic, religious or hearing–deaf boundaries was not this simple, as noted by a white social services manager:

> A lot of people have trouble accepting that Deaf people have their own community, culture, etc., but what happens if you're black or you're Asian and Deaf as well . . . which are you first? You know, are you Asian first and then Deaf or are you Deaf and then Asian, or whatever? And to actually have to deal with two lots of different culture and also have white hearing culture as well in everyday surroundings . . . even Deaf people themselves don't take that on board.

There were variations in the level of awareness about religion and ethnicity among different minority ethnic groups. The Irish Deaf groups within the UK had a strong Catholic emphasis and the Northern Irish and Scottish Deaf Associations were sometimes based around religious groups. Historically the Church Mission Society in the UK provided many of the first Deaf clubs and still trains Chaplains for the Deaf and funds Deaf churches. Members of the Jewish Deaf community were also thought to have acquired a high level of religious awareness through involvement with established Jewish Deaf organizations. In contrast, Asian and African Caribbean Deaf people lacked these resources and were more likely to be engaged in a process of rediscovering their respective religious identities, largely through self-organization. In particular, many felt that young African Caribbean Deaf people had very little relevant provision in this area.

Emergence of social and cultural groups

Since the early 1990s, there has been a growing recognition among service providers as well as minority ethnic Deaf individuals that mainstream services to Deaf people do not take account of cultural and religious needs. There has also been an increased awareness of racist attitudes and practices in the white Deaf community and mainstream services which marginalize minority ethnic Deaf people. Partly as a consequence, a number of social groups have emerged in various parts of the UK which aim to address a variety of user defined needs. Although relatively new among minority ethnic Deaf people, such self-organization among minority ethnic people has a long history (Rex 1991).

These groups varied considerably in terms of their membership, funding sources, lines of accountability and level of user involvement. Some groups consisted of Deaf people who had united on the basis of their 'blackness', while others targeted Deaf people who belonged to a particular ethnic group or had a particular religious affiliation. There were also groups which were exclusively for Deaf Asian women. One group of this nature came into existence as a result of a Deaf Asian woman recognizing that there was no social provision for women like herself. By contacting the youth service

and securing some funding from the local community education service, she was able to set up this group. In its five year life, the group had attracted a membership of around 100 Asian Deaf women and was being run successfully by an information and outreach worker with the help of a volunteer, both Deaf Asian women. Not only did they provide information on religious and cultural issues and brought people together to celebrate festivals, such as Diwali, Eid and Christmas, but also they provided health and welfare advice both on an individual basis and through inviting speakers from outside agencies. Women's health was the focus of another African Caribbean Deaf group, which also held sessions on topics such as sexual health and relationships.

Most such groups combined social activities with welfare advice although the range of available activities depended very much on the level of resources available and the specific needs of members attending these groups. Younger members of these groups particularly enjoyed the social and sporting activities and were eager for more outdoor activities to be organized. A hard of hearing group made up of Gujarati elderly men and women valued the information they were provided about environmental aids and adaptations as well as the opportunity to talk about any problems they were having with their hearing aids and text telephones. Members, many not fluent in English, found it helpful to have information in their mother tongue from the Gujarati community development worker who ran the group. Users did not always have the same needs. One profoundly Deafened member of the group complained that his communication needs were being overlooked by the group organizers. Although an English volunteer was available to note-take to aid communication between himself and the group, this was problematic as the volunteer had no knowledge of Gujarati. The Deafened older person expressed his isolation in writing:

> this group hasn't much trouble with hearing . . . they have always loop on their ear. The trouble with this group is that they can't probably understand, speak, write English language, hence they need [Gujarati] interpreter . . . it is actually people like me who are profound deaf needs help to remain in contact through writing. There is nothing for me [here] now.

Having a stronger funding base meant that groups could offer a wider range of social and educational activities and advice. For example, a Jewish Deaf organization, in existence for over 40 years, had a resource centre with a range of special aids and equipment for Deaf people and a day centre for its elderly members. The organization also published a quarterly magazine and provided welfare help.

Joining a Deaf group of this nature provided many Deaf people from minority ethnic communities with a chance to explore their culture and their deafness in an environment in which they felt comfortable. For some it was the only opportunity they had, to be able to relax in the company of other Deaf people, which particularly appealed to those younger Deaf

people who were experiencing communication problems with other family members.

The larger social groups also allowed the younger members to meet older Deaf people of the same background, an opportunity they otherwise would not have had. One 17-year-old Pakistani student who regularly attended a women's group always looked forward to meeting older Deaf women: 'I feel that I can learn more from older women because I am a young girl so how will I know what it's like to be an older Asian woman who is married or something? This is the place where I get an opportunity to understand and talk with them.'

Indeed one social group, initially for Deaf Asian adults, was forced to rethink its membership when the organizers were approached by numerous parents of Asian Deaf children asking whether it would be possible for their children to join. Involving young people in groups of this nature was seen as instrumental in developing their ethnic and religious identity, and introducing them to older Deaf role models. The involvement of older Asian Deaf people served to show parents and children the capabilities of Deaf people and work opportunities that were available. According to one Indian woman in her early twenties, one of the reasons why the Deaf women's group she attended had been so successful in empowering, and instilling confidence in, members was that it was run by a Deaf Asian woman whom members regarded as a role model and with whom they could identify: 'to see role models that's very important. I mean, if it's hearing people teaching you all the time it's not gonna work but if you've got a Deaf role model there it's much better.'

The perceived lack of positive role models, noted by both African Caribbean and other respondents, was the reason why a young Deaf African Caribbean student established a Deaf group, which had now been running for two years: 'I want to see black [African Caribbean] people being proud of themselves. At the moment there are very few out there. It would be lovely if people out there could look at other black Deaf people and think I want to be like that.'

Deaf adult role models were thought to be important in presenting positive images for the younger Deaf people. Within the social groups, having minority ethnic Deaf people in positions of power was felt to be important so that they could instill confidence in the younger members and with whom the younger people could identify. Minority ethnic Deaf presenters (especially those working in television) were therefore highly regarded as role models.

Mirroring the debates about accommodating diversity within anti-racism (Modood 1988; Gilroy 1992), there was some concern about separate organization by minority ethnic Deaf people. Some of the young Deaf people felt that ethnically or religiously specific social provision was divisive. Despite recognizing that these social groups had developed in response to the perceived racist marginalization, some still felt that there was a need for unity with other Deaf people facilitated through mixed social groups. A

Deaf African Caribbean student emphasized the shared nature of Deafness which for him united white and black people: 'To tell you the truth I like white and black people to mix. It doesn't matter, we all have eyes and ears and a mouth. We all wear clothes, the only difference is the colour of our skin. It's more friendly if white and black people mix.' However, reflecting the ambivalence felt by many, this respondent went on to comment: 'I hate racism, it just makes things worse.'

Building social networks

There was a widespread keenness among both minority ethnic workers and members of D/deaf social groups to develop links with other social groups of this nature. Many had already visited groups in different parts of Britain; newer groups were particularly eager to learn from the experiences of the more established ones. A number regularly organized parties on religious and social occasions such as Diwali, Eid and Rosh Hashanah. These parties offered the opportunity to get together with other Deaf groups and helped develop a sense of common identity and networks.

Not only were these groups important in terms of bringing Deaf people from minority ethnic communities together, but also some were able to provide a learning environment in which members acquired new skills and interests. The formal courses varied, covering from assertiveness and leadership skills to improving English language skills. Confidence building was regarded as a particularly important issue, as noted by this Asian Deaf professional:

> I really think Asian women are very negative . . . I think they feel like they're not good enough, they want a good education, they want to get a good job but I think they feel, because of the hearing way, you know, you see hearing people and you think, oh very professional, you know, doctors or solicitors, whatever different professions, and I think they feel they just can't do it because they're Deaf and because they're Asian really. I think a lot of the women are like that.

This was far from being universally true, however: in the course of our fieldwork we came across many dynamic and confident Deaf Asian women, some, like this respondent, working in professional jobs.

For one group of young Indian deaf women, the group had allowed them to be informed not only about their ethnicity and traditions but also about Deaf culture. Having had an oral education, they knew little about sign language and the existence of a Deaf community until being exposed to both, through the group. Far from being divisive, their involvement in this social group facilitated greater affinity with the white Deaf people, through an improved knowledge of Deaf culture and politics.

There was considerable variation in the level of involvement that members had in deciding how these groups should be run. In general, members seemed

to be consulted on a regular basis about their needs and efforts were made to ensure that these needs could be met. All of these social groups had been encouraged to set up their own management committees. For example, a hearing Asian community development worker had successfully done this with a Deaf Asian group: 'I mean it's very good actually, because before I used to say, "Come on do this", but now they're telling me, "Come on, we want to do this", it's a change.'

There seemed to be a general consensus among members about the aims of these groups and the kinds of activities organized but conflicts did arise. For example, at an Asian Deaf women's group, whose membership included a range of ethnic backgrounds, languages and age groups, at times some of the younger women felt that they were being given information that they already knew about, such as dental health. The needs of younger and older group members often conflicted, as noted by a younger member:

> A lot of Asian Deaf women in the group need to know about information themselves because they never had an education themselves. If they get educated themselves they will know what information they want to look for, whereas with us, we are already educated so we know where to get information, so maybe there needs to be a different group for [younger] people like ourselves.

Tensions also arose because members used the group for different purposes according to personal biographies and needs. While one older married Deaf woman, who had been using the centre for three years, found it very useful to share problems and receive counselling at the group sessions, some younger members preferred to discuss problems with their Deaf friends rather than the counsellors. However, despite expressing these concerns, younger people found the opportunity to be with older Deaf and hearing people of their background beneficial for a variety of other reasons, as discussed earlier.

Identity and cultural sensitivity: some service responses

Respondents felt that mainstream service providers had a large part to play in providing appropriate services. For example, professionals had a responsibility to help the Deaf child become aware of their ethnic and religious background in addition to having a 'Deaf identity'. Educational institutions, health authorities and social services departments were all considered to be major potential catalysts for change in this area, but there was still considerable room for improvement.

Several teachers of Deaf children, based in both schools and colleges for Deaf young people, recognized that their services were not responsive to the needs of students from minority ethnic communities. It was felt that white staff working in such educational institutions needed support and training to learn more about minority ethnic cultures and develop links

with families. A Pakistani Deaf student, currently attending a college, was disheartened by the Euro-centric teaching: 'they have no information about our religion or culture. Our culture and religion should be respected equally. There is no information here either for Asian students or for the others.'

This was seen as particularly worrying in residential settings where Deaf students from minority ethnic communities had limited contact with their own ethnic and religious communities and little or no religious input from the staff.

Where schools had taken the initiative to employ someone to teach minority religions, there was a positive response from the children and parents. One Asian hearing man, invited to teach predominantly Muslim children in a school for deaf children about aspects of their religion, recalled how pleased the children were to be able to have this regular contact:

> I was surprised, the kids were really happy, the kids were really happy to see an Asian face in the school. And you know, I really did enjoy it and there were all sorts of questions you know. Varied questions about diet, about food, about dress, 'Are we allowed to wear this? Can we wear that? Can we eat this? Can we eat that? Can we draw pigs? Can we touch pigs?' They can only ask questions at school so how can a Pakistani Asian girl who's 12, 13 ask a white, mid-thirties, early-forties teacher from middle class about her home life? You know, she can't.

Similarly, parental pressure on a service for hearing impaired children precipitated their efforts to set up a cultural awareness class for Deaf Bengali children living in the locality. The weekly classes took place at a secondary school on Saturday mornings and were run by a Bangladeshi tutor with the aid of a sign language interpreter.

The need for specialized services: counselling and interpreting

Many Deaf black people were keen to point out how mainstream services were not addressing their needs, identifying clear gaps in services. Having inadequate access to trained, culturally sensitive, sign language interpreters and counsellors were two of the serious deficiencies highlighted.

Counselling

A number of young Deaf people felt that counselling had a role to play in helping them work through questions of identity. However it was felt that counselling services offered by social services departments were more appropriate for the majority culture and generally not responsive to their needs. White social workers were felt to have little understanding of the pressures and constraints on minority ethnic Deaf people thus making their services relatively inappropriate for minority ethnic users.

Where social workers had been appointed to work with Deaf people, they had found the need to provide some sort of 'cultural counselling' for their younger users. Asian young Deaf people were found to be particularly in need of such counselling. One young Deaf woman was concerned that mainstream service providers did not acknowledge that Deaf people from minority ethnic communities were subject to a range of distressing pressures. She had herself trained as a counsellor and was now working with Deaf minority ethnic individuals and organizations. She talked about her reasons for setting up this specialized service:

> white Deaf people, they have counsellors and they can sort of understand each other but I felt [minority] ethnic groups are different because of their culture and I felt it would need a Deaf Asian person to be able to understand this, to understand the difference in our cultures. I feel we're very, very different and now when I meet people I feel, you know, they find it a lot better to sort of express themselves because they see me as a good role model.

Sign language interpreting

It was widely acknowledged that there was a shortage of BSL interpreters who were from minority ethnic communities and fluent in their mother tongue. Nine sign language interpreters, the majority African Caribbean, were identified as working either in a freelance capacity or employed by organizations working with Deaf people. A recently formed organization 'Black and Asian Sign Language Interpreters' has set out to redress this shortfall in numbers and the quality of appropriate interpreting. There was an expectation that such interpreters would better understand the experiences of and problems confronting minority ethnic Deaf people. One African Caribbean interpreter recalled an occasion when she interpreted for a group of Deaf Asian women. She found their positive response pleasing considering that she was of a different ethnic background. She feels that what mattered to the women was that she showed an appreciation and understanding of their background and culture. Another African Caribbean interpreter talked about the rapport she could develop while working with black Deaf people: 'You walk into a room, a black Deaf person sees you and their face lights up, and it's like, yes, and there's an automatic link that you have. It doesn't breach impartiality but it's there.'

Having worked with Deaf minority ethnic people for several years, this interpreter was in no doubt that it was better to use interpreters from minority ethnic backgrounds to work with minority ethnic Deaf people. Another African Caribbean interpreter commented:

> I've observed someone [white] interpreting for a black client who [the client] was very restricted in her signing. When I took over, she suddenly seemed to let loose and express herself much more . . . later she said to me 'Usually [white] people think I'm really angry but I'm not

> angry'. I thought to myself that she was not doing anything to indicate that she was angry. I have seen interpreters assume they [black people] are angry. It's like with hearing people when they [Deaf people] get excited [hearing] people think 'they're going to hit me'.

Politicization as well as empathy and cultural understanding were issues addressed by others. An African Caribbean interpreter spoke of her own politicization as well as that of the Deaf people with whom she worked:

> In the early days, I never thought about what colour I was, whether I were pink, green or blue. Then I noticed that whenever I turned up to interpret for black or Asian people they always looked really pleased to see me. As I became more aware myself, I realized that it was pride, really that's the only way that I can describe it. I was sort of like a role model . . . a black role model.

Signs and cultural signifiers for African Caribbean or Asian people and cultures were not always picked up by white interpreters. Differences in the use of sign language between ethnic, social and age groups have been noted by others (see Ahmad *et al.* 1998: ch. 3). The interpreter referred to above, gave the example of 'hot combs' used in the 1970s to straighten hair, which needed a new sign. She also commented that the use of the hot comb sometimes left burn marks on the neck and 'Deaf people notice that kind of thing'. Black Deaf people did not like constantly being asked about the burn marks by white Deaf people. This interpreter, as an African Caribbean woman, felt a strong sense of support too from Asian Deaf women when working with them; she felt that this was because she had taken the trouble to acquire basic information about Asian communities, for example knowing signs for food (such as samosas and chapattis) and distinctions between different Asian groups (such as Pakistanis or Indians). As an interpreter working with minority ethnic Deaf young people, she felt that 'racism both individual and institutional' made it harder for them and their parents to learn about available support.

African Caribbean and Asian people were grossly under-represented in the area of sign language interpreting and little was being done to increase their numbers among trainee interpreters. For example, a trainee interpreter of Indian origin, based at a Deaf Centre serving a multi-ethnic Deaf population, felt that more people from minority ethnic communities were needed to train as BSL interpreters. She felt that little was being done to promote the services of sign language interpreters with competency in minority ethnic languages and she, like the African Caribbean interpreter above, felt that having access to an interpreter of the same ethnic background made a real difference. Consequently African Caribbean or Asian interpreters were a much sought-after commodity:

> I went on a course recently and somebody was Deaf there and said, 'Oh I didn't know there were any Asian interpreters in the country and

> oh, wow, wow, wow, I'll pass your name around,' sort of thing and somebody else had heard recently, was a friend of mine who went to do some work and was asked did she know of any Asian interpreters because they wanted to set up provisions for Deaf [people].

It was also felt that the inappropriate use of signs to describe aspects of non-white cultures reflected the racism in the white Deaf world. Some of the signs which were previously used for a number of African and Asian countries, people or customs were considered to be derogatory. Some are being replaced with more appropriate signs and new signs are being developed to describe aspects of ethnic minority cultures, food and dress.

A number of African Caribbean sign language interpreters highlighted the fact that African Caribbean Deaf people were prevented from learning about their own heritage without realizing it, all because no signs existed to explain behaviour and practices pertaining to their own culture. This was regarded as less of a problem for Asian people whose 'cultural distinctiveness' was generally accepted within Deaf culture (Ahmad *et al.* 1998). Similarly Jewish Deaf people could not understand why no commonly understood signs existed for their festivals or customs.

Discussion

The evidence in this chapter paints a mixed picture. At a positive level, there is much welcome activity on a range of issues of concern to minority ethnic D/deaf people and their families. The fact that many of these initiatives are relatively new indicates both a recent recognition by service providers and assertiveness and organization on the part of minority ethnic Deaf people and their families. However, worryingly, the evidence also shows continued problems of short-termism, relative lack of mainstream activity and initiatives being driven by committed individuals in services without their ownership by the organization. Evidence for any major shift, either in the mainstream Deaf culture or services for Deaf people, is thin. The perennial problems of funding and organizing services for minority ethnic communities, both Deaf and hearing, are discussed elsewhere (Ahmad *et al.* 1998). Here we discuss issues concerning identity politics, self-help and services.

Identity and organization

An interesting aspect of what we have reported is that much of the user-led activity so strongly revolves around ethnicity, culture and religion; in some ways a quest for a rediscovery of forms of identity which are crucial to people's lives. These forms of identity were often denied to Deaf people for a variety of reasons. First, education in schools has little focus on minority religions, languages and cultures (Chamba *et al.* 1998a), something pointed

out by many young people, their parents and teachers. The Euro-centricity of educational provision was resented by many and is powerfully illustrated in the words of the mother who remarks: 'I send my child to school and he comes back an Englishman'. Second, Deaf culture remains predominantly white and Christian. Although religious and cultural diversity in Deaf culture is beginning to be recognized, Deaf culture is not yet able to fully accommodate or service this diversity. Third, parents and families have often not been able to communicate easily with their Deaf children and hence Deaf people have had less exposure to their own ethnic culture than would be normal for a hearing person. Many of these issues are addressed in Ahmad *et al.* (1998) and Chamba *et al.* (1998a). However, the developments must not be seen only in negative terms; rediscovery and reaffirmation of different forms of identity is not unique to minority ethnic Deaf people. Identity is a potent means of social organization and of giving meaning to personal and group level beliefs, aspirations and behaviour (see Joly 1987; Rex 1991; on religious mobilization, see Samad 1992).

That personal identities are negotiated, flexible and situational is also evident in many of the initiatives discussed here. Social and cultural activity was organized on a variety of grounds: gender, with both young and older people; religion; ethnicity, broadly defined in terms of say 'Asian', though local residence patterns often meant that most users had a shared cultural, linguistic and religious background; and Deaf identity. The organization at these different levels clearly had advantages and disadvantages. For example, the young Deaf women, who were joined by older hearing women, while resenting the fact that much of what was discussed around Deafness was already known to them, were appreciative of the fact that the older women allowed them to know what was expected of themselves as they grow older. For the younger Deaf women, these older women were a major source of cultural knowledge and normative assumptions about behaviour. Yet in other cases, groups emphasized the shared nature of Deafness as being their primary identifier. Ethnicity, religion and other cultural identities were secondary, their assertion being regarded as divisive. The negotiated nature of identity is discussed by Drury (1991), Modood *et al.* (1994) and Ahmad (1996).

Empowerment and professionalization

One strong feature in the Deaf movement since the 1980s is the emergence of Deaf professionals and the proliferation of educational and vocational courses aimed at Deaf people. This was also an issue addressed in some of the initiatives. The importance of role models was emphasized by many. In particular, the relative shortage of African Caribbean role models was noted by respondents as was their relative lack of organization compared to Asian Deaf people. Through the fieldwork and personal contacts, we have noted an increase in minority ethnic Deaf professionals, most themselves working with Deaf people. The increased self-organization and improved formal

recognition of diversity among Deaf people should improve training and education opportunities for minority ethnic Deaf people in years to come.

The impact of organization around social and cultural issues may also have positive outcomes in terms of personal development. Broadly, we note four areas of impact relevant to personal development. First, such groups provided opportunities for networking and discovering positive role models, both Deaf and hearing. The importance of role models is well recognized in literature on educational achievement and ethnicity (Cashmore and Troyna 1990). Second, they offered access to information and resources. This was important both to families of Deaf people who, according to some respondents, often had low expectations for their Deaf family members, and to Deaf people themselves. Access to information remains a problem for large sections of the minority ethnic population (see Atkin and Rollings 1993); for Deaf people this is an even bigger problem (Ahmad *et al.* 1998; Chamba *et al.* 1998a, 1998b). Third, a positive identity, which many seemed to be acquiring through their involvement in the range of social activities, is in itself an important element of self-development. Finally, the groups offered an important source of social support, which many felt was absent from white Deaf culture. As we have noted, although the white Deaf culture is increasingly acknowledging diversity among Deaf people, there is much room for progress, and many still experience racist marginalization within the Deaf culture.

Sign language interpreting

It was generally acknowledged that there was a shortage of minority ethnic sign language interpreters, particularly an acute shortage of Asian interpreters. The need will be met only by improved recruitment of people from the relevant minority ethnic communities. The advantages of having more interpreters from Asian and other minority ethnic groups are several and varied. The most obvious one is that there is a dearth of interpreters who can work between BSL and languages other than English. Second, white interpreters often do not have the requisite knowledge of minority ethnic customs, rituals, foods and festivals – examples of this are given in interviews with African Caribbean interpreters. Many also pointed out the racism of British Sign Language, although many of the openly offensive signs are being changed. Third, some felt that even where both interpreters and Deaf people from minority ethnic communities did not share a common culture or language, they had shared experiences of minority status within a dominant white culture, which improved rapport and encouraged trust. The lack of training opportunities and the failure to attract minority ethnic trainee interpreters, however, remains a problem to be urgently addressed.

Forgotten minorities

Much of the activity remains confined to Asian and African Caribbean Deaf people who use BSL. Very few initiatives aimed at the Chinese or

other smaller or dispersed communities were identified. Further, the limited activity focusing on smaller communities that we identified is concentrated largely in London where there are some services which are targeted at refugees and other groups. There must be an unmet need for support among Deaf people from these many and varied communities supported by the stratagem of small numbers or that 'they look after their own' (see Walker and Ahmad 1994 for more general discussion). Both service providers and the wider Deaf community must take action to end this marginalization.

Finally, we find little support for the common stereotype, of Asian parents' supposed passivity or fatalism. Parents and families took advantage of opportunities to improve their knowledge and skills, encouraged their Deaf children to engage in activities that they felt were beneficial, and supported each other through networking and information exchange.

Conclusion

After decades of neglect, the existence of minority ethnic D/deaf people is beginning to be acknowledged by service organizations. However, much innovative self-organization by minority ethnic Deaf people centres around issues of identity where alongside the ownership of a Deaf identity, other identity claims relating to religion and culture are being cultivated and sustained. On the whole this shows a positive assertion of, often neglected aspects of minority ethnic Deaf people's self-hood. However, behind this self-organization is also the realization that the broader Deaf culture is Euro-centric and at times racist. Self-organization around identity confirms both the commonality of their experience as Deaf people as well as pride in and a celebration of other identity claims.

Acknowledgements

We thank the Joseph Rowntree Foundation for generously supporting this work, Gohar Nisar for help with fieldwork, the many respondents for their time and the Advisory Committee for their guidance.

Note

1 We follow the convention of referring to people who define themselves as culturally deaf and part of the deaf community, and who use British Sign Language as a first language, as 'Deaf' with an upper case 'D'. People with acquired deafness often do not regard themselves as part of the 'Deaf community' and are referred to as 'deaf' with a lower case 'd'. In case of overlap D/deaf is used.

Introduction to the Colonomos Model and Interpreting Process Skills.

Susan Boinis, Paula Gajewski Mickelson, Patty Gordon,
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V. Introduction to the Colonomos Model and Interpreting Process Skills

In this section it is far more important to concentrate on what your brain is doing than on what is coming out of your mouth or off of your hands. As was said in the previous section, the truly difficult work of interpretation takes place in your head, before any signs or words are uttered. Because this is less tangible, it is easy to overlook. To develop the skills needed for competent interpreting, it is vital to develop the mental skills to do the job.

One of the ways we will emphasize the cognitive aspects of this approach is by first insisting that you do the interpreting task in a consecutive format. You may have heard your instructors in your interpreting program say, "There is no simultaneous interpretation, only fast consecutive." Again, to repeat a common theme of this module, if you are truly interpreting, you are listening for complete chunks of information to work with, not just words or pieces of the message.

As much as we like to encourage the use of consecutive interpreting, we know it is not practical for every situation, nor is it the mode used in any national certification test for interpreting. In this section, you will first learn about (or review) the Colonomos model. This model is specifically focused on consecutive interpreting. You will have the opportunity to see Betty Colonomos describe the model on videotape as well as doing some practice exercises. Her presentation is straightforward, easy to understand and practical. Some interpreters think of the Colonomos model as a series of dull boxes, circles and lines that they had to memorize during their training program. This tape does not dwell on the theory in isolation but lets you, the viewer, try the process yourself. After completing your work with this video, you will read two articles which are described in the next section.

In order to help you apply the Colonomos model to simultaneous interpreting, we will then introduce you to (or review with you) the Gish Approach for process management. In this section, you will learn some specific techniques for handling incoming information. Often interpreters become overwhelmed by the speed or the details of a particular presentation. By using the Gish Approach you will learn how to manage the processing of information so that you can produce a comprehensible and reasonably accurate interpretation. Also included in this section are techniques for handling clarification and corrections, interaction guidelines and time management techniques. The module is structured throughout to give you the benefit of application and practice. So, roll up your sleeves and jump in...

A. Colonomos Model

View the "Process in Interpreting and Transliteration" teleconference by Betty Colonomos (1992) and complete the exercises on this tape. It is very important that you watch this tape before proceeding to the activities in the next part of the module. Understanding the Colonomos model is a vital component of this module.

B. Reading

The Role of Message Analysis in Interpretation by William Isham

Have you ever wondered how skilled interpreters determine message equivalency? Would you like some guidelines to use in order to more effectively analyze the meaning of a message in one language and choose the appropriate equivalent in another language? If so, it would be well worth your time to read this article. The author takes you, step by step, through a technique for message analysis. One short piece of text is analyzed in terms of context, function, register, affect, contextual force and metanotative qualities. The examples are excellent and informative. If you are serious about improving the accuracy of your interpretations, this article is for you!

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The Role of Message Analysis in Interpretation[1]

William P. Isham

This article originally appeared in "Interpreting: the Art of Cross Cultural Mediatio: Proceedings of Ninth National Convention of the Registry of Interpreters for the Deaf." (1986) and is reprinted here with the permission of the author.

Introduction

In recent years, the field of interpreting has been inundated with new information, much of it based on linguistic research. As more information came to me about American Sign Language and the process of interpreting, the possibility of my ever having the necessary skills to interpret seemed further and further away.

The first inkling I had of help in a practical form was in a class taught by Betty M. Colonomos,[2] who discussed analyzing passages for various characteristics. This I could do, and as I came to understand what each passage meant more deeply, I found that I suddenly had more options. My range of possible ways to produce that passage in another language had grown. From this I discovered that one obstacle to my own growth as an interpreter had been my lack of listening skills. I had been listening to the words and not the meaning.

I set out to teach myself how to listen properly. What resulted over time is an evolving structure which I extracted from the work of others in areas such as discourse and text analysis, and from discussions with other interpreters. I then assembled this information into a form which suited my needs as an interpreter. I an presently calling this approach to listening "Message Analysis."

Message Analysis is an attempt not only to make theory usable, but also to some extent, to de-mystify this skill we call interpreting. Although at first glance the following information may appear to be more theory, I would like to emphasize that message analysis is a skill. It is practicable with time and effort, one can improve in it.

Enough of the preliminaries: let's begin.

The search for equivalence

Seleskovitch (1978) presents a strong case against word-for-word translation as an appropriate model for interpretation. Without taking up that discussion here, this paper is based on an equally strong belief in the same principle. The interpreter's task, then, is not the search for the same words in another language, but, in Seleskovitch's own terms, the "search for equivalents in two different languages." (p.84)

Acceptance of this Philosophical stand leaves the question, "If not: words, equivalents of what?" Message analysis is an attempt to answer this question. In this paper, I present six parameters as initial suggestions of "what to search for," along with a sample text to demonstrate what is meant by each parameter. This will be followed by a general discussion of some techniques for applying message analysis while "on the job."

There are three stages to successfully relaying an equivalent interpretation: identifying what needs to be relayed; searching for equivalents in the target language; and finally, producing them. The search for and production of equivalent interpretations will not be discussed here. The first stage — identifying — is the focus of this paper.

A particular utterance (also to be called a "text") in any given time and place conveys many different things simultaneously. A text can be likened to a many-sided crystal. Each face represents only one part of what a speaker expresses the moment the phrase or sentence is uttered, and taken alone, does not have much meaning. Only by seeing the entire crystal do we fully understand the speaker;[3] this sum of many parts shall be called the "message."

Comprehending another's message is routine for us; we do it without thinking. We are generally unaware that what we understand is actually composed of different parts. As interpreters, we must learn to dissect something most of us never realized was divisible.

Six "faces" of the crystal are important to our task: content, function, register, affect, contextual force, and metanotative qualities. These six parameters are generally useful in analyzing language for a number of purposes. Although there are others, these six are most directly related to the interpreter's task.

Aside from these parameters, there is another aspect — called "context" — which is necessary to understanding any message. Context is not included in the list above, for one must apply the notion of context to each of the parameter. One might say that the context is the pair of glasses one needs to see any part of a message. Therefore, context is our first topic.

Context

Understanding another's message when it is not intended for us is not an easy task. This is because we lack the background information a typical listener would possess. We operate at a disadvantage. Although the kinds of situations where interpreting occurs are those where the speaker and the listener do not know each other intimately, we still are left with a lot of guesswork about our consumers and their relationship to each other. Context is the tool we use to fill in the gaps.

Understanding occurs largely from having background information and prior experience to draw upon. All of us have experienced enjoying a private joke with someone which depends on an experience shared between ourselves and our listener. A third party who does not have that past knowledge will not understand the joke, and will remain unmoved should someone try to explain it. Background information cannot be artificially forced into the present tense. Intuitively we know this to be true, and so when asked for an explanation of our laughter, we will simply say, "You had to be there."

Understanding any utterance one hears is very much like that private joke: there is always some amount of background information required to fully understand the speaker's intention. This background knowledge is called the "situation" by Germain (1979). He defines it as: "...the set of facts known by the speaker and the listener at the moment the speech act occurs." This would include the relationship between the speaker and the listener (i.e., father and son, teacher and student, best of friends, etc.), everything they know about each other's lives, and even everything they know about the world around them: their view of reality itself.[4]

Given enough time, some inferences about the situational context can be made from

the discourse itself. Thus, as we join two people in the middle of a conversation, not only can we deduce the topic under discussion, but we can make educated guesses about the relationship of the two people talking. Without knowing anything else about them it is easy to imagine ourselves knowing whether they are family, close friends, or merely acquaintances.

As interpreters, we must listen consciously for these clues we use so automatically everyday. This information provides enormous insight into each speaker's message, and is necessary for analyzing the other parameters. Not only must we listen for situational context to provide us with clues about the message, we must then use the message to help fill out our understanding of the situation. A cycle is formed. Understanding a little of how these people see the world and each other helps us to understand their discourse. The more we understand their discourse, the more we can understand their relationship and the way they view the world.

With this as preparation, we can move to the first parameter content.

Content

"Content" refers to the facts, ideas, information and other objective material expressed in an utterance. In the sentence, "Tom has a brown four door," the content relates information about a specific car, its color, and who owns it.

At first glance, content seems to be an easy parameter to handle. It is more difficult than it appears. Listening for content involves many pitfalls, and because understanding seems to come so easily, we may not pay as much attention or give enough energy to analyzing content. From mere habit, we depend too much on the words. The first skill interpreters must master, then, involves breaking an old and trusted habit: we must learn to listen for ideas and not words.

Propositions

A proposition is an idea, thought, or any objectively expressed concept within the discourse. A sentence may include several propositions. Returning for a moment to the first example used in this section, the difference between a sentence and a proposition can be clarified. "Tom has a brown four door," is one sentence, made up of six words and four propositions:

1. *there is a car*
2. *the car is brown*
3. *the car has four doors*
4. *the car is owned by somebody named Tom.*

Note that the first proposition is not overtly stated, but is implied by the other three.

Paying attention to four propositions instead of one sentence seems to make matters more complicated and not less. In everyday conversation, of course, we hear these four propositions as one unit. 'Interpreters should do the same, and listen for manageable groups of propositions. Although it may appear we have returned to the sentence level, in fact we have not.

Van Dijk (1972) separates the two by saying that propositions represent facts, and sentences express propositions.

The difference between propositions and sentences is important. A certain set of propositions may be expressed in one sentence in Language A, and require two sentences in Language B. For example,

take this sentence: "The man was exhausted after John made him run around the football field." In ASL, these propositions are best handled with at least two and probably three sentences. First, one would depict the man running around the field, and in the second sentence, relate how he was compelled to do so by John. Last, the fact that this left him exhausted could be conveyed. Of course there are other possibilities for combining these propositions.

Likewise, there are many samples of ASL sentences which would require two or more separate sentences in English. For these reasons, we should not restrict ourselves to interpreting messages one sentence at a time. Interpreters will help themselves by listening for propositions.

<u>The sample :</u>

After the discussion for each parameter, the following text will be analyzed as an example:

Ladies, ladies... please. My mother always taught me not only that I have a right to disagree, but that should always be polite when doing so.

Although ideally a spoken text should be heard, it is hoped that we can glean enough from this written version to make the example worthwhile.

First, let us look at the context. The utterance was delivered by Geraldine Ferraro during a campaign speech. She was addressing a fairly large crowd outdoors from a stage. From the beginning of her address, she received loud protest from a group of middle-aged and middle-class women, who were supporters of the pro-life stance on the abortion controversy. At first, their loud protests were gauged to force Ms. Ferraro into discussing the issue, but in time, they resorted to insults about the candidate's personal life. Finally, after trying to ignore their derision, Ms. Ferraro, in a tight but controlled voice, made the utterance we are using as the sample text.

Now having both the utterance and its context, we can look at its content. After getting their attention with "Ladies, ladies... please," Ms. Ferraro presented the following propositions:

1. *I have the right to disagree*
2. *My mother taught me so*
3. *I should be polite*
4. *My mother taught me so*
5. *I should especially be polite when disagreeing*
6. *My mother taught me that, too.*

This is the denotative meaning: the objective, external information. The subjective meaning experienced by the listeners, called connotative, is quite different. Connotatively, other propositions are inferred:

1. *Your mothers taught you the same thing*
2. *Therefore, you should be polite*
3. *I am being polite to you now, proving my mother taught me well*
4. *You are not being polite*
5. *Therefore, your mothers did not teach you well*

Notice that Ms. Ferraro used the term "Ladies" to gain quiet and to attract their attention. By using a term which, to an older generation, connotes gentility and good upbringing, she is foreshadowing the theme of the message to come.

Function

Every time we say something, there is a general purpose behind our words. We intend to accomplish something. Whether it be to entertain, to inform, or to persuade, we communicate because we have a desired result. These purposes, the very reasons we speak at all, are called the functions of the message.

The function of the message greatly influences how something is expressed. If the aim is to convince another that our opinion is correct, certain features are likely to appear in our speech and gesture. We might raise our voices to a higher volume than is necessary for our listener to hear us, or we might stress certain key words, and various hand movements might be incorporated to add emphasis to our conviction.

It is for this reason that Cokely (1983c) stresses the importance of understanding "communicative functions" for students of interpreting. Indeed, any interpreter who works at understanding the function behind the words of the speaker has a great advantage. When interpreters can make their purpose the same as the speaker's, then the choices in delivery will be naturally shaped by that common goal.

<u>The sample:</u>

Ms. Ferraro clearly had one function in mind: to stop the distraction created by the group of protesting women. Her purpose was achieved indirectly, for by making these women look at their own behavior, Ms. Ferraro hoped that they would make their own decision to stop their heckling. A more direct command to "be quiet," no matter how politely put, may have backfired.

In many cases, the speaker's function can be found by asking the simple question, "Why did s/he speak in the first place?" If Ms. Ferraro hadn't needed to stop a verbal onslaught, she wouldn't have addressed the women at all. Any interpretation which expressed Ms. Ferraro's idea but failed to quiet an unruly audience could not be called equivalent.

Register

There are an infinite number of ways to express an idea in any language. In fact, it is impossible to say the same thing exactly the same way twice. We can vary the way an idea is expressed through vocabulary choice, syntax, intonation, facial expression, gesture and the like.

Each of these ways of varying expression can be analyzed for the relative effect it may have on the communication. For our purpose as interpreters, however, we are more concerned with the effects which result from variations of several of these components simultaneously. These variations in the surface structure have been called "linguistic style levels" (Joos, 1967; Cokery, 1983b), and are also commonly referred to as "registers."

One speaks differently when addressing a parent, a close friend, or a teacher. These differences reflect our relationship to the person we are addressing, and the situation we find ourselves in. Cokery describes this phenomena as "social distance."

The particular linguistic style that a person chooses to use is a communicative strategy for creating or maintaining social distance or proximity. That is, since people do not feel equally close to everyone that they communicate with the style level that a person uses is one indication of the degree of familiarity that s/he feels or wishes to establish. (Cokery, 1983b, p. 4)

In this same article, Cokery provides clear and succinct explanations of the five registers: frozen, formal, consultative,

informal, and intimate. (See Cokery, 1983b, for a detailed description.)

The sample:

One excellent illustration of register is to hear the same propositions expressed through language characteristic of different registers. Again we must make do with a written form and hope that still the point is made. Here is the Ferraro text in three of them: the original in its consultative (or neutral) register, followed by examples of the same propositions rendered first more formally, and then more informally.

Consultative Register

Ladies, ladies... please. My mother always taught me not only that I have a right to disagree, but that I should always be polite when doing so.

Formal Register

Excuse me, ladies. My mother not only taught me to stand up for my convictions, she also counseled politeness towards those whose beliefs differed from my own.

Informal Register

Hey... hey. Ya know, my mother taught me that it's okay not to agree but the least I could do is be nice about it.

Part of the interpreter's responsibility is to produce an utterance in the target language using the same register. Failing this risks misunderstandings, such as when a listener might think the speaker rude because the interpreter delivered the message too informally. We are not only responsible for the propositions of the message, we are also responsible for how they are expressed.

Changing the register is one way the delivery of a message may change. Altering the affect is another.

Affect

Affect is the emotion and tone conveyed in the text. Affect is perceived by listeners through volume, stress patterns, vocabulary choices and other linguistic and paralinguistic clues given by the speaker.

Affect is nothing new to the field of interpreting. Most of us have received feedback regarding our attempts to relate the affect of the speaker. All too often, however, volume and pitch are the only tools employed to show emotion.

Thus, louder speech and changes in intonation are the vehicles which clue our audience in to the fact that the speaker, for example, is angry.

Strong emotion, or lack of it, influences much more than these more obvious indications. Vocabulary choice and syntax may be affected, to varying results and degrees. For example, anger may produce greater eloquence in some, and speechlessness in others. Intense emotion will alter the rate of speech, too, or create new rhythms with the pauses that can come from such things as the hesitancy to express oneself while experiencing deep emotion.

As interpreters, we need not only to be aware that it is our responsibility to convey affect, but to be consciously aware of how this is accomplished in any of the languages we are working with. Knowing how elation is expressed in the source language does not: guarantee that these same strategems can be used in the target language. Finding equivalence in affect does not necessarily mean imitating the delivery of the speaker.

Knowing how to express tone and emotion in a second language is one of the more difficult tasks we must face. One can begin by heightening awareness of the effects of emotion on our native language, and then looking for similarities or

differences while conversing in the second language. Mastering this skill will be a matter of time and effort.

The sample:

This is the most difficult of the parameters to discuss without the benefit of hearing the utterance itself. In fact, without hearing Ms. Ferraro's voice and seeing her gestures, facial expressions or postures, it is impossible to declare anything about her affect one way or another. For the sake of consistency, affect will be addressed, if for nothing more than exercise. The discussion will be restricted, however, to what can be deduced from the context and a little common sense.

Given the situation, her goal in delivering her speech (gaining votes), and the verbal abuse being directed toward her, it is easy to believe that some anger was involved with her utterance. The desire to speak out directly in her own defense was likely in conflict with the need to behave in socially appropriate ways, resulting in frustration. Finally, there may have been some satisfaction found in having expressed such an effective text.

These are just some of the possible emotions which Ms. Ferraro may have experienced and which may have been evident in her intonation, facial expressions and so on. Likewise, they represent just a few of the possible affects any interpreter will need to be able to convey.

Contextual force

Contextual force is the relative impact (low to high) a message has on its receiver. Hirsch (cited by Horton, 1979) calls it "significance" and contrasts it with "meaning." He points out that, depending on the listener, particular proposition has a relative impact or charge to it. It is either an emotional topic or it is not; it causes interest or it does not; it stimulates memories of past experiences or it does not.

The utterance meaning, then, is singular and determined by the speaker, while its significance, or contextual force, is multiple in that it changes from listener to listener. Some general claims can be made about social groups, however, that make contextual force more usable for interpreters. When a point about Gertrude Stein is mentioned, for example, the women in the audience will presumably experience a higher contextual force than the men will.

Knowing the context means knowing who our audience is and, in part, what might be important to them. Awareness of the potential impact a message might have to a particular group is important to the interpreter seeking equivalence.

The sample:

The contextual force of Geraldine Ferraro's statement can be assumed to be quite high for everyone who heard it, and especially so for the women to whom it was directed. For the audience in general, many must have been wondering how the candidate would deal with this difficult situation. Some may have been hoping for some kind of retort that would provide an interesting tale at the evening's dinner table. For both of these groups, raised expectations before the utterance contributed to the impact experienced when it finally came.

The high impact the utterance must have had on the group of hecklers is obvious. Ms. Ferraro managed to put down these women, cast doubt on their upbringing, and denigrate their mothers in addition to embarrassing them in front of a large crowd — all under the guise of a lesson in politeness. It was a verbal coup.

Metanotative Qualities

As an audience listens to a speaker, they not only make judgments about what the speaker says, they are simultaneously making judgments about the person who is speaking. Smith (1978) calls this level of meaning for the listener "metanotative," as opposed to denotative and connotative. Cokery (1983a) explains it thus: "metanotative qualities of messages and speakers are those non-content characteristics that influence or determine a person's overall impressions of the speaker."

Perhaps the most easily grasped definition is one by Colonomos (personal communication) for what she calls the "speaker's style." Given the same context, content, affect, and register, the speaker's style is everything that makes Speaker A different from Speaker B.

Metanotative qualities of the message are what let us internally answer such questions as "What is the speaker like as an individual? Is he educated or uneducated? Is she friendly? Is she knowledgeable about her topic? Can I trust him?" and so on. Whenever we listen to another, we are forming completely subjective opinions based, in part, on the verbal behavior of the speaker.

As interpreters, our renditions of speaker's messages should reflect their individuality. A dry, monotonous delivery should not be transformed into something interesting by our own cleverness. The target language audience has just as much a right to know that this man is a bore as those who share his language.

The sample:

By definition, each of us must form our own judgments of speakers subjectively, so it would be a contradiction to state what judgments were made of Ms. Ferraro in this paper. Some of the audience who heard her utterance may have decided that Geraldine Ferraro is witty, while others may have been impressed with her control in such a difficult position. Still other listeners may have thought her cowardly for avoiding the pro-life/pro-choice controversy.

If interpreters can reflect enough of a speaker's unique flavor, then the target language audience will make their own subjective judgments, just as they should.

Message analysis in practice

It would appear that interpreters have enough to do without having to consciously analyze each utterance in the light of these six parameters. At first, message analysis appears to be more hindrance than help. Yet, message analysis can be used in at least three separate ways, the first of which can be employed by anyone immediately,

The three uses of message analysis to be discussed in brief here are Critique, Identifying Difficulties, and Prioritizing. Although using message analysis requires some practice, it is not as difficult as one might think.

Critique

Any interpreter may begin practicing message analysis by using it after the fact. By reviewing our performance after an interpreting assignment (perhaps with the help of another), we can use the six parameters to help clarify in our own minds where we were and were not successful. Various aspects of our own performance become clear with questions like these: "were the propositions I provided the target audience equal to those by the original speaker? Was my affect equivalent? Was my register the

same, or was I too formal?" By reviewing work done using this structure, we should be able to gain insight into our present level of functioning. At the same time, we are simultaneously solidifying our understanding of each parameter.

Likewise, we can offer others feedback of a similar nature. All of us have heard both positive and negative feedback that was too general to be of any practical use ("Your signs were not clear" or "You were wonderful.") Specific input based on identifiable criteria will be refreshing after such well meaning but useless feedback.

Identifying difficulties

Eventually, as understanding of each parameter is solidified, the next step in using message analysis will most likely take place of its own accord. If your experience is similar to mine, you will not find yourself thinking about each parameter in turn as you are interpreting. Instead, you will suddenly become aware of a particular parameter because it is, at that moment, presenting you with a problem.

That "problem" might be a sudden shift in register that produced laughter in some listeners; or it might be a proposition which presumes context you know your target audience does not have. Whatever the case, the interpreter is suddenly saying to him - or herself: "Oh no. What do I do now?"

This phenomenon of select parameters entering the consciousness of the interpreter while working may imply that, at some level, the brain has in fact analyzed the other parameters and found equivalent phrases in the target language. Whether this is so is an interesting topic for discussion or research. In any case, that this does occur is of tremendous help to the interpreter. It allows us to focus our energy on the "problem," thereby using that energy efficiently. Those few moments that we have between the utterance and our rendition are too precious to be wasted by doing nothing at all, or by trying to accomplish too much. Focusing in on the one or two parameters that are more difficult for a particular text is lag time well used.

Prioritizing

When more than one parameter presents difficulty, it may not be possible to address each of them in the lag time we have provided ourselves. Here, interpreters can prioritize their analysis. There are several possible ways to order the importance of particular parameters for any given text.

First, the interpreter should have some idea of why that parameter is an issue at the moment. It may be that the roadblock lies in the interpreter: s/he does not know a target language utterance which will incorporate a given parameter.

Searching for an equivalent is impossible in a subjective sense. If this is the case, there is no point in putting energy into the matter. It is not message analysis that is judgmental; we are too hard on ourselves already. There is not an interpreter alive who can find equivalents a hundred per cent of the time, and so we should not waste energy feeling badly when we fail. We could be busy analyzing parameters that we can handle.

There is another case — when something is not interpretable at all by anyone — where we should again drop the issue immediately. This time, the search is impossible in an objective sense: there is no equivalent in the target language. When we have decided this is true, we should waste no time in moving on.

By eliminating the impossibilities, we are left with those parameters of a message which are just plain hard to interpret for any number of reasons. We become acutely aware of an utterance which would be equivalent for all parameters except one and suspect that with a little more time and creativity, we could find just the answer. Hopefully, after eliminating the "impossiblies," whether they are subjectively or objectively so, we only have one left to handle. Focusing all of our available energy on this parameter may tilt the scales in our favor.

It may be that even after elimination exercises, several parameters are still left which require individual attention. Here, we have to make a decision as to their rank of importance. One guide which is very often helpful is to consider the function of the message, and to concentrate on whichever parameter will best further the speaker's purpose. To illustrate, in a classroom the day before the final exam, the content of the lecture is of utmost importance. In a campaign speech such as Ms. Ferraro's, where voters are deciding whether or not to trust this potential leader, affect and metanotative qualities become crucial.

We will always be faced with such decisions, and it is certain that all of us will make both good and bad choices during our careers. Nevertheless, knowing what the issues are and then prioritizing our options will help with these difficult but necessary decisions.

Conclusion

Message analysis provides a structure with which we can understand the speaker's meaning, and thereby search for utterances in the target language which will convey an equivalent message. Consisting of six parameters, each being analyzed in context, message analysis dissects meaning into manageable parts.

Message analysis is a skill. We tend to think of skills as mechanical or physical, but some, like message analysis, are entirely mental: it is learnable and teachable. Practicing message analysis will bring improvement in interpretation. It is suggested that those interested in trying, begin by using it to critique themselves after assignments. Eventually, message analysis will begin happening on the job almost of its own accord.

In the search for equivalence, message analysis is the first step. When we become aware of the message as a whole we can hope to interpret the wholeness of the message.

Notes

1) *I would like to express my deep appreciation to both Charlotte Baker-Shenk and Betty M. Colonomos for their suggestions and feedback. Any error in fact or understanding is mine alone.*

   In addition, I would like to thank the many people who helped by suggesting resources for further investigation, or by either proofreading or critiquing, the final draft. (There are too many of you to name here, but hugs are available upon request.)

2) *Course title: "ASL to English; English to ASL: Theory and Practice."*

3) *For convenience in a written paper all examples will be taken from English. Message analysis, however, is equally applicable to any language, spoken or signed. Terms such as "listener," "speaker," and the like are to be understood generically.*

4) *The situation, of course, can only be fully understood in terms of the speaker's culture. Culture is of such overwhelming importance that it might be said that this paper avoids a central issue. I agree. No matter where I tried to introduce the role of culture in interpreting in general and its place in message analysis in particular, I was unable to do justice to such a complicated topic in the time and space allotted me.*

Chapters 3, 4, 5, 6 and 16. The Relaxation and Stress Reduction Workbook.

Martha Davis, Elizabeth Robbins Eshelman
and Matthew McKay

3

Progressive Relaxation

You cannot have the feeling of warm well-being in your body and at the same time experience psychological stress. Progressive relaxation of your muscles reduces pulse rate and blood pressure as well as decreasing perspiration and respiration rates. Deep muscle relaxation, when successfully mastered, can be used as an anti-anxiety pill.

Edmund Jacobson, a Chicago physician, published the book *Progressive Relaxation* in 1929. In this book he described his deep muscle relaxation technique, which he asserted required no imagination, willpower or suggestion. His technique is based on the premise that the body responds to anxiety-provoking thoughts and events with muscle tension. This physiological tension, in turn, increases the subjective experience of anxiety. Deep muscle relaxation reduces physiological tension and is incompatible with anxiety: The habit of responding with one blocks the habit of responding with the other.

Symptom Effectiveness

Excellent results have been found in the treatment of muscular tension, anxiety, insomnia, depression, fatigue, irritable bowel, muscle spasms, neck and back pain, high blood pressure, mild phobias and stuttering.

Time for Mastery

One to two weeks. Two 15 minute sessions per day.

Instructions

Most people do not realize which of their muscles are chronically tense. Progressive relaxation provides a way of identifying particular muscles and muscle groups and distinguishing between sensations of tension and deep relaxation. Four major muscle groups will be covered:

1. Hands, forearms and biceps.
2. Head, face, throat and shoulders, including concentration on forehead, cheeks, nose, eyes, jaws, lips, tongue and neck. Considerable attention is devoted to your head, because from the emotional point of view, the most important muscles in your body are situated in and around this region.
3. Chest, stomach and lower back.
4. Thighs, buttocks, calves and feet.

Progressive relaxation can be practiced lying down or in a chair with your head supported. Each muscle or muscle grouping is tensed from five to seven seconds and then relaxed for twenty to thirty seconds. This procedure is repeated at least once. If an area remains tense, you can practice up to five times. You may also find it useful to use the following relaxing expressions when untensing:

Let go of the tension.

Throw away the tension—I am feeling calm and rested.

Relax and smooth out the muscles.

Let the tension dissolve away.

Once the procedure is familiar enough to be remembered, keep your eyes closed and focus attention on just one muscle group at a time. The instructions for progressive relaxation are divided into two sections. The first part, which you may wish to tape and replay when practicing, will familiarize you with the muscles in your body which are most commonly tense. The second section shortens the procedure by simultaneously tensing and relaxing many muscles at one time so that deep muscle relaxation can be achieved in a very brief period.

Basic Procedure

Get in a comfortable position and relax. Now clench your right fist, tighter and tighter, studying the tension as you do so. Keep it clenched and notice the tension in your fist, hand and forearm. Now relax. Feel the looseness in your right hand, and notice the contrast with the tension. Repeat this procedure with your right fist again, always noticing as you relax that this is the opposite of tension—relax and feel the difference. Repeat the entire procedure with your left fist, then both fists at once.

Now bend your elbows and tense your biceps. Tense them as hard as you can and observe the feeling of tautness. Relax, straighten out your arms. Let the relaxation develop and feel that difference. Repeat this, and all succeeding procedures at least once.

Turning attention to your head, wrinkle your forehead as tight as you can. Now relax and smooth it out. Let yourself imagine your entire forehead and scalp becoming smooth and at rest. Now frown and notice the strain spreading throughout your forehead. Let go. Allow your brow to become smooth again. Close your eyes now, squint them tighter. Look for the tension. Relax your eyes. Let them remain closed gently and comfortably. Now clench your jaw, bite hard, notice the tension throughout your jaw. Relax your jaw. When the jaw is relaxed, your lips will be slightly parted. Let yourself really appreciate the contrast between tension and relaxation. Now press your tongue against the roof of your mouth. Feel the ache in the back of your mouth. Relax. Press your lips now, purse them into an "O." Relax your lips. Notice that your forehead, scalp, eyes, jaw, tongue and lips are all relaxed.

Press your head back as far as it can comfortably go and observe the tension in your neck. Roll it to the right and feel the changing locus of stress, roll it to the left. Straighten your head and bring it forward, press your chin against your chest. Feel the tension in your throat, the back of your neck. Relax, allowing your head to return to a comfortable position. Let the relaxation deepen. Now shrug your shoulders. Keep the tension as you hunch your head down between your shoulders. Relax your shoulders. Drop them back and feel the relaxation spreading through your neck, throat and shoulders, pure relaxation, deeper and deeper.

Give your entire body a chance to relax. Feel the comfort and the heaviness. Now breathe in and fill your lungs completely. Hold your breath. Notice the tension. Now exhale, let your chest become loose, let the air hiss out. Continue relaxing, letting your breath come freely and gently. Repeat this several times, noticing the tension draining from your body as you exhale. Next, tighten your stomach and hold. Note the tension, then relax. Now place your hand on your stomach. Breathe deeply into your stomach, pushing your hand up. Hold, and relax. Feel the contrast of relaxation as the air rushes out. Now arch your back, without straining. Keep the rest of your body as relaxed as possible. Focus on the tension in your lower back. Now relax, deeper and deeper.

Tighten your buttocks and thighs. Flex your thighs by pressing down your heels as hard as you can. Relax and feel the difference. Now curl your toes downward, making your calves tense. Study the tension. Relax. Now bend your toes toward your face, creating tension in your shins. Relax again.

Feel the heaviness throughout your lower body as the relaxation deepens. Relax your feet, ankles, calves, shins, knees, thighs and buttocks. Now let the relaxation spread to your stomach, lower back and chest. Let go more and more. Experience the relaxation deepening in your shoulders, arms and hands. Deeper and deeper. Notice the feeling of looseness and relaxation in your neck, jaws and all your facial muscles.

Shorthand Procedure

The following is a procedure for achieving deep muscle relaxation quickly. Whole muscle groups are simultaneously tensed and then relaxed. As before, repeat each procedure at least once, tensing each muscle group from five to seven seconds and then relaxing from 20 to 30 seconds. Remember to notice the contrast between the sensations of tension and relaxation.

1. Curl both fists, tightening biceps and forearms (Charles Atlas pose). Relax.
2. Wrinkle up forehead. At the same time, press your head as far back as possible, roll it clockwise in a complete circle, reverse. Now wrinkle up the muscles of your face like a walnut: frowning, eyes squinted, lips pursed, tongue pressing the roof of the mouth, and shoulders hunched. Relax.
3. Arch back as you take a deep breath into the chest. Hold. Relax. Take a deep breath, pressing out the stomach. Hold. Relax.
4. Pull feet and toes back toward face, tightening shins. Hold. Relax. Curl toes, simultaneously tightening calves, thighs and buttocks. Relax.

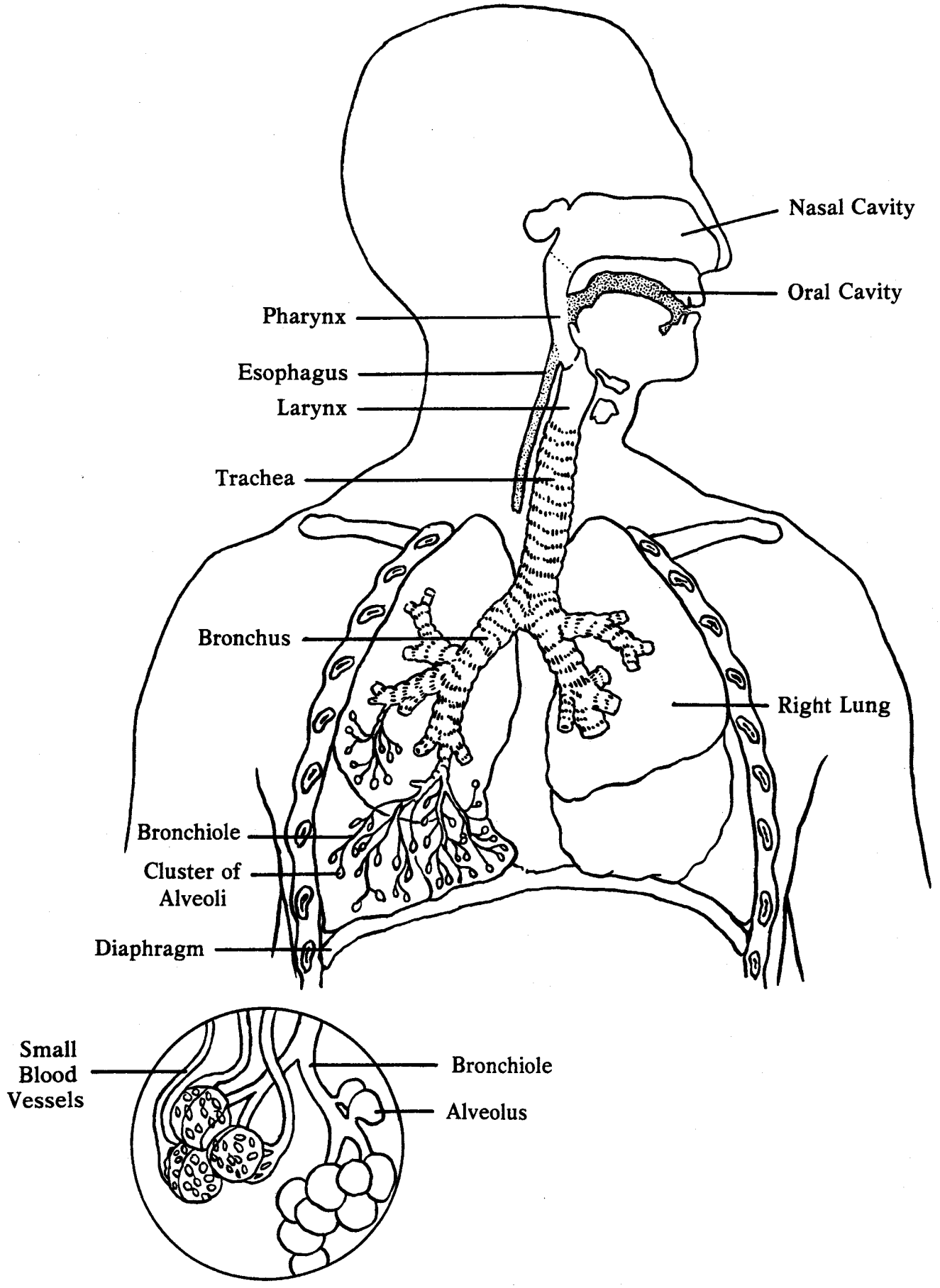
Special Considerations

1. If you make a tape of the basic procedure to facilitate your relaxation program, remember to space each procedure so that time is allowed to experience the tension and relaxation before going on to the next muscle or muscle group.
2. Most people have somewhat limited success when they begin deep muscle relaxation, but it is only a matter of practice. Whereas 20 minutes of work might initially bring only partial relaxation, it will eventually be possible to relax your whole body in a few moments.
3. Sometimes in the beginning, it may seem to you as though relaxation is complete. But although the muscle or muscle group may well be partially relaxed, a certain number of muscle fibers will still be contracted. It is the act of relaxing these additional fibers that will bring about the emotional effects you want. It is helpful to say to yourself during the relaxation phase, "Let go more and more."
4. Caution should be taken in tensing the neck and back. Excessive tightening can result in muscle or spinal damage. It is also commonly observed that overtightening the toes or feet results in muscle cramping.

Further Reading

Jacobson, Edmund. *Progressive Relaxation.* Chicago: The University of Chicago Press, Midway Reprint, 1974.

Wolpe, Joseph. *The Practice of Behavior Therapy.* New York: Pergamon Press, 1969.



Adapted from *The Anatomy Coloring Book* by Wynn Kapit and Lawrence M. Elson, Harper & Row, New York, 1977.

4

Breathing

Breathing is essential for life. Proper breathing is an antidote to stress. Although we all breathe, few of us retain the habit of natural, full breathing experienced by an infant or by primitive man.

Let's examine what we all take for granted—a breath. When you inhale, air is drawn in through your nose and warmed by the mucous membrane of your nasal passages. The bristly hairs of your nostrils filter out impurities, which are expelled on the next exhalation.

The diaphragm is a sheet-like muscle that stretches across your chest, separating your chest from your abdomen. Although you can voluntarily expand and contract your diaphragm, it operates largely on an automatic basis. When the diaphragm relaxes, the lungs contract and air is forced out.

Your two lungs are made up of bronchi which transport oxygen to your veins and arteries. When the blood leaves your lungs through the arteries, it is bright red due to its high oxygen content (about 25 percent). It is pumped out by your heart through the arteries into the capillaries, reaching all parts of your body. As the life supporting oxygen is exchanged for the waste products in the cells, your blood dulls in color. It returns to the right side of your heart, and is pumped into the lungs where it is distributed by millions of hair-like blood vessels. When the oxygen contacts the waste-laden blood, a form of combustion occurs in which the blood cells take up oxygen and release carbon dioxide. After being purified and oxygenated, the blood is then returned to the left side of your heart and driven back out into the body.

When an insufficient amount of fresh air reaches your lungs, your blood is not properly purified or oxygenated. Waste products that should have been removed are kept in circulation, slowly poisoning your system. When your blood lacks enough oxygen, it is bluish and dark in color, and can be seen in poor complexion. Digestion is hampered. Your organs and tissues become undernourished and deteriorate. Poorly oxygenated blood contributes to anxiety states, depression and fatigue, and makes each stressful situation many times harder to cope with. Proper breathing habits are essential for good mental and physical health.

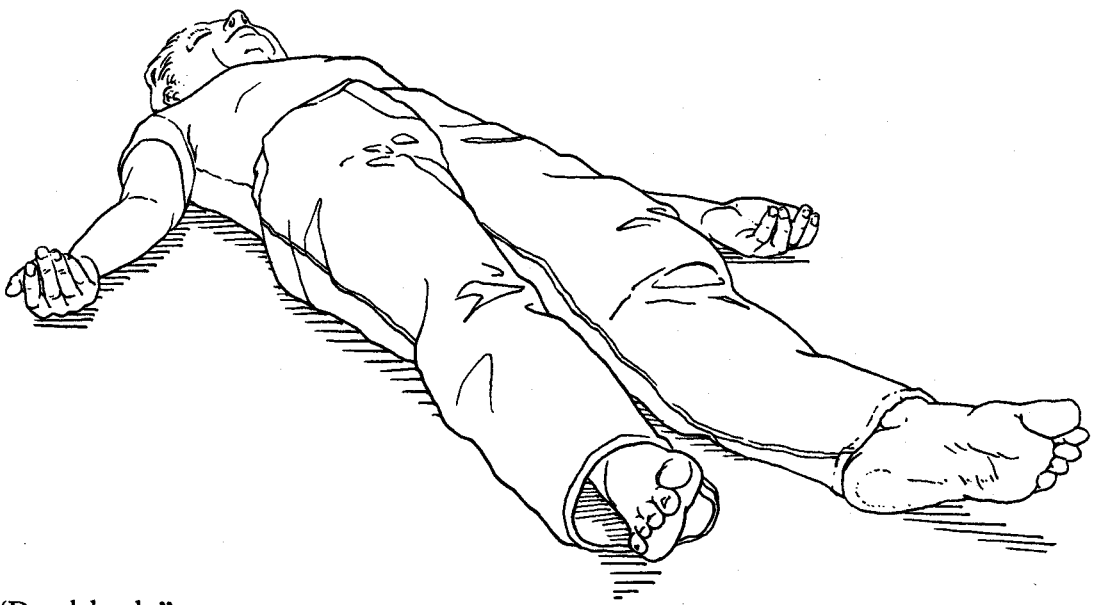
Westerners have only recently become aware of the importance of correct breathing habits. For centuries, breathing exercises have been an integral part of mental, physical and spiritual development in the orient and India. As the west hurries to catch up with the east in understanding and utilizing proper breath control, it has borrowed heavily from the teachings of Yoga. The underlying goal of all Yoga is to enable you, through discipline, to control the body and mind. The first three exercises in this chapter are simple American techniques reflecting an eastern heritage. Exercises four through eleven are Yoga exercises developed and refined in India over hundreds of years.

Symptom Effectiveness

Breathing exercises have been found to be effective in reducing anxiety, depression, irritability, muscular tension and fatigue. They are used in the treatment and prevention of breathholding, hyperventilation, shallow breathing, and cold hands and feet.

Time for Mastery

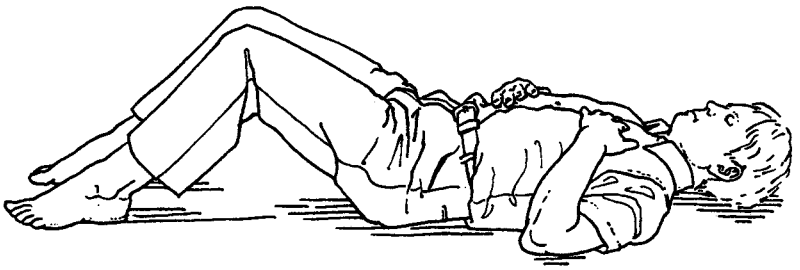
While a breathing exercise can be learned in a matter of minutes, and some immediate benefits experienced, the profound effects of the exercise may not be fully appreciated until months of persistent practice have passed. After you have tried the exercises presented in this chapter, develop a breathing program incorporating those exercises you find most beneficial, and follow your program with patience and persistence.



"Dead body" pose

Breathing Awareness

1. Lie down on a rug or blanket on the floor in a "dead body" pose—your legs straight, slightly apart, your toes pointed comfortably outwards, your arms at your sides, not touching your body, your palms up, and your eyes closed.
2. Bring your attention to your breathing, and place your hand on the spot that seems to rise and fall the most as you inhale and exhale. Note that if this spot is in your chest, you are not making good use of the lower part of your lungs. People who are nervous tend to breathe many short, shallow breaths in their upper chest.
3. Place both of your hands gently on your abdomen and follow your breathing. Notice how your abdomen rises with each inhalation and falls with each exhalation.



4. It is best if you breathe through your nose. If possible, clear your nasal passages before doing breathing exercises.
5. Is your chest moving in harmony with your abdomen, or is it rigid? Spend a minute or two letting your chest follow the movement of your abdomen.
6. Scan your body for tension, especially your throat, chest and abdomen.

Deep Breathing

1. Although this exercise can be practiced in a variety of poses, the following is recommended: lie down on a blanket or rug on the floor. Bend your knees and move your feet about eight inches apart, with your toes turned outward slightly. Make sure your spine is straight.
2. Scan your body for tension.
3. Place one hand on your abdomen and one hand on your chest.
4. Inhale slowly and deeply through your nose into your abdomen to push up your hand as much as feels comfortable. Your chest should move only a little and only with your abdomen.

5. When you feel at ease with step 4, smile slightly, inhale through your nose and exhale through your mouth, making a quiet, relaxing, whooshing sound like the wind as you blow gently out. Your mouth, tongue and jaw will be relaxed. Take long, slow, deep breaths which raise and lower your abdomen. Focus on the sound and feeling of breathing as you become more and more relaxed.
6. Continue deep breathing for about five or ten minutes at a time, once or twice a day, for a couple of weeks. Then if you like, extend this period to 20 minutes.
7. At the end of each deep breathing session, take a little time to once more scan your body for tension. Compare the tension you feel at the conclusion of the exercise with that which you experienced when you began.
8. When you become at ease with breathing into your abdomen, practice it whenever you feel like it during the day when you are sitting or standing. Concentrate on your abdomen moving up and down, the air moving in and out of your lungs, and the feeling of relaxation that deep breathing gives you.
9. When you have learned to relax yourself using deep breathing, practice it whenever you feel yourself getting tense.

The Relaxing Sigh

During the day you probably catch yourself sighing or yawning. This is generally a sign that you are not getting enough oxygen. Sighing and yawning are your body's way of remedying the situation. A sigh is often accompanied by a sense that things are not quite as they should be and a feeling of tension. A sigh releases a bit of tension and can be practiced at will as a means of relaxing.

1. Sit or stand up straight.
2. Sigh deeply, letting out a sound of deep relief as the air rushes out of your lungs.
3. Don't think about inhaling—just let the air come in naturally.
4. Repeat this procedure eight to twelve times whenever you feel the need for it, and experience the feeling of relaxation.

Complete Natural Breathing

Healthy infants and prehistoric men breathe in this complete, natural manner. Civilized man, with his penchant for tight clothing, a sedentary and stressful life style and poor posture, has tended to move away from this form of breathing. The following Yoga exercise, with practice, will become almost automatic.

1. Begin by sitting or standing up straight in good posture.
2. Breathe through your nose.
3. As you inhale, *first* fill the lower section of your lungs. Your diaphragm will push your abdomen outward to make room for the air. *Second,* fill the middle part of your lungs as your lower ribs and chest move forward slightly to accommodate the air. *Third,* fill the upper part of your lungs as you raise your chest slightly and draw in your abdomen a little to support your lungs. These three steps can be performed in one smooth, continuous inhalation, which with practice can be completed in a couple of seconds.
4. Hold your breath for a few seconds.
5. As you exhale slowly, pull your abdomen in slightly and lift it up slowly as the lungs empty. When you have completely exhaled, relax your abdomen and chest.
6. Now and then at the end of the inhalation phase, raise your shoulders and collarbone slightly so that the very top of your lungs are sure to be replenished with fresh air.

Purifying Breath

This exercise not only cleans your lungs, it also stimulates and tones up your entire breathing apparatus and refreshes your whole body. It may be practiced by itself or combined with other breathing exercises.

1. Begin by sitting or standing up straight in good posture.
2. Inhale a complete natural breath as described in the previous exercise.
3. Hold this breath for a few seconds.
4. Exhale a little of the air with considerable force through a small hole between your lips as though you were blowing through a straw. Stop exhaling for a moment and then blow out a bit more air. Repeat this procedure until all the air is exhaled in small, forceful puffs.

Tap Away Tension

This exercise will make you feel relaxed and alert.

1. Stand up straight with your hands at your sides.
2. As you slowly inhale, softly tap your chest with your fingertips. Continually move your hands around so that your entire chest is tapped. Women may choose not to tap their breasts.
3. When you have inhaled as much air as feels comfortable, hold your breath and pat your chest with your palms. Again, continue to move your hands around.
4. Exhale, using the purifying breath described above.
5. Practice a few more purifying breaths and then repeat the exercise beginning with step one as many times as it feels comfortable to you.
6. After you have repeated this exercise a few times tapping your chest, you may switch to tapping those areas of your back that you can reach with your hands.

The Bracer

Try this exercise when you feel low on energy, stiff and are having a hard time getting going. It will stimulate your breathing, circulation and nervous system.

1. Stand up straight with your hands at your sides.
2. Inhale and hold a complete natural breath as described above.
3. Raise your arms out in front of you, using just enough energy to keep them up and relaxed.
4. Gradually bring your hands to your shoulders. As you do, slowly contract your hands into fists so that when they reach your shoulders they are clenched as tight as you can make them.
5. Keep the fists tense as you push your arms out straight again very slowly.
6. Pull your arms back to your shoulders and straighten them out, fists tense, as fast as you can, several times.
7. Relax your hands to your sides and exhale forcefully through your mouth.
8. Practice a few purifying breaths as described above.
9. Repeat this exercise several times until you feel its stimulating effects.

The Windmill

When you have been bent over your work for several hours and are feeling tense, this exercise will relax you and make you more alert.

1. Stand up straight with your arms out in front of you.
2. Inhale and hold a complete natural breath.
3. Swing your arms backward in a circle several times and then reverse directions. For variety, try rotating them alternately like a windmill.
4. Exhale forcefully through your mouth.
5. Practice a couple of purifying breaths.
6. Repeat this exercise as often as you like.

Bending

Again, this exercise is a useful one to use when you feel stiff and tense. It has the added benefit of stretching your torso, making it more flexible for breathing.

1. Stand up straight with your hands on your hips.
2. Inhale and hold a complete natural breath.
3. Let the lower part of your body remain stiff. Bow forward as far as you can, slowly exhaling completely through your mouth.
4. Stand up straight again and inhale and hold another complete natural breath.
5. Bend backwards as you slowly exhale.
6. Stand up straight again and inhale and hold another complete natural breath.
7. Continue this exercise, bending first backwards and then to the left and right sides.
8. After each round of four bends, practice one purifying breath.
9. Do four full rounds.

Complete Natural Breathing and Imagination

This exercise combines the relaxing benefits of complete natural breathing with the curative value of positive auto-suggestions.

1. Lie down on a rug or blanket on the floor in a "dead body" pose.
2. Place your hands gently on your solar plexus (that point where your ribs start to separate above your abdomen) and practice complete natural breathing for a few minutes.
3. Imagine that, with each incoming breath of air, energy is rushing into your lungs and being immediately stored in your solar plexus. Imagine that as you exhale, this energy is flowing out to all parts of your body. Form a mental picture of this energizing process.
4. Continue on a daily basis for at least five to ten minutes a day.

Alternatives to step 3:

A. Keep one hand on your solar plexus and move the other hand to a point on your body that hurts. As you inhale, imagine energy coming in and being stored as in step 3. As you exhale, imagine the energy flowing to the spot that hurts, stimulating it. Inhale more energy, and when you exhale, imagine the energy driving out the pain. It is useful for you to have a clear picture of this process in your mind as you alternately stimulate the spot that hurts and then drive out the pain.

B. Keep one hand on your solar plexus and move the other hand to a point on your body that has been injured or is infected. Proceed as in alternative *A,* except as you exhale, imagine you are directing energy to the affected point and are stimulating it, driving out the infection and/or healing it. See this in your mind's eye.

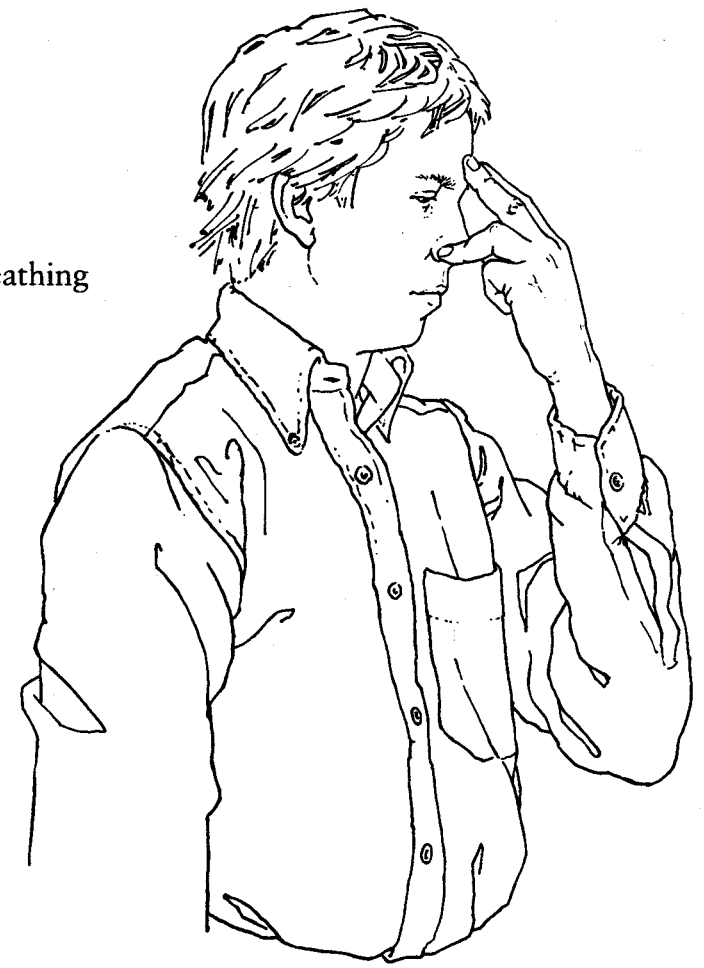
Alternative Breathing

While this is a general relaxation exercise, people suffering from tension or sinus headaches find it particularly beneficial.

1. Sit in a comfortable position with good posture.
2. Rest the index and second finger of your right hand on your forehead.
3. Close your right nostril with your thumb.
4. Inhale slowly and soundlessly through your left nostril.
5. Close your left nostril with your ring finger and simultaneously open your right nostril by removing your thumb.

6. Exhale slowly and soundlessly and as thoroughly as possible through your right nostril.
7. Inhale through your right nostril.
8. Close your right nostril with your thumb and open your left nostril.
9. Exhale through your left nostril.
10. Inhale through your left nostril.
11. Begin by doing five cycles. Then raise the number of cycles slowly to ten or 25.

Alternative breathing



Further Reading

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5

Meditation

Meditation is the practice of uncritically attempting to focus your attention on one thing at a time. Exactly what that thing is is relatively unimportant and varies from one tradition to the next. Often the meditator repeats, either aloud or silently, a syllable, word, or group of words. This is known as mantra meditation. Gazing at a fixed object such as a flame or flower can also anchor the attention. Many meditators find that a convenient and relaxing point of focus is the rising and falling of their own breath. But you can use anything as an object of meditation . . . Aunt Mary's maiden name, the calendar on your desk, or even the tip of your nose.

It is important to understand that the heart of meditation lies not simply in focusing on one object to the exclusion of all other thought, but rather in the *attempt* to achieve this type of focus. The nature of the mind is such that it does not want to stay concentrated. Myriads of thoughts will appear and seemingly interfere with the meditation. A typical meditation might go something like this (the meditator in this case has chosen the task of counting to three repeatedly):

> One . . . two . . . This isn't so hard . . . one . . . two . . . three . . . one . . . I'm not having many thoughts at all . . . Oh, oh, I just had a thought . . . That was another one . . . two . . . My nose itches . . . one . . . I wonder if it's okay to scratch it . . . Darn, there was another thought. I've got to try harder . . . one . . . two . . . three . . . one . . . two . . . I was judging myself pretty harshly. I'm not supposed to do that . . . one . . . two . . . three . . . one . . . I'm hungry . . . Wonder what I'll cook tonight . . . one . . . two . . . three . . . I'm having way too many thoughts . . . I'll never get this right . . . one . . . two . . . Now don't judge . . . one . . .two . . . three . . . one . . .

Each time this meditator realizes that his mind has drifted to other thoughts, he chooses instead to dwell on the original object of his attention. By repeating this one moment of awareness, a moment which consists of noticing the thought and then refocusing the attention, over time a number of surprising realizations will become apparent:

- It is impossible to worry, fear, or hate when your mind is thinking about something other than the object of these emotions.

- It isn't necessary to think about everything that pops into your head. You have the ability to choose which thoughts you will think about.
- The seemingly diverse contents of your mind can really fit into a few simple categories, such as: grudging thoughts, fearful thoughts, angry thoughts, wanting thoughts, planning thoughts, memories, and so on.
- You act in certain ways because you have certain thoughts which, over your lifetime, have become habitual. Habitual patterns of thought and perception will begin to lose their influence over your life once you become aware of them.
- Emotion, aside from the thoughts and pictures in your mind, consists entirely of physical sensations in your body.
- Even the strongest emotion will become manageable if you concentrate on the sensations in your body, and not the content of the thought that produced the emotion.
- Thought and emotion are not permanent. They pass into and out of your body and mind. They need not leave a trace.
- When you are awake to what is happening *right now,* the extreme highs and extreme lows of your emotional response to life will disappear. You will live life with equanimity.

Members of many Eastern religions have long realized the benefits of meditation, but most Westerners have approached the practice with a skeptical eye. Weren't the only people who practice meditation members of non-Christian religions? That in itself was reason enough for many to view it with suspicion. And anyone who touted meditation as a sure way to achieve mental and physical well being was seen as a fanatic trying to make a quick buck from a totally untested method.

In 1968, Dr. Herbert Benson and his colleagues at Harvard Medical School decided to put meditation to the test. Volunteer practitioners of Transcendental Meditation were tested to see if meditation really could counter the physiological effects of stress. Benson scientifically proved that: (1) Heart beat and breathing rates slow down. (2) Oxygen consumption falls by 20 percent. (3) Blood lactate levels drop. This level rises with stress and fatigue. (4) Skin resistance to electrical current, a sign of relaxation, increases fourfold. (5) EEG ratings of brain wave patterns indicate increased alpha activity, another sign of relaxation.

Benson went on to prove that any meditational practice could duplicate these physiological changes as long as four factors were present: (1) a relatively quiet environment, (2) a mental device that provides a constant stimulus, (3) a comfortable position, and (4) a passive attitude (this aspect will be discussed in depth later).

Symptom Effectiveness

Meditation has been used successfully in the treatment and prevention of high blood pressure, heart disease, strokes, migraine headaches, and autoimmune diseases such as diabetes and arthritis. It has proved helpful in curtailing obsessive thinking, anxiety, depression, and hostility.

Time for Mastery

You can learn to meditate within a few minutes. Immediately your body will use less oxygen (a sign of deep relaxation) while you are meditating. However, as with most things, the benefits of meditation increase with practice. Levels of relaxation deepen. Attention becomes more steady. You become more adept at living in the present moment. Therefore, it is important to meditate regularly.

Instructions

Establishing Your Posture

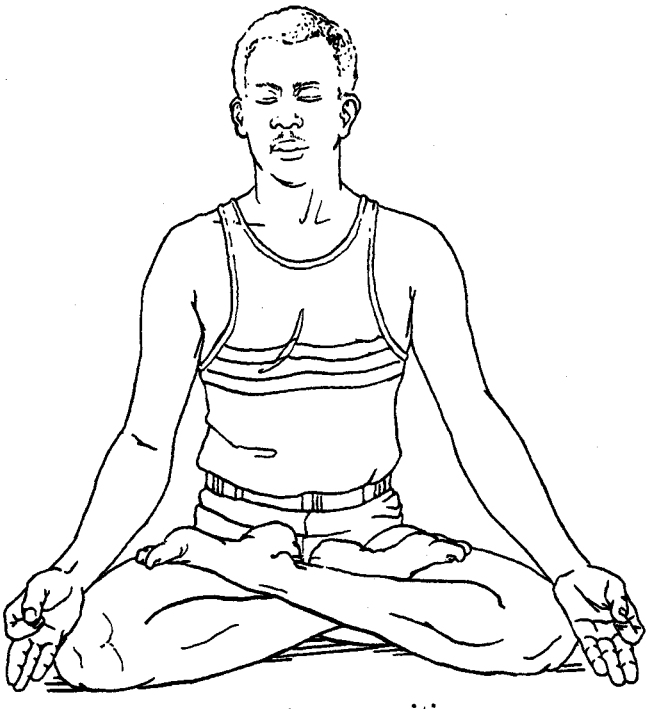
A. From the following, select a position that is comfortable for you:
   - In a chair with your knees comfortably apart and your hands resting in your lap.
   - Tailor-fashion (cross-legged) on the floor. This position is most comfortable and stable when a cushion is placed under your buttocks so that both knees touch the floor.
   - Japanese fashion on your knees with your big toes touching and your heels pointed outward so that your buttocks rest on the soles of your feet. Again, if you place a cushion between your feet on which your buttocks can rest, you will be able to hold the position for a much longer period of time.
   - The yoga full lotus position. This position requires so much physical conditioning that it is not recommended for beginners.

B. Sit with your back straight (but not ramrod rigid) and let the weight of your head fall directly down upon your spinal column. This can be accomplished by pulling your chin in slightly. Allow the small of your back to arch.

C. Rock briefly from side to side, then from front to back and establish the point at which your upper torso feels balanced on your hips.

D. Close your mouth and breathe through your nose. Place your tongue on the roof of your mouth.

Establishing Your Posture



Yoga lotus position

Japanese-fashion

Tailor-fashion

Centering Yourself

A. Grounding

Close your eyes and focus on the place where your body touches the cushion or chair. What are the sensations there? Next notice the places where your body touches itself. Are your hands crossed? Your legs? Pay attention to the sensation at these places of contact. Finally focus on the way your body takes up space. Does it take up a lot of space? A small amount? Can you feel the boundary between your body and space? Notice the feelings there.

B. Breathing

With your eyes closed, take several deep breaths and notice the quality of your breathing. Is it fast or slow? Deep or shallow? Notice where your breath rests in your body. Is it up high in your chest? In the midsection around your stomach? Down low in your belly? Try moving your breath from one area to the other. Breathe into your upper chest, then into your stomach, then drop your breath into your lower belly. Feel your abdomen expand and contract as the air goes in and out. Notice how the upper chest and stomach areas seem almost still. This "dropped breath" is the most relaxing stance from which to meditate. However, if you have difficulty taking deep belly breaths, pay this no mind. Your breath will drop of its own accord as you become more practiced in meditation.

Attitude

Maintaining a passive attitude during meditation is perhaps the most important element in eliciting relaxation. It is important to realize that, especially as a beginner, you will have many thoughts and relatively few moments of clear concentration. This is natural and to be expected. Realize that your thoughts are not really interruptions, but are an integral part of meditation. Without thoughts, you would not be able to develop the ability to let them go.

A passive attitude includes a lack of concern about whether you are doing things correctly, whether you are accomplishing any goals, or whether this meditation is right for you. Sit with the intention of "I'm going to put in my time here, just sitting, and whatever happens is exactly what should happen."

A Word About Time

In general, any amount of time spent in meditation is more relaxing than not meditating at all. When you first begin to practice, maintain the meditation for only as long as is comfortable, even if this is only for five minutes a day. If you feel that you are forcing yourself to sit, you may develop an aversion to practicing meditation at all. As you progress in your practice and meditation becomes easier, you will find yourself wanting to extend your time. In terms of relaxation, twenty to thirty minutes once or twice a day is sufficient.

Exercises

The following exercises are divided into five groups.

Group 1 explains the mechanics of three basic meditations. Try each one a few times, then settle on the one you like best. Practice it regularly, at least once a day.

Group 2 consists of meditational exercises which will help you to develop the skill of relaxing muscle groups at will.

Group 3 introduces minor irritants into the basic sitting practice you selected from Group 1. In real life you may often find yourself in the presence of minor pain, annoyances, or disappointments which cause you to tense up. By practicing feeling relaxed around small irritations while you meditate, you will become more adept at handling life's larger irritations when they occur.

Group 4 contains exercises that can be practiced inconspicuously. You may often be in situations where you feel tense but don't have the opportunity to sit in a quiet place and relax. These exercises will help you to relax while blending in with your everyday world.

Group 5. Often it is difficult to relax because your mind wants to hold on to an idea or emotion that you experienced at an earlier time. This final exercise teaches you how to let go of obsessive thoughts and feelings.

Group 1. Three Basic Meditations

1. *Mantra Meditation*

This is the most common form of meditation throughout the world. Before you begin, select a word or syllable that you like. It may be a word which has meaning for you. Or it may be two nonsense syllables, the sound of which you find pleasant. Benson recommended using the word "one." Many meditators prefer the universal mantra, "OM."

A. Find your posture and center yourself. Take several deep breaths.

B. Chant your mantra silently to yourself. Say the word or syllables over and over within your mind. When your thought strays, note that, then bring your attention back to your mantra. If you notice any sensations in your body, note the feeling, then return to the repetition of your own special word. You needn't force it. Let your mantra find its own rhythm as you repeat it over and over again.

C. If you have the opportunity, you may want to try chanting your mantra aloud. Let the sound of your own voice fill you as you relax. Notice whether the sensations in your body are different from those you felt when you chanted silently. Which is more relaxing?

D. Remember, meditation is to be practiced with awareness. You may find that the repetition of a mantra, especially when repeated silently, can easily become mechanical. When this happens, you may have the sense that an inner voice is repeating your mantra while you are actually lost in thought or rapidly approaching sleep. Try to stay aware of each repetition of each syllable.

2. *Breath Counting Meditation*

This is perhaps the most relaxing form of meditation. Following the gentle ins and outs of the breath creates a sense of peace and restfulness.

A. Find your posture and center yourself. Take several deep breaths. Either close your eyes or fix them on a spot on the floor about four feet in front of you. Your eyes may or may not be focused.

B. Take deep but not forced belly breaths. As you do, focus your attention on each part of the breath: the inhale, the turn (the point at which you stop inhaling and start exhaling), the exhale, the pause (between the exhale and inhale), the turn (the point at which you start to inhale), the inhale, and so on. Pay careful attention to the pause. What are the sensations in your body as you pause between breaths?

C. As you exhale, say "one." Continue counting each exhale by saying "two . . . three . . . four." Then begin again with "one." If you lose count, simply start over with "one."

D. When you discover that your mind has slipped into thought, note this, then gently return to the counting of your breath.

E. If a particular sensation in your body catches your attention, focus on the sensation until it recedes. Then return your attention to the inhale and the exhale and the counting of your breath.

F. If you wish, try the following variation. Begin by counting your breath for several minutes. Then stop the actual counting and put your attention on the sensations of breathing. Focus on your abdomen as it expands and contracts. Can you sense how the size of the empty space in your abdomen grows and shrinks as your breath goes in and out of your belly? At first, you may have more thoughts when you practice this way than you had when you were counting breaths. The counting kept your mind returning in a small circle of numbers which left less room for rising thoughts. Do not be disturbed by this. Simply note each thought and then return your awareness to the sensations of your breath. Every now and then, you may come across a thought that you find enticing and want to contemplate. Tell yourself you will consider this thought when the meditation period is over and let it go. Sensations other than breathing may call your attention from time to time:

a strain in your shoulder, or the pins and needles of your legs falling asleep. When this happens, let your attention focus on these new sensations until they fade into the background. Then go back to your breath. The sounds of the outside world will cross and recross the boundaries of your awareness. Note their passing and return to your breath.

3. *Gazing*

This form of meditation involves fixing your gaze on an object without thinking about it in words. Select a small object that you like. A stone, a candle, a piece of wood, or anything else that you feel is appropriate.

A. Find your posture, center yourself and take several deep breaths.

B. Set your object on a surface which is at eye level and about a foot or so away from you. Look at it carefully. Gaze rather than stare. Keep your eyes soft and relaxed, without frowning. Notice the object's color, texture, size and shape. Trace its edges with your eyes. Cover every inch that is visible to you, and see if you can have the feeling of experiencing its qualities. Allow yourself to become totally involved in the exploration, as though you had never seen this object before.

C. As thoughts or words you associate with the object pop up, simply note them and let them go. Return your attention to your object.

D. If sensations in your body attract your attention, allow yourself to stay with the sensations until they fade while continuing to gaze at your object.

Special Considerations

1. It is not necessary to feel as though you are relaxing while you meditate in order for you to actually become relaxed. You may feel as though you are thinking thousands of thoughts and are very restless. However, when you open your eyes at the end of your meditation, you will realize you feel much more relaxed than you did before meditating.
2. As your mind quiets with meditation, old or hidden pain can arise from your subconscious. If you find that when you meditate you suddenly feel angry, depressed, or frightened, try to gently allow yourself to experience the feeling while resisting the temptation to make sense out of your feelings. If you feel the need, talk to a friend, counselor, or meditation teacher.
3. You may hear or read about ideal conditions for meditation: that you should meditate only in a quiet place. Or meditate only two hours after you've eaten. Or meditate only in a position that you can hold comfortably for twenty minutes, and so on. Yes, these are ideal conditions, but life is seldom ideal. If the place isn't absolutely quiet or the only time you have to meditate is

right after lunch, don't let these small obstacles keep you from meditating. If you find yourself being particularly bothered by noises or the rumblings of a full stomach, simply incorporate the annoying sensation in with the object of your meditation.

4. If you adopt a daily sitting practice, you may find that there are stretches of time during which you will not want to meditate. Do not expect that your desire to meditate will grow constantly with your practice. If you feel discouraged, be gentle with yourself and try to work creatively on ways to make your practice more comfortable. Know that these periods of discouragement will go away by themselves in time. For helping to maintain a schedule, the value of finding a group with which you can meditate at least once a week cannot be overstated.

Group 2. Releasing Muscular Tension

1. *The Moving Band Meditation*

A. Find your posture, center yourself and take several deep breaths.

B. Imagine that a three-inch-wide band encircles the top of your head. Focus your attention on that part of your head which is surrounded by the imaginary band. Notice the sensations. Is there any tension in your forehead? If so, try to relax it. Are there any other sensations in this area? Focus on them for a moment.

C. Lower the imaginary band three inches—the width of the band. Again focus your attention on the area encompassed by the band. Really try to feel around in there. What does the back of your eyeball feel like? Or the right wall of your nose? How are the muscles of your upper lip set? Any tension? Try to completely relax this area of your head. Breathe deeply and whisper to yourself, "Let it go, let it all go."

D. Continue to move the band down your body. Focus intently on any sensations. Wherever you notice tension, try to release it. As you do, take several deep belly breaths and relax. See if you can be aware of how the muscles feel as they relax.

E. When the band gets down to your torso, imagine that the band goes around one arm, then across your upper body, around the other arm, then across your back. Scan a section of each arm and your torso at the same time as though they were one part. Notice the sensations where the arms are separate from the body. What do these boundaries feel like? Can you make the sensation of the boundaries less distinct so that your arms feel like they are merging with your torso? Is there any tension? In the shoulders? The back? If so, relax these areas.

F. Move the band down your torso and arms to your legs, noting tension and releasing it. Focus on the sensation where your legs touch each other (if they do), and where they touch the floor. Again, feel the sensations at the points of contact, then try to experience the sensation of your legs merging together.

G. This exercise can be practiced in two different ways:

1. Move the band slowly down your body, carefully experiencing each sensation, noting all the points of tension and letting them go.
2. Quickly lower the band down your body. Move it as soon as your attention has given the encompassed area a brief scan. If practiced this way, repeat the entire exercise several times in a row.

Try both ways and see which is more relaxing.

2. *The Inner Exploration*

A. Find your posture and center yourself. Take two or three deep breaths.

B. Pick a part of your body on which to focus your attention. Explore it thoroughly with your awareness. For example, if you were concentrating on your jaw bone, you would want to have an idea about what it looks like. How is it attached to your head? Where are the muscles that move it? Can you tense and relax these muscles? What are the sensations when the jaw moves? When is it still? How are the teeth attached to it? What do your teeth feel like? The left front tooth? The last molar on the right? In what position is your jaw most relaxed?

C. It is helpful to explore any part of your body with the focal point of your mind, but especially those that fit into the following categories:

1. Parts of your body that are prone to hold tension. Some of these are the brow, jaw, neck, shoulders, and lower back.
2. Internal areas that tend to hold tension. Pay special attention to your stomach, chest, lower abdomen, and heart.
3. Areas of your body that you almost never think about in your daily life, such as your middle toe, your elbow, or the back of your knee.

Group 3. Softening

People usually respond to pain, irritation, or any discomfort by trying to build a solid wall of tightness around it, attempting to block off the feeling. However, the more you resist pain, the more it hurts. And the more it hurts, the more you will try to resist it. This vicious circle produces one big knot of pain and resistance that is extremely difficult to untie.

An alternative way to deal with pain is to learn to soften around it. This means you first acknowledge pain's presence, and then simply allow yourself to experience, physically and mentally, whatever it is that hurts. Be your own good nurse, hold your own hand, tell yourself it's all right, and then sit with yourself compassionately as you experience sensations of discomfort.

When you soften around an irritation, you consciously relax your tense, clenched muscles around the spot that hurts. You focus on the hurting itself, without all the tightness you tend to add to it.

Softening also means that you notice but disregard your thoughts about how awful the discomfort is, how you have to move, how you have to scratch, how you can't stand it, and so on.

A metaphor may help you understand softening. It's like working the hard lumps out of a mound of clay so that you can feel a tiny pearl in the center. It's like removing screens placed around a candle flame so that you can see it clearly. It's like thawing out the frozen core of a large piece of meat so that you can remove the bone. It's like cleaning layers of grime off of the outside of a window so that you can see what's inside more clearly.

The following exercises introduce minor irritations into your basic meditation. By practicing with small irritations in a safe setting, you can begin to understand the process of softening.

1. *Don't Move*

A. Find your posture and center yourself. Take several deep breaths.

B. Make an agreement with yourself that for a preset period of time you will not move. Then begin your basic meditation.

C. As time passes, you may find yourself moving your head or shifting in your seat without realizing it. This is fine. Note the movement and return to your meditation. After a while you will be able to notice your intention to move a part of your body before you actually move it.

D. Once you are able to identify your intention to move, try to focus on what exactly your desire is. Do you want to squirm around in your chair? Stretch your back muscles? Maybe you have an itch, or an ant is crawling across your foot. Try to precisely identify the uncomfortable sensation. Remember now, don't move.

E. As you focus on the discomfort, try to soften around it. If muscle groups are tightening, try to relax them. Check these muscle groups often. They will not want to stay relaxed. Where is your breath? Is it high in your chest? If so, try to drop it into your belly. Focus on the sensation of discomfort. What is the feeling here? Stay with it for a while.

F. When time is up, move your body slowly to the position in which you've been wanting to sit. Focus on the sensations. Is the relief immediate? Is the relief gradual? In what way does your body feel better? Is there any tension? If so, release it.

2. *The Lifted Arm*

A. Find your posture and center yourself. Take several deep breaths.

B. Place your left hand on your lap. Bend your right arm at your elbow and lift the arm so that the tips of your fingers are about even with the top of your head. In other words, raise your hand as though you want to answer a question.

C. Begin your basic meditation. As the right arm begins to tire, focus on the sensation of tiredness. Which muscles are actually holding the arm up? Can you find a way to relax them somewhat without letting the arm fall? Scan your body and see if other groups are tightening. Are your legs tensing because your arm hurts? If so, can you relax them? Focus on your heart, stomach and lungs. Are you beginning to feel a little anxious? If so, can you find a way to calm yourself? Take several deep breaths and say to yourself gently, "Relax," or "Let it go."

D. When you've finished meditating, lower your right arm very slowly until it rests in your lap. As you lower it, focus on the sensations. Which muscles are strained and which are not? Can you find the point at which the muscles that held up the arm relax? How does the discomfort change? Does it go away as soon as the arm moves? Does it go away gradually? Is there any discomfort as your hand rests in your lap? Can you still feel the muscles you were so aware of when your arm was raised? Scan your body for tension, take several deep breaths, and relax.

3. *Warming Up and Cooling Down*

This exercise involves working with temperatures that are slightly warmer or slightly cooler than those with which you are comfortable. Find an area where you can meditate that's a little warmer or cooler than you would normally like it. This could be in your living room before you turn on the heat in the morning. Or perhaps in front of (but not too close to) a fireplace or heater. Or this could be a matter of putting on or taking off an extra sweater. The point is to be *slightly* warmer or cooler than usual.

A. Find your posture and center yourself. Take several deep breaths. Practice your basic meditation.

B. As the warmth or coolness around you becomes irritating, focus on your body's reaction to it. Are your muscles tensing? Which ones? Is perspiration about to form? If so, what does this feel like? Or is your body beginning to shiver? If so, how does it do this? What tightens? Does it stay tight? Does your whole body shiver or only certain parts? Can you find a way to soften your body's reaction to the temperature? Can you concentrate on your object of meditation and not notice your reactions to the temperature?

C. When you have finished meditating, find an area that's comfortably heated and spend a few minutes quietly noticing how your body adjusts from discomfort to comfort.

Any irritating sound or sensation can be used as a focal point for meditation. Focusing on your body's minor aches, or the sound of a lawn mower, or a dog barking, can teach you how your body responds to life's irritations. Once you realize this, you can begin to learn how to soften around them.

Group 4. Being Present in the Present

Most stress comes from thinking about the past or worrying about the future. When you live in the present moment, when all of your attention is focused on what you are doing *right now,* there is no room for anything else to enter—including fears, desires, or anything that could be stressful.

In the meditative state all of your attention is focused on the present moment: the inhale, the exhale, the mantra, the object of meditation. When thoughts of past or future, desires or aversions, or anything else arise, you note this and then turn your awareness gently back to the present. It is this concentration on the *now* which allows your body and mind to enter a state of relaxation.

But you needn't go off by yourself and sit in silence in order to concentrate. In fact, the odds are that you have moments every day which demand and get your complete attention. What about those times you try to make a left-hand turn across the path of heavy oncoming traffic? Or when your four-year-old runs home with tears in his eyes and a cut on his elbow? Where is your attention when you are watching the best movie you ever saw in your life?

The following exercises will show you how to focus your attention on the present even in the midst of a busy world. They can be practiced anywhere and can be very helpful in calming your body as it responds to stress throughout the day.

1. *Eating Meditation*

You eat every day, but how often do you really pay attention to what you are eating while you are eating it? Do you usually eat with other people? In front of TV? While reading a book? Can you usually finish a three-course meal in ten minutes or less?

This is a conscious eating meditation. Try it some place where it is unlikely anyone will want to come over and eat with you. For the sake of this exercise, the food in question is a cheese sandwich.

A. Sit down in front of your food and take several deep breaths. Note the color, shape and texture. Does it seem appealing to you? Can you barely restrain yourself from gobbling it up? Whatever your feeling is, notice it.

B. Be aware of your intention to begin eating. Move your hand slowly toward the sandwich. As you do this, make a quiet mental note of the action. You may say to yourself, "Reaching . . . reaching . . . reaching." By labeling your actions you are more likely to keep in mind your purpose—to stay aware. As you pick up the sandwich, notice that you are "lifting . . . lifting . . . lifting."

C. Watch your hand move the sandwich closer to your mouth. When it nears your mouth, take a moment to smell the food. What smells do you recognize? Can you smell the mayonnaise? How is your body reacting to the smell? Is your mouth watering? Notice the sensation of your body desiring food.

D. As you take your first bite, feel your teeth penetrate the bread. When the bite is complete, how is the food positioned in your mouth? How does your tongue position the food so that it's in between your teeth? Begin chewing slowly. What are the sensations in your teeth? Your tongue? How does your tongue move when you chew? What tastes are you experiencing? The tomato? The cheese? What part of your tongue experiences the taste? And where is your arm? Did you put it back on the table? If so, did you notice the motion?

E. When you swallow, try to be aware of how the muscles in your esophagus contract and relax as they push the food to your stomach. Where is the food when you have finished swallowing? Can you feel the sensations in your stomach? Where is your stomach? What size is it? Is it empty, full, or somewhere in between?

F. As you continue to eat your sandwich, try to stay aware of as many sensations as you can. Silently label each movement if this helps. If you eat with the hand you don't normally use, the awkwardness may serve as a reminder to pay attention. As with your basic meditation, when thoughts arise, notice them. Then return your attention to your food.

2. *Walking Meditation*

Most people cover miles in the course of their daily routines. This makes walking a good activity on which to practice one-pointed concentration. The following exercise incorporates walking, breathing, and counting as a focal point.

A. Stand up and relax your abdominal muscles. Take several deep belly breaths. Feel your abdomen expand and contract with each breath. As you practice this exercise, try to continue breathing from this dropped stance. Mentally repeat the word "in" with each inhalation and "out" with each exhalation.

B. Without controlling your breathing too much, try to arrange it so that one of your feet touches the ground at the beginning of each *in* breath and each *out* breath. Now, see how many steps it seems natural to take during each inhalation and each exhalation.

C. Count your steps in time with your breathing as you walk. If you are taking three steps during each inhalation and exhalation, mentally say to yourself, "In . . . two . . . three. Out . . . two . . . three. In . . . two . . . three . . . " and so on. Your *in* breaths may be longer or shorter than your *out* breaths and therefore may accommodate either more or fewer steps. Or your step count may vary from breath to breath. Just pay attention and readjust your walking to the ins and outs of your breathing as is needed.

D. As with all meditations, when thoughts or images interrupt your counting, make a mental note of this and then return to your walking and counting and breathing.

E. A different way of practicing this meditation is, instead of counting steps, to pay attention to the sensations of walking. Concentrate on your feet and lower legs. Notice which muscles contract and which relax as you lift your legs up and down. Which part of your foot touches the ground first? Pay attention to how your weight shifts from one foot to the other. What are the feelings in your knees as they bend and straighten? And, while you're at it, pay attention to the ground. What is its texture? Is it hard or soft? Notice any cracks or stones. How does the sensation of walking on grass differ from that of walking on a sidewalk? Catch the thoughts, let them go, and notice everything.

3. *Gazing*

Basic instructions were given earlier for using a small object such as a stone or candle as a focal point for meditation. This same exercise can be practiced anywhere using a variety of objects, both large and small. You can gaze during a meeting, on a bus, or in a waiting room. It is a wonderfully inconspicuous practice.

A. Find an object within your line of vision on which you want to fix your eyes. Take several belly breaths as you glue your eyes to the object. Let it capture your interest, as though it were the only object around you. (For more detailed instructions, see Meditation 3 in the Basic Meditation section.)

B. Try not to judge what you are seeing or have any thoughts about it at all. See if you can have the experience of "just seeing." When thoughts arise, note them, then return your focus to the object.

C. Try practicing this exercise with different types of objects. Here are a few suggestions:

- Concrete objects—objects with a definite size and shape that are usually stationary.
- Natural objects—such as clouds, sand, a pile of dry leaves, the ocean, and so on.
- Vastness—any large, uniform surface such as a wall or a finely patterned rug.
- Moving objects—a crowd of people, cars on a busy street, and so on. With objects of this nature, don't follow individual shapes with your eyes. Instead, fix your eyes on a point in space and let the movement pass in front of you.

Any simple activity can become a meditation when you try to continuously focus your attention on it. A good mindfulness exercise is to choose an activity you do every day, preferably a short one. Concentrate on every action and every sensation involved in the activity. Use the type of mental notation discussed in the Eating Meditation if that helps. You could practice concentrating when you shave, brush your teeth, wash dishes, fold clothes, or pull up weeds. As thoughts occur, note them, and then go back to the task with renewed concentration. It is often helpful to switch to your unaccustomed hand (you might not want to do this while shaving). The resulting awkwardness will serve as a constant reminder that you want to concentrate on what you are doing.

Group 5. Letting Go of Thoughts

This highly structured exercise is found in many cultures in one form or another. In it, you passively observe the flow of your thoughts, feelings, and perceptions, one after another, without being concerned with their meaning or their relationship to one another. This will allow you to literally see what's on your mind and then let it go.

A. Find your posture and center yourself. Take several deep breaths.

B. Close your eyes and imagine yourself sitting at the bottom of a deep pool of water. When you have a thought, feeling, or perception, see it as a bubble and let it rise away from you and disappear. When it's gone, wait for the next one to appear and repeat the process. Don't think about the contents of the bubble. Just observe it. Sometimes the same bubble may come up many times, or several bubbles will seem related to each other, or the bubbles may be empty. That's okay. Don't allow yourself to be concerned with these thoughts. Just watch them pass in front of your mind's eye.

C. If you feel uncomfortable imagining being under water, imagine that you are sitting on the bank of a river, watching a leaf drift slowly downstream. Observe one thought, feeling, or perception as the leaf, and then let it drift out of sight. Return to gazing at the river, waiting for the next leaf to float by with a new thought. Or, if you prefer, you can imagine your thoughts rising in puffs of smoke from a campfire.

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6

Visualization

You can significantly reduce stress with something enormously powerful: your imagination. The practice of positive thinking in the treatment of physical symptoms was popularized by Emil Coué, a French pharmacist, around the turn of this century. He believed that the power of the imagination far exceeds that of the will. It is hard to will yourself into a relaxed state, but you can imagine relaxation spreading through your body, and you can visualize yourself in a safe and beautiful retreat.

Coué asserted that all of your thoughts become reality—you are what you think you are. For example, if you think sad thoughts, you feel unhappy. If you think anxious thoughts, you become tense. In order to overcome the feeling of unhappiness or tension, you can refocus your mind on positive, healing images. When you predict that you are going to be lonely and miserable, it is likely your prediction will come true, because your negative thoughts will be reflected in asocial behavior. A woman who predicts that she will get a stomach ache when she is yelled at by her boss is likely to have her thoughts take a somatic form. Coué found that organic diseases such as fibrous tumors, tuberculosis, hemorrhages, and constipation are often worsened when you focus on them. He recommended to his patients that they repeat 20 times to themselves on waking, mechanically moving their lips, the now-famous phrase, "Every day in every way I am getting better and better."

Coué also encouraged his patients to get into a comfortable, relaxed position upon retiring, close their eyes and practice general relaxation of all their muscles. As they started to doze off in the "stage of semi-consciousness," he suggested that they introduce into their minds any desired idea, for example, "I am going to be relaxed tomorrow." This is a way of bridging your conscious and unconscious minds and allowing your unconscious to make a wish come true.

Carl Jung, in his work in the early part of this century, used a technique for healing which he referred to as "active imagination." He instructed his patients to meditate without having any goal or program in mind. Images would come to consciousness which the patient was to observe and experience without interference. Later,

if he or she wanted, the patient could actually communicate with the images by asking them questions or talking to them. Jung used active imagination to help the individual appreciate his or her own rich inner life and learn to draw on its healing power in times of stress. Jungian and Gestalt therapists have since devised several stress-reduction techniques using the intuitive, imaginative part of the mind.

Visualization is practiced and studied in cancer and pain centers throughout the country. Stephanie Matthews and O. Carl Simonton, who pioneered the use of visualization with cancer patients, wrote *Getting Well Again* in 1980. Two other visualization scientists, therapists, and writers are Jeanne Achterberg, who wrote *Imagery in Healing* in 1985, and Connecticut surgeon and Yale professor Bernie S. Siegel, who wrote *Love, Medicine, and Miracles* in 1986.

Shakti Gawain, author of *Creative Visualization* and *Living in the Light,* states that visualization is a form of energy creating life and life's happenings. Everything is energy and our mind creates our world, much as a movie projector projects a world upon a blank screen.

Symptom Effectiveness

Visualization is effective in treating many stress-related and physical illnesses, including headaches, muscle spasms, chronic pain, and general or situation-specific anxiety.

Time for Mastery

Symptom relief can be immediate or take several weeks of practice.

Instructions

Kinds of Visualization

Everybody visualizes. Daydreams, memories, and inner talk are all types of visualization. You can harness your visualizations and consciously employ them for bettering yourself and your life. Visualizations or mental sense impressions that you create consciously can train your body to relax and ignore stress.

There are three types of visualization for change:

Receptive Visualization. Here you relax, empty your mind, sketch a vague scene, ask a question and wait for a response. You might imagine you are on the beach, the breeze is caressing your skin. You can hear and smell the sea. You can ask, "Why can't I relax?" The response might surface into your consciousness, "Because you can't say no to people," or "Because you can't detach yourself from your husband's depression."

Programmed Visualization. Create an image, replete with sight, taste, sound, and smell. Imagine a goal that you want to attain or a healing that you want to accelerate. Harriet used programmed visualization when she started to run. For her first race, she not only practiced, but after one run on the course, she daily would visualize her race on that course. She would feel the pressure to run up a hill, the exhaustion after several miles, the sprint to the finish line. When she ran that race she set a state record for 40- to 49-year-old women.

Guided Visualization. Again visualize your scene in detail, but omit crucial elements. Then wait for your subconscious, or your inner guide, to supply the missing pieces in your puzzle. Jane imagines visiting a special place where she likes to relax. She constructs the smells, tastes, sounds, touch, sights associated with this place, a forest clearing that she used to visit with the Girl Scouts. She sees herself roasting marshmallows over a campfire at twilight. (There are no mosquitoes.) She imagines her Girl Scout leader, someone whom Jane loves, and asks her teacher how she can relax. Sometimes her leader reminds her of some songs Jane loves and tells Jane to sing them whenever she feels tense. Sometimes her leader reminds Jane of some old jokes and old times that made Jane laugh, and tells Jane that she needs to laugh more. Often the leader gives Jane a hug, to remind her that she is loved and that she needs to search for affirmations of that love.

Rules for Effective Visualization

1. Loosen your clothing, lie down in a quiet place, and close your eyes softly.
2. Scan your body, seeking tension in specific muscles. Relax those muscles as much as you can.
3. Form mental sense impressions. Involve all your senses: sight, hearing, smell, touch, and taste. For instance, imagine the sights of a green forest with the trees, blue sky, white clouds, and pine needles underfoot. Then add the sounds: wind in the trees, water running, birdcalls, and so on. Include the feel of the ground under your shoes, the smell of pine, and the taste of chewing a grass stem or mountain spring water.
4. Use affirmations. Repeat short, positive statements that affirm your ability to relax now. Use the present tense and avoid negatives such as "I am *not* tense" in favor of positive versions such as "I am letting go of tension." Here are some other examples of affirmations:

   Tension flows from my body.
   I can relax at will.
   I am in harmony with life.
   Peace is within me.

5. Visualize three times a day. Visualization practice is easiest in the morning and night while lying in bed. After some practice, you will be able to visualize while waiting in the doctor's office, at the service station, before going into a parent-teacher conference, or during an IRS audit.

Basic Tension and Relaxation Exercises

1. *Eye Relaxation (Palming)*

Put your palms directly over your closed eyes. Block out all light without putting too much pressure on your eyelids. Try to see the color black. You may see other colors or images, but focus on the color black. Use a mental image to remember the color black (black fur, black object in the room).

Continue this way for two to three minutes, thinking and focusing on black. Slowly open your eyes, gradually getting accustomed to the light. Experience the sense of relaxation in the muscles that control the opening and closing of your eyes.

Color imagery and eye relaxation can be done when you need a technique and don't have very much time. They are designed to be fun and provide you with some alternatives to keep "relaxing" interesting. Try to slip one of these into your regular activities every now and then.

2. *Metaphorical Images*

Lie down, close your eyes, and relax. Visualize an image for tension and then supplant it with an image for relaxation. The best images are those you make up yourself. But to get you started, images for tension might include:

The color red
The screech of chalk on a blackboard
The tension of a cable
The scream of a siren in the night
The glare of a searchlight
The smell of ammonia
The confinement of a dark tunnel
The pounding of a jackhammer

These tension images during visualization can soften, expand, fade, creating relaxation and harmony.

The color red can fade to pale blue.
The chalk can crumble into powder.
The cable can slacken.
The siren might soften to a whisper of a flute.
The searchlight might fade into a soft rosy glow.
The dark tunnel might open into a light, airy beach.
The jackhammer might become the hands of a masseuse kneading your muscles.

As you scan your body, apply a tension image to a tense muscle. Allow it to develop into your relaxation image. For example, if your neck is tense, you may visualize a tightened vise. Imagine the vise opening as you say an affirmation such as "Relax," or "I can relax at will."

End by reciting your affirmation. Speak to the specific tenseness as you apply your relaxation image. Watch the tension disappear.

3. *Creating Your Special Place*

In creating your own special place you will be making a retreat for relaxation and guidance. This place may be indoors or out. In structuring your place, follow a few guidelines:

- Allow a private entry into your place.
- Make it peaceful, comfortable and safe.
- Fill your place with sensuous detail. Create a midground, a foreground, and a background.
- Allow room for an inner guide or other person to comfortably be with you.

A special place might be at the end of a path that leads to a pond. Grass is under your feet, the pond is about 30 yards away and mountains are in the distance. You can feel the coolness of the air in this shady spot. The mockingbird is singing everyone's song. The sun is bright on the pond. The honeysuckle's pungent odor attracts the bee buzzing over the flower with its sweet nectar.

Or your special place might be a sparkling clean kitchen, with cinnamon buns baking in the oven. Through the kitchen window you can see fields of yellow wheat. A window chime flutters in the breeze. At the table is a cup of tea for your guest.

Try taping this exercise and playing it, or have a friend read it to you slowly.

To go to your safe place, lie down, be totally comfortable. Close your eyes . . . Walk slowly to a quiet place in your mind . . . Your place can be inside or outside . . . It needs to be peaceful and safe . . . Picture yourself unloading your anxieties, your worries . . . Notice the view in the distance . . . What do you smell? . . . What do you hear? . . . Notice what is before you . . . Reach out and touch it . . . How does it feel? . . . Smell it . . . Hear it . . . Make the temperature comfortable . . . Be safe here . . . Look around for a special spot, a private spot . . . Find the path to this place . . . Feel the ground with your feet . . . Look above you . . . What do you see? . . . Hear? . . . Smell? . . . Walk down this path until you can enter your own quiet, comfortable, safe place.

You have arrived at your special place . . . What is under your feet? . . . How does it feel? . . . Take several steps . . . What do you see above you? . . . What do you hear? . . . Do you hear something else? . . . Reach and touch something . . . What is its texture? . . . Are there pens, paper, paints nearby, or is there sand to draw in, clay to work? . . . Go to them, handle them, smell them. These are your special tools, or tools for your inner guide to reveal ideas or feelings to you . . . Look as far as you can see . . . What do you see? . . . What do you hear? . . . What aromas do you notice?

Now you need to find a place for your inner guide and a path from which your guide can enter.

Sit or lie in your special place . . . Notice its smells, sounds, sights . . . This is your place and nothing can harm you here . . . If danger is here, expel it . . . Spend three to five minutes realizing you are relaxed, safe and comfortable.

Memorize this place's smells, tastes, sights, sounds . . . You can come back and relax here whenever you want . . . Leave by the same path or entrance . . . Notice the ground, touch things near you . . . Look far away and appreciate the view . . . Remind yourself this special place you created can be entered whenever you wish. Say an affirmation such as, "I can relax here," or "This is my special place. I can come here whenever I wish."

Now open your eyes and spend a few seconds appreciating your relaxation.

4. *Finding Your Inner Guide*

Your Inner Guide is an imaginary person or animal that clarifies and instructs. This being is your link to your inner wisdom and subconscious. Your Inner Guide can tell you how to relax and can clarify what is causing your stress. With practice, you can meet your Inner Guide in your special place whenever you want.

Perhaps you already have an Inner Guide, a deceased parent or other spiritual presence. If so, invite this person into your special place and ask him or her to show you how to relax.

Try this exercise using your tape recorder or a friend.

> Relax and follow the path to your special place, as you have been doing. Invite an Inner Guide to your place. Wait. Watch your guide's path. Notice a speck in the distance. Wait. Watch your guide's approach. Listen to its footfalls. Can you smell its fragrance? As your guide gains shape and clarity, if you feel unsafe, send it away. Wait for other guides until you find one you like, even though its appearance may surprise you or seem odd.
>
> When your guide is comfortable, ask it questions. Wait for its answers. An answer may be a laugh, a saying, a feeling, a dream, a frown, a purr. Ask your guide, "How can I relax? What is causing my tension?" When your Guide answers, you will probably be surprised at the simplicity, yet clarity of its answers.
>
> Before your guide leaves you, or immediately after, say your affirmation to yourself. Affirm your ability to relax with a simple, "I can relax here," or "I can relax at will."

Do this exercise several times a day for at least seven days. By the seventh day, you will probably have found a guide and some answers.

A student who has lost his mother and his house and has a father unable to care for him, uses his mother as his Inner Guide. He goes to her to relax, to seek guidance when pressure from life and his peers is overwhelming. She doesn't say much, but her presence and her look of approval or disapproval is often enough.

One person's guide creates relaxation because of the emptying of the mind that occurs in her presence. Rarely are words spoken, but her actions in small stories guide her.

Each person's inner guide is different and instructs them in a unique manner.

5. *Listening to Music*

Listening to music is one of the most common forms of relaxation. Each person gives his own meaning to music. It is important, therefore, that you select music that you find peaceful and soothing when you want to listen to music for the purpose of relaxation. If possible, make a half-hour tape of uninterrupted relaxing music that you can play daily or whenever you decide to use music to relax. Repetition of the same music that helped you to relax in the past carries with it a positive association that is likely to be beneficial in the future.

To get the most out of your music session, find a half-hour of uninterrupted time alone. Put on the music you have chosen, settle back in a comfortable position, and close your eyes. Mentally scan your body, noting areas of tension, pain, and relaxation. Be aware of your mood as you focus your attention on the music. Each time an unrelated thought enters your head, note it and then discard it, remembering your goal of focusing on the music and relaxing. Say an affirmation such as "Relax," or "Music relaxes me." When the music ends, allow your mind to again scan your body and become aware of how it feels. Does your body feel different from how it felt before you started? Is there any difference in your mood?

Special Considerations

A. If you have trouble getting impressions from all senses, work on your strongest sense first. The rest will improve in time.

B. Practice often—three times a day. And be patient, it takes time.

C. If recording your own tapes doesn't work, you might want to buy a prerecorded tape. See the list of tapes offered by New Harbinger at the end of the book.

D. Laughter

Laughter reduces emotional and physical tension by producing an internal message. Laughing stimulates your circulatory, respiratory, vascular, and nervous systems. When the internal spasms subside, the release of pressure reduces muscle tension and creates a feeling of well-being.

In his book, *Anatomy of an Illness,* Norman Cousins describes how he used laughter to overcome a rare and painful illness. His laughter therapy included watching old Marx Brothers movies and Candid Camera shows. He says that laughter has astounding rejuvenating effects on mind and body and "serves as a bulletproof vest that protects you against the ravages of negative thinking."

It is difficult to remain anxious, angry or depressed when you are laughing. Laughter gets your attention off yourself and your situation. It gives you the distance necessary to gain a perspective on a situation you are probably taking too seriously. Besides serving these useful functions, laughter is just plain fun to do. Give yourself more opportunities to laugh as a break from your stressful life.

Here's a humor exercise.

> Close your eyes . . . experience yourself becoming more and more relaxed as the tension gradually leaves your body . . . once you are relaxed, begin imagining yourself using humor in a difficult situation . . . it might be telling your boss you made a mistake . . . or presenting a paper you have written. Choose something that is happening in your life right now and create a humorous alternative to your usual stress response.

E. Creativity

Accessing or learning to "turn on" the imaginative, creative aspect of the brain can be a powerful stress management tool and a relief from anxiety, worrying, and negative thinking. Scientific research done since the 1950's supports the value and validity of creative thought and has demonstrated that there are two distinct hemispheres in the human brain that mediate and process different kinds of tasks and problems.

The left brain or hemisphere, named the major or dominant brain by scientists, controls verbal and numerical information processed sequentially in a linear fashion. The left brain is the active, verbal, logical, rational, and analytic part of our brain. In contrast, the right brain or hemisphere manages the intuitive, experimental, nonverbal part of our brain and deals in images and holistic patterns and structures. It deals in dreams, metaphors, analogies, and new combinations of ideas. The key concept is that there are two ways of perceiving the world, and the right brain mode is more conducive to the relaxation response.

In her book, *Drawing on the Right Side of the Brain,* Betty Edwards, an art teacher and researcher on the relationship of drawing and brain-hemisphere process, states that anyone can draw. Ms. Edwards writes, "It is not a matter of 'talent,' but a process of developing and turning on the perceptual skills available in the right hemisphere." In her work with beginning art students, Ms. Edwards uses upside down or inverted drawing to force a cognitive shift from the dominant left brain to the subdominant right brain. This shift takes the student out of the labeling, rational, abstract mode, and puts them in the nonverbal, visual, concrete, intuitive mode which allows them to learn the artist's way of perceiving and attending to visual information that the left brain cannot or will not process. After experiencing this shift, the students reported less time urgency, less attachment to meaning, and a heightened sense of alertness, while feeling relaxed, calm, confident, and exhilarated. This pleasurable experience is derived from resting the left hemisphere, stopping its chatter, and keeping it quiet for a change. Visualization and guided imagery are methods of accessing the right brain and using its relaxing power.

Here is an exercise taken in part from *Drawing on the Right Side of the Brain* by Betty Edwards.

> Find a quiet place to draw where no one will disturb you . . . play music if you like . . . From an art book choose a drawing that interests you . . . Turn the drawing you are going to copy upside down . . . Do not turn the drawing rightside up until you have finished . . . Finish the drawing in one sitting . . . Allow 30 to 40 minutes to complete the drawing . . . You might want to set a timer so you can forget about keeping time.

Look at the upside-down drawing for a minute . . . Regard the angles and shapes and lines . . . You can see the lines all fit together . . . Where one line ends another starts . . . When you begin to draw start at the top and copy each line . . . moving from line to adjacent line, putting it all together just like a jigsaw puzzle . . . Stay away from naming parts.

Begin to draw . . . work your way through the drawing by moving from line to line, part to adjacent part . . . Take your time . . . Don't make the exercise too complicated . . . Allow your movements to be slow and easy.

After you have finished, notice your state of mind . . . Do you feel calm and relaxed? . . . Did you lose track of time and meaning? . . . Did you turn off the chatter? . . . Were you able to get away from labeling and focus on the whole rather than the parts of the drawing? . . . Turn your drawing rightside up . . . You will probably be quite surprised by how well your drawing came out . . . Give yourself a pat on the back.

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16

Recording Your Own Relaxation Tape

One of the best ways to develop a complete relaxation regime is to make your own audio tape. A tape of twelve to twenty minutes can become a "relaxation workout" that incorporates many of the important techniques described in this book.

There are many relaxation tapes on the market, including five that are recommended for use with this book. But there are advantages to making your own. First, you can delete segments that don't work for you while retaining and emphasizing techniques that you find particularly effective. Second, you can combine as many or as few relaxation techniques as you want for a long, medium, or short relaxation workout. Third, you can be creative. You can develop your own unique approach, create special relaxation or coping mantras, or visualize images that you find uniquely peaceful or calming. Fourth, using your own voice can make the tape feel especially intimate and friendly. Finally, you may use any accompanying music or sound effects that you wish, or leave the background entirely silent.

Relaxation tapes are also a big help when you're feeling passive, when you want to be told what to do. It's a lot easier to put on a tape and follow instructions than it is to figure out each step of a relaxation procedure yourself.

Symptom Effectiveness

Tapes can be effective for almost any symptom of stress or stress-related illness. A taped relaxation procedure can be especially helpful when you are low in energy or motivation. If you commit yourself to play the tape at specific times during the day, you are more likely to follow your relaxation program consistently.

Time for Mastery

You will probably need to make several relaxation tapes before your voice and phrasing and the techniques you've selected feel right to you. Let yourself experiment. Over the course of a week, you should be able to develop a tape that works sufficiently well for you to get real benefit. From then on, you may periodically change the tape, rewriting, adding, and deleting certain parts as ideas occur to you. Make an effort to listen to your tape at least twice a day, morning and evening.

Instructions

The first thing to work on is your voice. Speak at normal volume, in a flat, almost monotonous tone. An uninflected voice on the tape will help keep your focus inward so that you can pay attention to your body and the exercise rather than to any distracting qualities of the voice. Speak slowly. Give yourself time to actually take a deep breath, tense or relax your arms, or form a visualization. Rushing through a relaxation tape defeats its purpose. When you wish to give special emphasis to an important word or instruction, simply say the words slower, drawing out the vowel sounds. "Your muscles are looose and relaxed . . . take a deeeep breath . . . your forehead is smooooth as silk."

Many people enjoy hearing music in the background of a relaxation tape. There are two problems with adding your own musical background. First, you can't stop recording in order to fix mistakes. If you do, the background music will skip each time you stop the tape. Second, few rooms are acoustically suited for recording music. Your selection is apt to sound tinny or have a slight echo effect. But if music is important to you, go ahead and experiment. Try moving your microphone closer or farther away from the speaker; try different volumes for the music. If you enjoy New Age music, artists such as George Winston, Will Ackerman, Shadowfax, Steve Halpern, and Andreas Vollenweider can provide a very peaceful background. If you prefer classical music, the following pieces have been recommended by the Institute for Music and Imagery (Box 173, Fort Townsend, WA 94368).

Composer	*Title*
Respighi	Fountains of Rome
	"The Fountain of Valle Giulia at Dawn"
	"The Villa Medici Fountain at Sunset"
Debussy	Danses Sacred and Profane
Bach	Passacaglia and Fugue in C
Pachelbel	Canon in D
Hadyn	Cello Concerto in C: Adagio
Glinka	Life of the Tsar: Susanin Aria
Sibelius	Swan of Tuonela
Boccherini	Cello Concerto in B: Adagio

Mantras and Affirmations

When you relax, you're in a suggestible state. Listening to your tape is an ideal time to remind yourself of important affirmations, coping strategies, and new attitudes that you are striving to remember. These affirmations and reminders may change daily. On the other hand, you may want to repeat an important basic truth each time you listen to the tape so that it gradually finds its way into your subconscious beliefs.

Here are some examples of helpful affirmations that you may wish to use while listening to the tape.

Each day I become more and more relaxed.
I accept my body, every feeling, every sensation.
I can relax away stress.
I breathe deeply and calmly when I feel stress.
I can be direct and clear with my boss.
I am expressing my needs and feelings to my wife.
I am responsible for making myself feel good.
My stomach is loose and calm.
The knots in my shoulders are dissolving.
I am loving and good.
I can stop unloving thoughts.
I will succeed in my physics course.
Whenever I feel stress, I'll fill my body with peaceful light.

Affirmations can involve specific relaxation instructions, suggestions for behavioral change, imagery for healing, suggestions for improved self-esteem, mantras for success, reminders for attitudinal change, and assertions that everything, in the end, will turn out okay. If you want to change something, write an affirmation that will remind you to do so. Make the affirmation positive, and be certain it describes exactly what you want to achieve.

Mantras and affirmations work best if they are combined with an image, a mental picture of the change you want to create. If you want your stomach to be loose and calm, see braided strands untwisting. If you wish to express your needs and feelings to your wife, see yourself talking to her intimately and earnestly. If you wish to succeed in the physics course, see the report card with a B+ or an A.

Constructing Your Relaxation Tape

The relaxation script below is divided into sections. Each section is a discrete component which can be included or deleted from your tape. Read through the entire script first and mark the sections that feel appropriate to include. Over the next few weeks you may rerecord your tape several times, adding or subtracting sections as you learn more about what works best for you.

Relaxation Script

Deep Breathing. Close your eyes. Put your hand over your abdomen (just above the belt). Take a deep breath, way down into your belly. (Pause.) Let go and hear the

air whoosh out through your lips. (Pause.) And when you're ready, take another deep breath. You can feel your belly rise slowly as the air comes in. Let it out with a whooshing sound, like the wind, as you blow through your lips. Each breath leaves you more and more relaxed. Each breath purifies and relaxes your whole body and mind. Take another deep breath down into your belly. Feel your belly push out. As you relax, the air goes gently out your lips. Imagine with your next deep breath that clean, pure, white air is coming in through the soles of your feet. See it spread throughout your whole body, collecting the debris of tension and stress. The air gets darker as it takes the stress and tension from your body. Imagine the dark air being expelled through your lips, your whole body clean and fresh and relaxed. Now take a deep purifying breath and feel it cleaning your body of stress and tension. See the tension leaving your body with the breath. Relax and enjoy the feeling of peace and calm that has spread throughout your body with each deep breath. Imagine one more breath coming in through the soles of your feet, pure and white. It is removing the last bit of tension from your body. As you exhale you feel your body clean and relaxed, deeply relaxed.

Counting Your Breath. Now let your breathing slow down and become automatic. Each breath continues to relax you. You are breathing quietly, peacefully. You're breathing in an easy and natural way. Each time you exhale, say silently to yourself, "one." Continue to breathe in and out, saying "one" each time you exhale. Whenever thoughts or perceptions take your attention away from your breathing, let go of them and return to saying "one." Breathe naturally, calmly, saying "one" as you exhale. (Leave one to two minutes blank on the tape to really enjoy this exercise.)

Progressive Relaxation. Now, while keeping the rest of your body relaxed, clench your right fist, tighter and tighter. (Pause five seconds). Now relax. Notice the contrast between a tight muscle and a loose one. Notice a pleasant sort of burning that occurs when the muscle relaxes. Now try to relax your arm even more. Let the chair hold your arm up as you let go of the last bit of muscular tension. Now tighten your left fist, tighter and tighter. (Pause five seconds.) Relax and enjoy the feeling of looseness in your left arm. Really give yourself a chance to feel a difference between tension and relaxation. (Pause.)

Now bend your elbows and tense your biceps. Tense them as much as you can and observe the feeling of tautness. (Pause five seconds.) Relax, straighten out your arms. Let the relaxation develop and feel the difference. (Pause.)

Now turn your attention to your head and wrinkle up your forehead as tight as you can. (Pause five seconds.) Now relax and smooth it out. Let yourself imagine your entire forehead and scalp becoming smooth and relaxed. (Pause.) Now frown and notice the strain spreading throughout your forehead. Feel the tension and the tightness. (Pause.) Now let go, allow your brow to become smooth again. Notice the difference between tension and relaxation in your forehead. (Pause.) Now clench your jaw, bite hard, and notice the tension throughout your jaw. (Pause five seconds.) Relax your jaw. When the jaw is relaxed, your lips will begin to part. Really feel and appreciate the contrast between tension and relaxation in your jaw. Notice how it feels to relax your lips and tongue.

Now shrug your shoulders. Keep the tension as you hunch your head down between your shoulders. (Pause five seconds.) Relax. Drop your shoulders and feel the relaxation spreading through your neck, throat and shoulders. Pure relaxation, deeper and deeper. Feel how loose and easy your neck feels balanced on your shoulders.

Give your entire body a chance to relax. Feel the comfort and the heaviness. Take a deep breath and let if fill your abdomen. (Pause.) Now exhale, letting the air out with a whooshing sound. Continue relaxing, letting your breath come freely and gently. Now, tighten your stomach and hold. Note the tension. (Pause five seconds.) Relax. Place your hand on your stomach. Breathe deeply into your belly, pushing your hand up. Hold. (Pause.) And relax. Feel the contrast with the tension as the air rushes out.

Now concentrate on your back. Arch it very slightly, without straining. Focus on the tension in your lower back. Feel the tension. (Pause.) And then relax. Imagine loosening the lower back and pelvic muscles, feel yourself sinking deeper into the chair or bed. Focus on letting go of all the tension in the muscles of your lower back and pelvis and abdomen. Feel yourself sinking heavier and heavier into the chair or bed as your abdomen and back relax more and more deeply. (Pause.)

Now tighten your buttocks and thighs. Hold the tension and notice how it feels. (Pause five seconds.) Relax and notice the contrast between tension and looseness. Really experience what it feels like to relax your buttocks and thighs. (Pause.) Now curl your toes downward, making your calves tense. Study the tension. (Pause five seconds.) Relax. Feel and enjoy the relaxation. (Pause.) Now bend your toes toward your face, creating tension in your shins. (Pause five seconds.) Relax again, enjoying the feeling of peace and heaviness that spreads everywhere in your legs.

Feel the heaviness in your body as the relaxation deepens. Feel yourself heavier and heavier, more and more deeply relaxed. More and more heavy, peaceful and calm.

Body Awareness. Now you can scan your body for any last bit of tension. Let your arms become heavy and relaxed. Heavier and heavier, more and more deeply relaxed. Your arms are heavy, heavy, letting go of the last bit of muscle tension. More and more deeply relaxed. Heavy and relaxed. Your arms are becoming more and more deeply relaxed. Letting go, letting go of all muscle tension. And now your face too can relax. Your forehead becomes smooth as silk, smooth and relaxed, letting go of all the tension and the worry. Smooth and relaxed. Your cheeks become smooth and relaxed, completely free of tension. Your cheeks and forehead are smooth and relaxed. And your jaw too lets go of the last bit of tension. Your jaw hangs loose and relaxed, loose and relaxed. Your tongue and lips are relaxed. And as your jaw becomes completely loose and relaxed, your lips begin to part, very slightly. They begin to part as you let go of the last bit of muscle tension. Your jaw is loose and relaxed. Your neck and shoulders can now let go. Your shoulders droop and relax, droop and relax. Your neck is loose and easy. Your neck and shoulders are relaxed, you feel safe and calm. Your shoulders droop and you let go of the last bit of muscular tension. Now you can take another deep breath, way down into your belly. Your belly pushes up as you inhale. (Pause.) Let go now, making the whooshing noise with your lips. Feel the relaxation spread throughout your abdomen and chest and back.

Take another deep breath, and as you do feel the air relax your chest and abdomen and back. Exhale with a whooshing noise, and feel the last bit of muscular tension leave your lower body. (Pause.) Now focus on your legs. Let them become heavier and heavier, more and more deeply relaxed. Heavier and heavier, letting go of the last bit of muscular tension. Letting go, letting go of tension, more and more deely relaxed as your legs become heavier and heavier. You can imagine your legs as lead pipes, so heavy and relaxed. Now you feel a relaxation throughout your entire body. Every cell is relaxed, calm, and quiet. Your legs and arms are heavy and relaxed, your face is smooth and relaxed, your jaw hangs loosely, loosely. Your neck and shoulders are relaxed, your shoulders droop and relax. Take another deep breath. (Pause.) As you do your entire body will be filled with peace, calm, and relaxation.

Special Place. Now imagine a place where you feel peaceful, calm, and relaxed. A place where you are secure and safe. See whether it is outdoors or indoors, whether it is a place from your past or your present or a place you've never really seen. This is your special place, a retreat and a haven. You're going there now. You can see the shapes and colors of your special place. You see every detail like a picture. (Pause.) And now you can begin to hear the sounds of your special place. You can see and hear. (Pause.) And now you are able to feel your special place. You feel the temperature and you feel the textures of your special place. You can feel it against your skin. You feel bathed in peace and a deep sense of contentment in your special place. Take a deep breath as you let the peace and tranquility of your special place spread throughout your entire body. Enjoy your place for a while. Let it nourish and relax you. (Pause one to two minutes.)

Autogenics Theme. Take a deep breath, way down into your belly. As you breathe in, say the word "warm" to yourself. And as you breathe out, say the word "heavy." (Pause.) Take another deep breath and think to yourself, "warm." (Pause.) Let it go and think, "heavy." Now breathe deeply, at your own pace, thinking "warm" on the in-breath and "heavy" on the out-breath. Feel the warmth and heaviness in your arms and your legs. And with each breath let the feeling spread throughout your entire body, relaxing every muscle as you feel more and more heavy, warm, and relaxed. (Pause 90 seconds.)

Coping Imagery. Notice the feeling of peace and relaxation. Imagine carrying this feeling into your everyday life. See yourself confident, relaxed, talking calmly. See yourself smiling with friends, co-workers, family. Your manner is easy as you state your needs and concerns. You see yourself standing comfortably and calmly with your boss, with people you barely know, with strangers. You see yourself smiling and enjoying the conversation. You are able to speak what is in your mind. You say what you feel and think clearly, in such a way that you are appreciated and understood. Your posture is relaxed yet straight. You feel strong and capable.

Affirmation. Now is the time to remember your affirmation. Say it to yourself slowly while focusing on any accompanying imagery. Give yourself time to let your affirmation really sink in, repeating as often as feels appropriate. (Pause 20 seconds.)

Anchoring. Now feel the relaxation in every part of your body. Notice the feeling of heaviness and peace in your arms and your legs. Feel the looseness in your

jaw, the relaxation in your neck and shoulders. Take a deep breath, and as you exhale the last bit of tension will leave your body. (Pause.) Experience the feeling of being completely at rest. Now, while staying very aware of what relaxation feels like in your body, place your right hand over your left wrist. Grasp your wrist gently, but firmly. Whenever you hold your wrist in this way it will be your cue to relax. Any time you hold your left wrist with your right hand you will recover the deep feelings of relaxation you have right now. Take a deep breath. Feel it cleansing and refreshing your body. Feel the healing energy of relaxation flowing through your arms and throughout your body. When you link your hand and wrist, it completes a circuit so the healing energy flows freely and reaches every part of your body. From now on, whenever you wish to relax, you will hold your left wrist with your right hand.

Using Your Tape

Now it's time to try out your tape. As you experiment by including or omitting different segments, you will discover which procedures work best for you. You may want to try writing some of your own and including them on the tape. Certain breathing exercises, visualizations, or meditation procedures may be more effective for you than some of the techniques on this sample script. The only rule to follow is: Do what works.

"Do what works" applies not just to the omission or inclusion of techniques. It means that you should order the techniques in any sequence that feels good to you, experiment with your voice and inflection, and try recordings of wind chimes, waterfalls, babbling brooks, or any other background noises or sound effects that seem appropriate.

Buying Tapes

If you prefer relaxation tapes based on a single specific technique, the following tapes were made to accompany this book and can be ordered from New Harbinger Publications: Progressive Relaxation and Breathing; Body Awareness and Imagination; Autogenics and Meditation; Self-Hypnosis; and Thought Stopping.

Application of demand-control theory to sign language interpreting: Implications for stress and interpreter training.

Robyn K. Dean and Robert Q. Pollard, Jr.

Application of Demand-Control Theory to Sign Language Interpreting: Implications for Stress and Interpreter Training

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The translation work of sign language interpreters involves much more than language. The characteristics and goings-on in the physical environment, the dynamics and interactions between the people who are present, and even the "inner noise" of the interpreter contribute to the accuracy, or lack thereof, of the resulting translation. The competent interpreter must understand and respond appropriately to the language *and* nonlanguage aspects of each interpreting assignment. We use the framework of *demand-control* theory (Karasek, 1979) to examine the complex occupation of sign language interpreting. Demand-control theory is a job analysis method useful in studies of occupational stress and reduction of stress-related illness, injury, and burnout. We describe sources of demand in the interpreting profession, including demands that arise from factors other than those associated with languages (*linguistic demands*). These include *environmental, interpersonal,* and *intrapersonal* demands. Karasek's concept of control, or *decision latitude,* is also explored in relation to the interpreting profession. We discuss the prevalence of cumulative trauma disorders (CTD), turnover, and burnout in the interpreting profession in light of demand-control theory and data from interpreter surveys, including a new survey study described herein. We conclude that nonlinguistic demand factors in particular and perceived restrictions in decision latitude likely contribute to stress, CTD, burnout, and the resulting shortage of sign language interpreters. We make suggestions for improvements in interpreter education and professional development, including the institution of an advanced, supervised professional training period, modeled after internships common in other high demand professional occupations.

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"I'm taking a mental health day." Most people are familiar with this colloquial sentence and its implication about the impact of stress on work productivity. It is significant that such commentary (and behavior) originates from employees, not employers. However, taking a brief respite from work to recover from stress is not a sanctioned reason for absenteeism in most settings. Yet the common need to do so has resulted in this vernacular and, arguably, some normalization or social acceptance of this phenomenon. It also suggests a lack of effective or acceptable coping mechanisms available to employees to reduce the negative consequences of stress.

Researchers and theorists in the field of occupational health have been educating employers and employees about workplace stress for decades. Studies show occupational stress is linked to injury, disease, absenteeism, and low productivity (Karasek, 1979; Karasek & Theorell, 1990; Schnall & Landsbergis, 1994; Theorell & Karasek, 1996), including in the interpreting profession (DeCaro, Feurerstein, & Hurwitz, 1992; Heller, Stansfield, Stark, & Langholtz, 1986; Watson, 1987). Although there has been interest from the business sector in reducing employee stress, the interventions considered are typically limited to changes in the physical environment or promoting change in employee behaviors. Examples of the former include the installation of noise reduction barriers, ergonomic seating and keyboards, glare-reducing lights or filters for computer screens, and greater open space in office buildings. Examples of employee-focused interventions

include "brown-bag" seminars on nutrition and stress reduction, discounted memberships to health clubs, and on-site exercise and child-care facilities.

Although these environmental and employee-focused interventions may contribute to the reduction of stress, their impact is limited by the frequent assumption that stress in the work environment is inevitable and therefore must be "coped with" rather than reduced, changed, or eliminated (Karasek & Theorell, 1990). Their impact is also limited because such interventions treat the individual and the work environment as distinct entities, either of which can be acted upon separately. This type of compartmentalization of the problem precludes consideration of an entirely different class of stress interventions, those that reflect an *interactional* viewpoint wherein the individual and the work environment are considered simultaneously both in the definition of the problem and consideration of effective stress interventions.

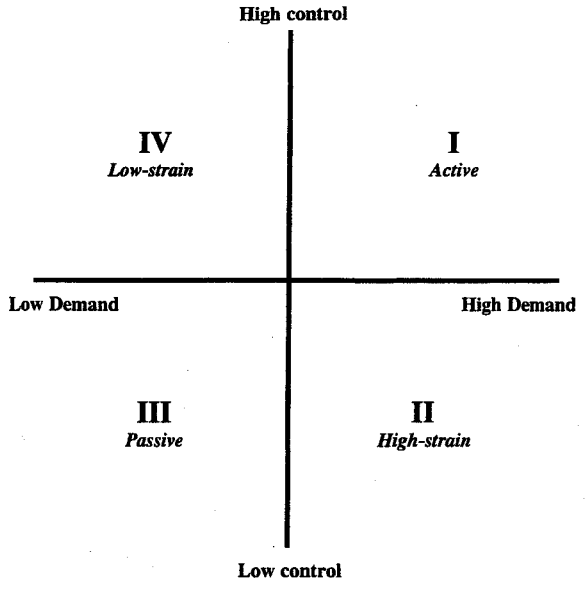

Figure 1 Interactive dimensions of demand-control theory. Reprinted from "Job demands, job decision latitude, and mental strain: Implications for job redesign" by R. A. Karasek, published in *Administrative Science Quarterly* (1979), *24:* 288 by permission of *Administrative Science Quarterly.* Copyright 1979 by Cornell University. Adapted with permission.

An Interactive Theory of Occupational Stress

Robert Karasek (1979), frequently collaborating with Töres Theorell, has developed a theory of occupational stress, termed the *demand-control* model, based on an interactive consideration of workers and their employment environments. The model posits two phenomenological dimensions that affect workers in a given setting or situation. These dimensions are termed *demand* and *control,* and the "strength" of each dimension ranges from low to high.

Unlike popular views of workplace stress, Karasek and Theorell's model rejects the assumption that occupational stress is inevitable. In fact, they reject the term *stress* as too simple to capture the nature and complexity of the range of employee-job interactive experiences the model envisions. As shown in Figure 1, the demand and control dimensions yield a four-quadrant occupational environment wherein the resulting experience employees will have can vary widely. The term *demand* refers to the requirements of a job, which may include aspects of the environment, the actual task being performed, and other factors that "act upon" the individual. The term *control* refers to the degree to which the individual has the power to "act upon" the demands presented by the job, perhaps by making decisions, bringing skills or resources to bear on the task, or altering the environment or other aspects of the task demand. Job demands themselves are not necessarily "bad" nor do they inevitably lead to stress. The impact of occupational demands in light of the control resources available to the individual is the key to predicting job stress or job satisfaction.

For example, emergency room nursing certainly is a job with high demand but it may bring great joy and perceived value to a well-trained nurse who can adequately respond to the demands she or he faces on the job. Demand-control research suggests that individuals in high demand, high control occupations do not experience problematic degrees of stress (especially over the long term), and they experience lower incidences of stress-related illness and absenteeism than persons in high demand, low control occupations (Karasek, 1979; Karasek & Theorell, 1990, Theorell & Karasek, 1996). Therefore, stress is not an inevitable outcome of a high demand job. As indicated in quadrant I of the figure, when increasing job demands are adequately balanced with higher degrees of control, Karasek and Theorell refer to the work situation as *active* and suggest that learning is the primary outcome or experience of the

individual. Most professional occupations would fall within quadrant I, presuming the individual has a normal degree of access to the control resources common in that profession. Occupational research suggests that job satisfaction is highest when demand and control are both high in the work environment (Karasek, 1979; Karasek & Theorell, 1990, Theorell & Karasek, 1996).

The general public's perception of stress is most similar to quadrant II in the demand-control theory figure. Here, a job environment presents a high degree or number of demands. But in this case, the individual's control over those demands is limited. Perhaps a general has insufficient troops, supplies, or information to carry out a mission, a factory worker has little control over the pace of the assembly line or assembly tasks or inventory quality, or an inadequately trained or inexperienced person nevertheless has the responsibility to lead a major project. The term Karasek and Theorell prefer for characterizing this work experience is *high-strain.* They avoid the term *stress* because other undesirable combinations of demand and control are stressful (in the lay sense of the word) but arise from different dynamics of the individual-job interaction.

Quadrant IV portrays a combination of demand and control that some may find quite unpleasant and stressful. Here, an individual has many skills, resources, or opportunities to respond to the demands presented in his or her job but the work does not present many demands. The individual's control resources are underutilized. Whereas some may find this situation relaxing, others may react negatively, by feeling bored or unfulfilled or underappreciated in a low demand job. The crew of an aircraft carrier on a routine domestic patrol mission is in a high control, low demand situation. So is a college professor proctoring a final exam or even teaching an introductory level course if she has done so for many years. Some consultants or CEOs specialize in working for floundering companies. After successfully leading a company to efficiency and profitability (i.e., effectively shifting their work situation from quadrant I to quadrant IV), this type of individual often prefers to leave his or her position and seek more challenging work elsewhere than stay in an environment where the demands have diminished. Karasek and Theorell refer to quadrant IV employment situations as *low-strain.* Depending on "personality" or occupational goals, a worker may or may not perceive these situations as stressful or unsatisfactory, but there clearly is a mismatch between the job's limited demands and the control resources of the individual.

Finally, quadrant III includes work situations in which the demands of the job and the control available to the worker are both limited. There is not the imbalance that exists in quadrants II and IV, which are the more stress-inducing work environments. Instead, there is a greater degree of balance, as in quadrant I, but in this case, both demands and control are low. Examples of low demand, low control situations would include assembling fast-food hamburgers at a restaurant that is rarely busy, or monitoring a security camera and responding to a problem by calling the police. These are *passive* work environments, according to the theory, which are not particularly stressful but do not result in learning (as opposed to quadrant I).

Interpreters and Stress

Before an analysis of the profession of sign language interpreting in light of demand-control theory is presented, a review of the existing literature on interpreter stress is warranted. Several interview and survey-based studies of job satisfaction, stress, and burnout in the interpreting field have been reported (Branam, 1991; Heller et al., 1986; Neville, 1992; Swartz, 1999; Watson, 1987). Some describe findings of high burnout rates among interpreters (Watson, 1987) whereas others do not (Neville, 1992). All indicate multiple factors associated with job satisfaction, stress, and burnout, but interpreter reports of inadequate training for the realities of the working world and frustration with the lack of professional support available after graduation are particularly emphasized in these studies.

Clearly, numerous occupational demands affect the overall translation task that may contribute to interpreter stress and burnout. The static, restrictive nature of the interpreter's role ("role strain") was cited by Heller et al. (1986) as a primary factor causing stress, according to their survey data. This strain arose from a variety of factors, including working conditions, unattainably high performance expectations, conflicting views among consumers' understanding of the interpreter's role, emotional reactions and duress with no outlet for dealing with them, involvement in private

and sensitive situations, limited ability to help consumers other than through the direct translational role, and real or perceived skill inadequacies (the most commonly cited source of stress). Branam's survey (1991; cited in Neville, 1992, pp. 10–11) found that hostility expressed toward interpreters by some consumers was a primary reason for burnout. Harvey and Gunther (1994) discuss the vicarious stress that interpreters experience when working in situations that involve unfair treatment or prejudice affecting deaf people. Heller et al. (1986) note that some interpreters perceived that merely having emotional reactions to their work was unprofessional and even a violation of their code of ethics.

In the interpreting profession, attention also has focused on the high incidence of cumulative trauma disorders (CTD) such as carpal-tunnel syndrome, tendinitis, and bursitis (DeCaro et al., 1992; National Technical Institute for the Deaf [NTID], no date; Norris, 1996; Peper & Gibney, 1999; Registry of Interpreters for the Deaf [RID], 1997; Sanderson, 1987; Stedt, 1992). The pain and dysfunction associated with CTD have led to significant loss of work time for many interpreters and forced some to abandon the profession entirely, in part contributing to the national shortage of sign language interpreters (Jackman, 1999; Matthews, 1994; Sanderson, 1987). Whereas some authors link only physical types of stress to CTD among interpreters (e.g., muscle fatigue, impact, cold environments), others also focus on the contribution of psychological stress to CTD (NTID, no date; Sanderson, 1987). However, as with most approaches to reducing occupational stress and injury in the business sector, the major emphasis on CTD prevention in the interpreting literature has been on interventions focused on the interpreter herself or himself or changes to the work environment. Advice on CTD prevention (e.g., NTID, no date; RID, 1997; Sanderson, 1987) focuses primarily on stretching and strengthening exercises, proper positioning of the hands during signing and rest, and other somatic practices, and on environmental interventions such as ergonomic seating, lumbar support, and comfortable room temperature. Although some CTD prevention literature recommends psychological interventions, such as self-exploration or self-assessment, constructive thinking, reflection, venting, prayer, (NTID, no date, Section 5, pp. 8, 9, 21), guided imagery, and meditation (Sanderson, 1987, p. 75), these interventions are still typically short-term ones focused on the interpreter, not the interaction between interpreters and the demands of their work; they seem to presume that stress is an inevitable aspect of the occupation.

Conceptualizing Demands in the Interpreting Profession

Applying demand-control theory to the profession of sign language interpreting poses several challenges. The first is identifying demands that interpreters face. On the surface, the ultimate task of the occupation is to facilitate accurate translation between a signed and a spoken language. However, this task is composed of, and influenced by, a great number of different types of demands. The first category of demands includes those directly or indirectly related to language. We will refer to this as the *linguistic demand* category. Many linguistic factors ultimately influence the task of translation. They include the language fluency of the parties involved in the communication exchange, their clarity in articulation or signing, the interpreter's own knowledge and fluency in each language, and more. Yet, upon further analysis, and as suggested in the preceding review of interpreter stress literature, factors other than linguistic ones also affect the work of interpreters and, arguably, the translations that are the product of that work. We group these nonlinguistic factors into three additional demand categories. They include *environmental demand,* factors related to the setting in which the interpreting assignment takes place; the *interpersonal demand,* factors related to the interaction of individuals participating in the communication process (who are often from different sociolinguistic and cultural backgrounds), as well as other parties who may be present in the environment; and the *intrapersonal demand,* physical and psychological factors pertaining to the interpreter alone. These four demand categories, and examples of specific demands within each category, are shown in Table 1.

A second challenge in applying demand-control theory to the interpreting profession is the importance of recognizing the simultaneous contribution of demands from each of these four categories to the overall degree of demand the interpreter experiences during a

Table 1 Categories and examples of demand sources in sign language interpreting assignments

Type of demand	Sources
Linguistic	Clients' communication modalities
	Clients' linguistic fluency
	Clients' communication speed
	Clients' communication clarity
	Voice volume; signing space
	Interpreter's receptive skills
	Interpreter's expressive skills
	Use of technical vocabulary
Environmental	General nature of assignment
	Specific setting of assignment
	Sight lines
	Background noise
	Room temperature
	Chemicals and odors
	Seating arrangements
	Lighting quality
	Visual distractions
Interpersonal	Parties' understanding of the interpreter's role
	Parties' adherence to expected role norms
	Communication directed to the interpreter
	Power and authority dynamics
	Oppression, dishonesty, unfairness, etc.
	Communication control, e.g., turn-taking
Intrapersonal	Dynamic nature and intensity of event
	Vicarious reactions
	Safety concerns
	Physiological responses and distractions
	Doubts or questions about performance
	Availability of supervision and support
	Anonymity and isolation
	No legal cloak of confidentiality
	Liability concerns

given assignment. These varied and simultaneous demands build on and even influence one another, making it necessary to view a given interpreting situation from all four demand perspectives before concluding where the assignment ultimately falls on the demand continuum. (Whether or not a given interpreting assignment is *stressful* must further await a consideration of the control resources available to the interpreter, in this theoretical framework. This will be addressed below.)

Interpreting in court is often considered among the most difficult of assignments. Yet the presumption that courtroom interpreting is always stressful, or even high demand, would not be accurate. Consider a situation wherein the presiding judge and attorneys understand the uniqueness of American Sign Language (ASL) and Deaf culture, the deaf consumer is well educated on his or her legal rights and responsibilities, both the hearing and deaf consumers' communication styles are easily understandable, and the legal situation at hand is not emotionally taxing, such as a business merger hearing. The overall demand of this assignment is not as high as might have been first presumed, and interpreters competent with legal vocabulary (one aspect of the interpreter's control) would not be expected to find the assignment stressful. In contrast, consider an assignment that might be presumed to be low demand: interpreting for a kindergarten class graduation attended by deaf parents. But in this case, the graduates sing an unintelligible series of songs that the interpreter was not told about previously, the deaf consumers' view of the interpreter is continually blocked by camcorder-toting parents, the deaf parents' child forgets the words to her solo and starts crying (which upsets everyone), and the parents ask the interpreter if she would hold their 3-month-old child while they comfort the crying kindergartner. A presumed low demand assignment has become a high demand nightmare and may well be a stressful one, depending in part on the interpreter's control resources.

A third challenge in applying demand-control theory to the interpreting profession is to appreciate the shift in demands that can occur between various interpreting assignments or even during the same assignment. The two previous situations may have been experienced by the same freelance interpreter on the same day. Or attentive kindergarten staff might have better controlled the parents with the cameras and dealt with the crying child themselves so as not to require the deaf parents' intervention. Conceptualizing one static level of demand for the occupation of sign language interpreting does not seem appropriate.

Whereas Karasek and Theorell typically discuss demand-control dynamics as if they are static in a given occupation, they acknowledge that these dynamics can shift if the situation changes. Some occupations may involve considerable variation in demand-control dynamics, with resulting variation in the impact on the individual, on a daily or even hourly basis. To appreci-

ate the sometimes shifting nature of demand-control dynamics, and the resulting occupational stress consequences of the demand-control balance, consider the experience of progressing through successively more difficult stages of a familiar video game. At the beginning, you have considerable resources at your disposal (your experience with the game, your knowledge of the few dangers awaiting you on the early levels, several "lives" in storage, a full cache of weapons or other assets needed for the challenge) and in these ways, you are in great control of the situation, though perhaps not very entertained. However, as you proceed to higher levels of the game, the dangers and difficulty level, the demands, increase steadily while your resources and abilities to respond to these increasing challenges, your control, steadily diminishes. Before long, the demand-control dynamics have shifted your experience from the leisurely, confident environment portrayed in quadrant IV of Figure 1, to the ineffective, overwhelmed experience portrayed in quadrant II. But you keep playing the game because there is an exhilarating period when there is a balance between demand and control that is high enough (quadrant I) for you to find the experience pleasurably challenging and that stimulates growth of your knowledge and skill at the game.

Control and the Interpreting Profession

As noted, the positive or negative outcomes of a given occupational situation are not dictated by job demands alone but by the relation between demands and control. Karasek and Theorell's concept of control includes the skills and other resources a worker has to cope with the demands presented to him and especially his degree of authority and freedom to exercise decisions about which skills and resources to employ and how to do so. Karasek and others have shown that providing workers with increased job control decreases rates of illness and absenteeism (Karasek, 1990, 1992). The two components of job control, skills/resources and decision authority, are combined in the concept of *decision latitude,* which Karasek and Theorell use as a synonym for control.

In many work settings, decision latitude is determined by the responsibilities and resources assigned to a particular job position (e.g., regional manager for sales in New England with a certain budget and staff for the year) and by policies and procedures set by one's supervisor or other elements of the organizational structure. In a profession, however, decision latitude is largely determined by one's education and experience, the freedoms attributed to that professional role by society, and by the profession's code of ethics and standards of conduct. The decision latitude that can be exercised by a physician or attorney is related more to education and professional standards than workplace per se. Hospitals allow doctors to practice within their area of competence and according to the ethical and behavioral standards of the American Medical Association. Most professionals enjoy wide decision latitude in responding to the demands of their work. That is why professional occupations are typically experienced as pleasurable and stimulating, even though demands are often high, since the corresponding high degree of decision latitude (quadrant I of Figure 1) leads to the *active* type of job experience Karasek and Theorell cite as the most preferred and the one associated with less psychophysiological risk. Yet the profession of sign language interpreting is unique in that it has codified and otherwise incorporated in professional education and practice the importance of *not* exercising decision latitude, apart from that pertaining to the linguistic demands of translation work.

The code of ethics of the RID, the primary national association of sign language interpreters, contains provisions that can be viewed as directly or indirectly restricting decision latitude. The code of ethics contains eight tenets, one of which states that interpreters "shall not counsel, advise or interject personal opinions" (RID, 1994, p. 13). Another states that interpreters "shall keep all assignment-related information strictly confidential" (p. 12). Until recently, the code also included a set of explanatory guidelines following each tenet. Although the RID voted in 1995 (B. Hall, personal communication, April 10, 2000) to discontinue publication of the guidelines (leaving just the tenets of the code), their influence is still significant in the interpreting profession, as evidenced by the guidelines' continued appearance in important interpreting texts (e.g., Metzger, 1999). The most recent RID publications (Cartwright, 1999; RID, 1999) continue to portray the interpreter's decision latitude as severely restricted,

even in complex, professional, personal, and ethically challenging situations.

The confidentiality guideline states that "even seemingly unimportant information could be damaging in the wrong hands. Therefore, to avoid this possibility, [interpreters] must not say anything about any assignment" (RID, 1994, p. 12). Although confidentiality is an ethical tenet common to many professions, no specific provision is made in the RID code or its guidelines for discussion of one's professional performance and work experiences in a confidential supervisory relationship, unlike the code of ethics and conduct for psychologists, for example (American Psychological Association, 1992). Fritsch Rudser (1986) and Heller et al. (1986), have called for the interpreting profession to establish a confidential supervision mechanism and recommend that it specifically be described as permissible in the guidelines of the code of ethics. The former RID guidelines also advised that an interpreter's "only function is to facilitate communication" (p. 13), that "if [one's] feelings interfere with rendering the message accurately, he/she will withdraw from the situation" (p. 13), and that interpreters "are not editors and must transmit everything that is said in exactly the same way it was intended" (p. 13). How might these restrictions in decision latitude affect the occupational experiences of sign language interpreters, considering all four demand categories with which they must contend?

A speaker at a lecture cannot operate the slide projector correctly, presenting a problematic environmental demand. The interpreter, who is familiar with the equipment and could rectify the problem easily, recalls that her "only function is to facilitate communication" and does not offer to assist. The speaker abandons the projector and, frustrated and dislodged from his presentation plan, begins speaking in a faster and less organized manner, increasing the linguistic demand for the interpreter. An interpreter in a psychiatric emergency room is asked to translate for a deaf patient brought in under mental health arrest. The patient is acutely psychotic and his normally fluent sign language is grossly distorted just as hearing persons' language can be distorted by mental illness (Pollard, 1998a, 1998b). But the interpreter, believing that she "must transmit everything that is said in exactly the same way it was intended" is unable to provide the clinician with a coherent translation. Instead, she guesses at what the patient might have meant and eventually withdraws from the situation, since she cannot "counsel, advise or interject personal opinions" even though she could, if she felt it were proper, explain in detail to the clinician how the patient's language was distorted from typical ASL and even how it differed from her prior experiences with that patient, but that, too, would be prohibited by the need to "keep all [previous] assignment-related information strictly confidential." Instead, the clinician is left ignorant of this vital information, which could hold direct bearing on diagnosis and treatment planning. Another interpreter works diligently to fulfill his "only function . . . to facilitate communication" between two parties when he spots a bee in a corner of the room. This distracting environmental demand reduces the quality of his translation work (Gerver, 1974). Moreover, since the interpreter is allergic to bee stings, a disruptive intrapersonal demand is engendered, as the interpreter's growing concern for his own safety further distracts him from the translation task at hand. A physician and patient agree that a prescription is needed for a certain ailment but, distracted by later conversation, no one but the interpreter recalls that the prescription has not been written by the time the appointment is over. She decides not to speak up, believing that would be out of role. A deaf consumer, attending a convention, asks the hotel concierge for directions to a certain restaurant. The interpreter on duty, familiar with the area, knows that the directions given are incorrect. But, based on her training, she conveys the inaccurate information rather than step out of role. A deaf psychiatric patient becomes increasingly volatile in a confrontive therapy session, scaring the interpreter, and even directs an angry outburst toward her as a function of his own psychological issues. The interpreter does not feel able to debrief or obtain support from anyone following this stressful assignment, for fear of violating her confidentiality oath. This prohibition was recently reiterated in a RID publication on mental health interpreting (RID, 1999).

Our intention in conveying these examples is not to critique the RID code of ethics or professional guidelines per se but to emphasize how the real or perceived lack of decision latitude in interpreting assignments can lead to significant stress in light of the four demand

categories we described. The decision latitude conveyed by the RID guidelines seems to leave interpreters with few options for responding to many of the demands presented in their occupation, especially those that arise from environmental, interpersonal, and intrapersonal factors. Traditionally, interpreters have been taught that thoughts, information, commentary, and feelings are to be suppressed, as well as all behavior not directly related to responding to the linguistic demands of the translation task. If this is not possible, then withdrawal from the situation is the only option. Even the opportunity to evaluate and perhaps improve one's ability to cope with these demands is curtailed by the apparent restriction on supervision and peer consultation, if such supervision risks disclosure of assignment-related information. Although divergence from these highly restrictive views is openly discussed at interpreter workshops and in some training programs, such views are still widespread in the interpreting profession (Cartwright, 1999; Heller et al., 1986; Metzger, 1999) and are further reflected in the language of the RID code of ethics, which has not been revised since 1980. In contrast, the code of ethics of the American Psychological Association (an organization over 100 years old) is still periodically revised in light of changing societal and professional trends, most recently, in 1979, 1982, and 1992.

It is no surprise that the aforementioned literature on occupational stress in the interpreting profession alludes to decision latitude restrictions as prominent causes of stress and burnout. Heller et al. (1986) specifically portray the restrictive nature of the interpreter role as stress-inducing. The lack of opportunity (decision latitude) to deal with the emotional impact of some interpreting assignments was also blamed as causing stress by Heller et al., as Harvey and Gunther (1994) also note. These and other studies of interpreter stress (Branam, 1991; Neville, 1992; Swartz, 1999; Watson, 1987) emphasize how current interpreter training and professional practice standards do not adequately address the actual challenges (demands) of the interpreting occupation or the negative consequences of interpreter isolation after formal training has ended. Interpreter training and professional development activities must address all four of the demand categories described here and reconsider the consequences of such a restrictive view of decision latitude that appears to be prominent in the interpreting profession.

Demand, Control, and Interpreter Education

Theorell and Karasek (1996), in a review of the literature on demand-control theory and related occupational stress research, emphasize the long-term employment consequences of balanced versus unbalanced demand-control job dynamics. They conclude that "the active job situation, over a significant period of time, is associated with the development of a feeling of mastery that in turn inhibits the perception of job strain during periods of overload—thus reducing the psychophysiological impact of stressful situations at work . . . on the contrary, daily residual strain arising from a stressful work situation gives rise to accumulated feelings of exhaustion, which may inhibit learning attempts by leading to withdrawal from the learning challenges presented on the job" (p. 11). There are direct implications here pertaining to the national shortage of interpreters and the need for retention of skilled, experienced interpreting professionals. The present lack of decision latitude perceived by many interpreters and still codified in the RID code of ethics, and the lack of other control resources, including a formally sanctioned, confidential supervision mechanism and advanced practice training, is likely contributing to illness, injury (including CTD), high turnover, and burnout rates in the interpreting profession and, consequently, the national interpreter shortage (Jackman, 1999; Matthews, 1994; Sanderson, 1987). "Skilled interpreters seem to leave the field faster than [interpreter training programs] can train new ones" (Watson, 1987, p. 79). In a career as demanding as interpreting, a singular focus on recruiting new students, without addressing the educational, supervisory, and professional development needs of working interpreters, is like continually adding more water to a leaking bucket instead of attending to the broader aspect of the problem.

The acquisition of classroom-based interpreting knowledge and the ability to translate between sign language and spoken English does not complete the education of a sign language interpreter. Interpreters must integrate theory and basic translation skills with the

many challenges of professional practice including those arising from environmental, interpersonal, and intrapersonal demands. They must develop unique knowledge bases and other skills (beyond those pertaining to language per se) regarding the varied service settings where interpreters work and, most importantly, expand and hone their professional judgment skills. This is particularly important and challenging in services settings such as health care, mental health, the courts, and other complex environments where interpreters are increasingly in demand due to the accessibility mandates of the Americans with Disabilities Act (ADA; Cokely, 1982; DeMatteo, Veltri, & Lee, 1986; Hall, 1999; Harmer, 1999; Harvey, 1997; Pollard, 1996, 1998a, 1998b; Pollard & Smith, in press; Putsch, 1985; Shaw, 1996; Stansfield & Veltri, 1987; Veltri, 1993; Yafee, 1999; Young, 1985). Roy (1993) notes that interpreter training programs do not address the full range of interpreting demands but tend to focus on the "superficial aspects of the communication event which reinforce the notion that the interpreter's task is largely mechanical and that the interpreter's role in the event is passive" (p. 146).

The knowledge base and professional judgment skills needed to function effectively as a sign language interpreter, especially in these complex settings, are not so much taught as they are developed. Allowing these critical interpreter competencies to develop haphazardly, on-the-job, without supervision or mentorship, is an error of oversight that distinguishes the interpreting profession from many others that require extended internship periods. This oversight not only holds serious consequences for deaf and hearing consumers of interpreting services, it endangers the size and stability of the already insufficient interpreter resource pool by failing to attend to the retention and early professional development of graduates.

Observations and emerging research data suggest that most working interpreters hunger for supervision and professional development, often prioritizing these things higher than salary in a new job offer (Swartz, 1999). Theorell and Karasek (1996; Karasek & Theorell, 1990) have confirmed that such supports at work decrease occupational health risks. Swartz's study is one of the few empirical investigations that touches upon the relationship between interpreter job satisfaction and advanced training and supervision. "Higher job satisfaction is positively correlated to more training . . . as well as effective supervision that includes interaction with colleagues and . . . supervisors. . . . [These] findings beg for . . . a much higher degree of support while on the job" (D. B. Swartz, personal communication, October 21, 1999).

Similar conclusions can be drawn from a survey conducted by the first author in 1999, of working interpreters in the Rochester, New York, area. They were asked to evaluate the adequacy of the training programs from which they graduated in light of their postgraduate occupational experiences. Nineteen of the 48 respondents graduated from "certificate" programs of 6 to 10 weeks' duration (for fluent signers); the other 29 attended 2-year associate's degree programs. In 15 out of 17 skill areas assessed,[1] drawn from all four demand categories, the interpreters from nondegree programs reported they were "insufficiently prepared" or "not at all prepared" by their programs. Interpreters from degree-granting programs reported they were "insufficiently prepared" in 5 of the 17 skill areas at the time of graduation. None of the 48 reported being "very well prepared" in any of the 17 skill areas. On average, respondents "strongly agreed" (4 on a scale of 5) with the statements "I would have preferred more supervised training before graduating" and "Greater skill development would occur if course work and experiential opportunities were more integrated and offered earlier." It would not be correct to assume that the respondents simply needed or wanted more practicum experience. Even though practica were rated as the "most helpful" (4 on a scale of 5) portion of their educations, these working interpreters rated the percentage of skills they now possessed as acquired 18% or less from practica. Table 2 provides supporting data. Respondents provided estimates of the percentage of each skill listed that they learned during their training program (including any practica) versus the percentage learned after graduation. The average estimate of the percentage of skills learned after their training had ended was over 66%.

We believe these data document a problem with interpreter training, not necessarily in the nature and length of school-based programs, but in the lack of a postgraduate training period of supervised interpreting

Table 2 Percentage of skills learned in versus outside of interpreter training programs

Skill or demand (ling., envir., inter- and intrapersonal)	% Learned during training	% Learned after training
Knowledge of ASL linguistic features	39	61
Knowledge of sign vocabulary	42	58
Making appropriate word choices during voicing	45	55
Making voicing sound fluid and natural	41	59
Assessing the language of deaf consumers	31	69
Helping hearing people utilize interpreter services	32	68
Building rapport with deaf and hearing consumers	21	79
Knowledge base for medical environments	36	64
Knowledge base for mental health environments	36	64
Knowledge base for business environments	21	79
Knowledge base for K–12 educational environments	45	55
Knowledge base for postsecondary environments	32	68
Skills to advocate for yourself and your needs	22	78
Ability to identify and deal with "inner noise"	25	75
Average percentage	33.4	66.6

practice. It is frightening that these interpreters judged that the majority of their education occurred after their formal training (and practica) had ended, while they were on the job, *serving consumers,* with *no formal supervision.* Other professions (e.g., medicine, law enforcement) are associated with continued supervised learning after the classroom-based period of education has ended. Unlike interpreters, these newly graduated professionals are rarely the only individuals in the work environment with the specialized knowledge needed to conduct the work and they rarely perform their duties unsupervised, especially during the early years of practice.

Given the desire for and scarcity of advanced training and supervision, it is not surprising that Heller et al. (1986), Swartz (1999), and Watson (1987) attribute interpreter burnout and early departure from the profession directly to stress. If interpreters had guidance in advanced skills application, and supervision and mentorship during the professional seasoning period that follows graduation, more might survive this period, when their commitment to the field is initially challenged. Other professions, such as medicine, mental health, teaching, and law enforcement, all have learned the value of an extended period of practice-based instruction and supervision. It is no coincidence that these professions, which are highly demanding and which value independent judgment and the retention of skilled veterans, all require extended supervised training periods. The field of sign language interpreting has not followed suit and continues to address the interpreter shortage through a singular focus on establishing more training programs. It can be argued that the lack of attention to early professional development and retention of recent graduates is an equal or greater cause of the national interpreter shortage than a limitation in the number of college-based interpreter training programs.

Despite the proliferation of interpreter training programs, now numbering over 130 in the United States and Canada, Frisherg's (1986) criticism that there exists "no universally accepted standard of what constitutes an adequate instructional program" (p. 88) remains largely true today. Sign language interpreting program graduates may hold only a "certificate" or an associate's, a bachelor's, or a master's degree. McIntire et al. (1991) have stated that "the education of sign language interpreters is insufficient and inadequate . . . [with] tremendous diversity in program philosophy, quality, structure and goals. The result is lack of consistency in the linguistic skills, knowledge, and attitudes of program graduates" (p. 2).

Efforts toward improvement are taking place. The Conference of Interpreter Trainers (CIT) and the RID have adopted standards for interpreter education programs (CIT, 1995). Yet this document seems to suggest variable definitions of interpreter competencies as well as educational standards unlikely to result in the degree of competency desired. The document first notes that

an interpreter must be able to serve "a diverse population in a variety of settings across a broad range of fields, [requiring] professional interpreters to possess a breadth of knowledge and depth of knowledge." Later in the CIT document, this ideal seems to be lowered to a "breadth of knowledge allowing interpretation of general discourse within several fields [and] sufficient specialized knowledge of one or two disciplines allowing interpretation of more specialized discourse within these disciplines." Is the former "breadth and depth of knowledge" now applied only to two specialty fields? How could a freelance interpreter, especially one educated in a certificate or associate's degree program, be expected to develop a "breadth of knowledge and depth of knowledge" sufficient to work competently in a college, health care, legal, and mental health setting, all of which she might be called into on a given day?

Perhaps the more significant question is where will this specialty content and judgment knowledge come from? It is not likely to be presented in the classroom environment of most interpreter training programs, especially those below the master's level. This leaves practicum training opportunities. Yet the CIT standards on practica state only that students should work with a qualified supervisor, observe other interpreters, be exposed to varying experiences and a variety of deaf consumers, and have opportunities to apply classroom knowledge to their work (CIT, 1995). There is no requisite number of hours specified for completion of this experiential component of the interpreter's education. In reality, the average practicum requirement for most interpreter training programs is about 200 hours. This time can be spent in observation of other interpreters, providing direct interpreting services, practicing interpreting skills with videotapes, in supervision with a mentor, and other activities related to the Deaf or interpreter communities. Students in many programs can complete these required practica hours in two semesters. Moreover, practicum opportunities for students to observe working interpreters and provide direct services are often limited to locations where interpreters work on a full-time basis, primarily educational settings (Frishberg, 1986). Usually, opportunities for interpreters to become familiar with the content, dynamics, and other occupational demands of environments such as legal, health care, college, and mental heath, occur after graduation, through unsupervised, on-the-job experience.

As the CIT progresses toward implementing interpreter education standards through a training program accreditation system (C. Cogen, personal communication, April 8, 1999), other entities have begun their own processes of defining and recognizing interpreter competencies. The Missouri Department of Mental Health (1998) has proposed minimum standards for sign language interpreters who work in their programs. Practice standards for interpreters in health care settings also have been proposed (Massachusetts Medical Interpreters Association & Education Development Center, Inc., no date). The New York State Department of Education has funded the National Technical Institute for the Deaf in Rochester, New York, to lead development of a certification process for interpreters who work in K–12 educational settings (Livadis, 1997, 1998). These efforts reflect growing concerns with how best to address the variability of interpreter skills and readiness for employment that has become evident in the wake of the ADA, which spawned a tremendous increase in the demand for interpreter services.

Although the ADA mandates that sign language interpreters be "qualified," the definition of qualified has been left unspecified. Hall (1999) notes that "without the tools or mechanisms to identify who has attained some level of competency, hiring entities are at a loss on how to satisfy the mandates of ADA in locating/providing 'qualified' interpreter services" (p. 1). Hall proposes model legislation that might be used for such purposes. A few states have enacted interpreter licensing laws; however, the status quo in most of the country is tremendous variability in interpreter competency. Not only do formal training programs vary in length, breadth, and quality (McIntire et al., 1991), the prevailing lack of regulations regarding interpreter qualifications allows persons with no formal training whatsoever to be hired into some interpreter positions. Persons with sign language fluency but no formal training, and even persons with limited sign language fluency and no formal training, are regularly hired in some settings out of employers' sheer desperation to meet access demands and/or failure to appreciate the skills and experience level qualified interpreters need.

Interpreter licensing legislation and practice stan-

dards typically are written with an emphasis on the length and nature of the interpreter's education and, in some cases, supervised practice experience. This approach is similar to that taken in developing license or certification standards for other high demand, high control professions, such as medicine, teaching, and law. In these professions, too, concerns periodically arise regarding quality assurance, educational methods and standards, and protection of the consumers being served. These professions also consider extended periods of supervised clinical practice (e.g., internships) an essential component of the training process following the classroom-based educational period. Another professional education trend in these fields, worthy of consideration for interpreter education, is the evolution of *problem-based learning* approaches.

Education scholars increasingly recommend that training in the practice professions involve hands-on service experience as early as possible. Problem-based learning emphasizes early student exposure to practice challenges with real consumers and, through this contextual approach, merges the acquisition of knowledge per se with evolution of professional practice and judgment skills, which are modeled and nurtured by seasoned teachers or mentors. Problem-based learning has been shown to trigger prior knowledge, motivate learners, and stimulate classroom discussion. It is being used in an increasing number and variety of professional schools (e.g., medical and nursing schools), and is a reaction against traditional education approaches that yield graduates insufficiently able to apply classroom knowledge to daily professional practice (Frost, 1996; Saarinen-Rahiika & Binkley, 1998). This educational trend also could be construed as the emerging preference in how to teach and hone decision latitude skills in high demand occupations. Witter-Merithew (1992) recommends a similar *competency-based education* approach for interpreter education, one which requires "that knowledge be demonstrated in 'real-world settings' over a period of time." Such programs would include "a strong experiential and application component" with "frequent self, peer and instructor feedback . . . and an immediate opportunity to integrate feedback into their work." Interpreter training programs also should provide students with "support and encouragement for this critical portion of the learning experience" (pp. 2, 5).

Conclusions

Sign language interpreting is a high demand occupation, one where the demands are numerous, dynamic, and interactive and arise from complex linguistic, environmental, interpersonal, and intrapersonal factors. Interpreting is also a profession that appears to present severe restrictions in decision latitude, especially in terms of responding to demands other than linguistic ones. This combination of high demand and low decision latitude puts interpreters at high risk for stress-related illness, injury (including CTD), and burnout, according to demand-control theory and related occupational stress research. The available empirical data regarding stress in the interpreting field support this perception, suggesting that the national shortage of sign language interpreters, in part, may arise from stress-related or stress-aggravated CTD disabilities and early career burnout. Although the high demand nature of the interpreting occupation cannot readily be altered, changes can be made in the area of decision latitude that may hold promise for reduction of the negative consequences of stress and subsequent improvement in the size and health of the professional interpreter resource pool. As with other professional service occupations, the nature of one's education, early professional development, and the behavioral standards of one's profession hold considerable importance in the development of decision latitude resources and skills.

Daniel Burch, former president of the RID, has noted that the trend in interpreter education is toward the proliferation of 4-year training programs (personal communication, April 9, 2000). Yet Dean's survey data, presented herein, suggest that the increase in educational time between a "certificate" program and a 2-year associate's degree program did not result in identifiable differences in graduates' views of their preparedness for interpreting work when asked to reflect upon their education. Will shifting from 2-year to 4-year training programs offer a benefit that was not apparent when comparing 6-week to 2-year programs? Roy (1993) states that 2-year programs are inadequate for training interpreters to meet the multiple and complex demands of the occupation, while Young (1985) questions the ability to provide adequate training in 4 or even 6 years of traditional instruction.

Perhaps the length of time in an interpreter training program is not so much the issue, as the nature of the training activities one is engaged in. We believe there is a need for an extended period of supervised practice for sign language interpreters, of a length and nature similar to internships common in other professional occupations that have high degrees of demand. We also believe that interpreter education prior to the internship level should include instruction regarding the full range of demands of the profession, including those that arise from environmental, interpersonal, and intrapersonal factors, and should prepare students to appreciate and respond to those demands in ways that fit the profession's ethical principles and behavioral guidelines. However, the current restrictions or disclarity in what those behavioral guidelines are must be addressed by interpreters and interpreter educators. It is our hope that demand-control theory and its application to the interpreting profession can inform that undertaking.

Received April 10, 2000; revisions received July 17, 2000; accepted July 19, 2000

Note

1. The 17 skill areas listed in the survey were as follows. *Linguistic Demand:* expressive ASL skills (voice to sign), expressive transliterating skills (voice to sign), voicing for ASL signers (sign to voice), voicing for English-oriented signers (sign to voice); *Environmental Demand:* preparedness to work in medical settings, preparedness to work in mental health settings, preparedness to work in general business settings, preparedness to work in K–12 educational settings, preparedness to work in postsecondary educational settings; *Interpersonal Demand:* assessing language mode of deaf consumer, ability to adapt to range of consumer communication modes, assessing hearing consumers' understanding of interpreting process, ability to adapt to hearing consumers' level of understanding of interpreting process, ability to educate deaf/hearing consumers about roles/duties/limitations of interpreting; *Intrapersonal Demand:* assertiveness skills to advocate for yourself and your needs, ability to identify one's "inner noise" and deal with it appropriately.

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Ethical considerations: Sense and sensibility.

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Ethical Considerations: Sense and Sensibility

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Abstract

Counselors and other service providers face daily ethical dilemmas that involve confidentiality, dual relationships within the Deaf community, boundary issues and questions related to self-disclosure. Most human services professions have ethical guidelines or standards that focus on various areas of professionalism. This article will provide information on issues related to professional competence, moral and legal standards, the use of professional codes of ethics and guidelines, a decision making model, the power differential, and appropriate uses of supervision and peer support.

Introduction

As a profession grows and changes, so do many of its practices and standards. Professionals who work with Deaf and hard of hearing individuals have grown from being a relatively small group of service providers to a full complement of specialists in a wide range of human service areas. No longer is it good enough to be able to simply communicate with consumers; it is essential that counselors, social workers, psychologists, and others understand and accept the social and cultural considerations that consumers who are Deaf bring into the counseling setting. There is more demand for specialized services than ever before as programs related to mental health services, addictions treatment, independent living, education, and recreation continue to emerge.

Through many of these changes, it is important to consider how we as professionals view ourselves and what practices we hold above all others. Most human services professions have ethical guidelines or standards that focus on various areas of professionalism including training, competence, duties, research, community outreach, and moral and legal standards. What do we perceive as our responsibility related to ethical considerations when working within the field of Deafness? Is there a different ethical code for those of us who work with Deaf people? Why is the study of ethics in the provision of services to individuals who are Deaf important?

Ethics comes from the Greek *aethos*, meaning "character" or "custom." Plato and Aristotle used this concept to describe their studies of Greek values and ideals. One definition of ethics is "Doing the right thing because it is the right thing to do" (Solomon, 1984). Aristotle believed that ethics provided guidelines for virtuous action. In his *Rule of the Golden Mean*, he defined the ethical choice as one that falls between two extremes. For example, trust is the virtue that lies between suspicion and foolish faith. Ethical issues revolve around setting and maintaining professional boundaries. As professionals, we deal with ethical issues and choices on a daily basis. It is important to think about the role of ethics in the human service setting and its implications for both clients and counselors. Counselors and other service providers face daily ethical

[1] This article was written by Debra S. Guthmann following the PEPNet conference presentation by the author and Marcia Kolvitz.

dilemmas that involve confidentiality, dual roles within the Deaf community, boundary issues, and questions related to self-disclosure. Professionals also need to be knowledgeable about their professional code of ethics and guidelines, agency guidelines, appropriate uses of supervision, and peer support.

Ethics and Values

Everyone has an internal set of standards of behavior reflecting their own personal value system. The acquisition of this value system is a product of living and growing within a family, culture, and society. Professionals need to study the correlation between ethical standards and personal values systems. Further, group and institutional ethical standards must be compared to one's own personal value system for congruency or conflict.

The terms *profession* and *professional* may bring different images to mind. A profession is defined as a group of people who share a common body of knowledge, a code of ethics, and a concern for their peers (Bissell, 1994). In athletics, for example, the major difference between the amateur and the professional is that the professional is paid. In contrast, the social and health services contain very few professionals who are more interested in money than in helping people. From another perspective, one major difference between a business and a profession is that a business emphasizes the importance of earning a profit, whereas a human service profession is primarily aimed at rendering service. The Deaf services professional does not work only for a boss or for dollars, but for the purpose of serving the client. Success is not measured in profit, but in quality of service.

Legal and Ethical Conflicts

Whether or not a given behavior is legal does not determine whether or not it is ethical. It is possible for legal activities to be unethical, such as the situation of a professional dating a client. The use of marijuana for medicinal purposes in many places would be illegal, but may be viewed as ethical. The potential for conflict between the principles and practice guidelines of psychology and the law is ever present. In some instances, laws are written in ways that do not take into account the nuances or the complexities of psychological practice. In other instances, the standards that are incorporated into some laws may be more appropriate for another profession or set of concerns.

Although adherence to professional ethics has a deeper basis for right and wrong than fear of being arrested or sued, there are times that legal concerns arise. Just because we are threatened with a lawsuit does not mean we are wrong or will lose, but even good people and their colleagues can be successfully sued if they leave themselves liable. We need to reduce liability by reasonably reducing the risk of accidents or incompetent service, and by recording the remedies we adopt so that evidence can be produced in court. There will be times when we must do what we believe is honest and ethical, no matter how it may appear in a court of law. In spite of their best efforts, professionals may feel torn between the need to protect themselves or their institution from litigation and the desire to spare a client unneeded discomfort or expense.

Regardless of the circumstances surrounding a suit, the laws that permit such suits are for the protection of all who interact with the profession. Individuals must conduct themselves in ways that will conform both to the ethical and practical guidelines of the profession and the law, and they must be prepared to defend their decisions if conflicts arise. What should a psychologist do if a client who is diagnosed as having AIDS, or is tested positive for HIV, reveals that he is continuing to engage in sexual relations without concern for safe sex practices and without telling his partners? If the client gives the actual names of partners, does the psychologist's duty to protect others extend to those partners? Does case law (decisions in actual cases) indicate that the psychologist has a legal obligation to warn them even though there are no federal or state laws requiring reporting such instances at this time? Conversely, do laws governing confidentiality prohibit the psychologist from warning the potential victims?

The professional must use his/her own sense of judgment about the issues and concerns inherent in a particular situation. The clinician may act in ways that appear to violate a client's rights, as in the situation of warning a potential victim of a client's violent intentions. They may also place themselves in direct defiance of the law, as in the situation of refusing to provide subpoenaed records in a divorce case when asked for copies of personal notes about one partner when both were treated during therapy.

Professionals are expected by the general public and by members of other professions to have high standards, to be responsible for their own colleagues, and to act with integrity. Ethical accountability applies to all decisions whether they are hard or easy to make, or personal or professional in nature. Ethical responsibility starts with the self; if one has good reasons for a specific decision, and is able to justify that decision within one's self, one is ready to justify and explain that decision to others. One is willing to accept the consequences of his or her decisions. Professionals must accept the consequences of their decisions and actions.

Dual Relationships

A frequent topic in the literature on ethics for human service providers is dual relationships. Herlihy and Corey (1992) addressed many of the issues relating to dual relationships and provided a variety of insights and perspectives on them. They defined a dual relationship as "when professionals assume two roles simultaneously or sequentially with a person seeking help" (p. 3). The issue of dual relationships is especially complicated when a Deaf or hearing person who is actively involved in the Deaf community also works in the profession. That person may be a therapist, social worker, vocational counselor, teacher, substance abuse counselor, administrator, etc. Many issues surface on a daily basis for people working in this profession and living in a community where they socialize with the same Deaf people who are their clients. When dealing with a clinical situation, the dual relationship may exist at the beginning, may develop during treatment, or it may begin after the termination of the clinical relationship with the client.

Although often perceived in only negative terms, dual relationships are not necessarily problematic or unethical. One variable in determining the ethical ramifications of a potential dual relationship is its avoidability (Herlihy & Corey, 1992). In small communities, for example, some form of dual relationship may often be the rule rather than the exception. Refusing to provide counseling to individuals with whom one has another relationship would in these instances prevent people in need from receiving assistance, which would raise other ethical concerns. In the substance abuse field, the recovering counselor may occasionally attend the same Alcoholics Anonymous (A.A.) meetings as former clients who have become a part of the local recovering community, making such occurrences practically unavoidable if the counselor is to continue to attend self-help meetings. The issue of avoidability is included in the consideration of the ethical nature of a given activity and may be a mitigating factor in some situations (Hass & Malouf, 1989). This is especially applicable within the Deaf community.

The greatest potential for harm from a dual relationship, however, may result from the power held, or perceived as being held, by the counselor. Whereas the counseling relationship will eventually come to an end, the power differential may remain indefinitely, adversely affecting any future, non-therapeutic relationship between counselor and client (Haas & Malouf, 1989). Counselors may hold a great deal of power over clients that can potentially lead to exploitation. When exploitation appears in the personal interaction between counselor and client, serious dual relationship problems quickly arise.

Most ethical codes draw strong distinctions between sexual and non-sexual dual relationships. Ethical codes vary in their requirements about the length of time that must pass for another "significantly different" relationship, especially a sexual one, to be permissible (Herlihy & Corey, 1992, p. 3). Although the codes considered here prohibit the counselor from having a sexual relationship with a current client, variation occurs in the prohibition of such a relationship with former clients

and the length of time that must pass for such a relationship to be permissible (American Counseling Association, 1995; National Association of Alcoholism and Drug Abuse Counselors, 1995). Power issues between Deaf and hearing members of the Deaf community, or between Deaf clients and hearing therapists call for even more careful examination.

Current ethical standards do not include specific references to potentially difficult situations that face recovering counselors, especially in the area of dual relationships. The standards do, however, give general guidelines that the counselor may use to draw conclusions about his or her particular situation or ethical dilemma. Seeking supervision or consultation is, of course, another wise option for the counselor in need of an objective opinion about a dual relationship, or a potential one, involving a client.

Professional Boundaries

Professional boundaries can be defined as the line that separates where the counselor's influence ends and the client's autonomy begins. It is the emotional and physical space that gives clients room to focus on their own healing and not on the counselor. Boundaries dictate counselors' interactions with clients and serve as the parameters that keep the professional as objective as possible.

Most professionals have experienced boundary dilemmas and boundary violations. Our responsibility is to maintain healthy boundaries. Confucius said, "Where there is power, ethics must follow." Many clients are vulnerable when they seek our help; counselors hold the power, and must set and enforce boundaries to benefit and protect the client. When ensuring that appropriate boundaries are in place, we need to remember to create the emotional space that gives our clients room to focus on their own healing. Boundaries put a limit on a professional's power so clients aren't hurt. They are fluid and change depending on the role we play and the client's vulnerability. Some boundary issues may be situational and interpreted differently by each person. One way to better understand the different kind of boundary issues that come up is to talk about different situations that might arise. When discussing professional boundaries, the issue of self-disclosure must be addressed. Within the counseling session, the question of self-disclosure also raises dual relationship issues. Information that the counselor discloses may introduce new elements to the counseling relationship. In the context of Deaf culture, a certain amount of self-disclosure would be culturally appropriate. Too much, however, might compromise good professional judgement.

Our personal values affect our ethical boundary decision making. We all have boundary questions and have to recognize this and talk to other professionals about this. For example, what ethical issues arise when a client gives a therapist a gift? How do you handle the situation if you get a gift? How do you acknowledge the need for clients to give back something? What are the ethical dilemmas that this raises? First you get a rose, then a dozen roses, then a rose bush, then an offer to tend to your rose garden. Where and when should professionals draw the line? The issue of gift giving is further complicated when you add factors such as cultural differences. For example, if you turn down a small gift in some cultures, this may mean total rejection of the individual or can be interpreted as lack of respect. Setting and maintaining appropriate boundaries is complicated.

Sometimes we think of boundaries in terms of what areas they affect. These areas may include physical, emotional, psychological, or sexual transgressions. Examples of each are listed below (McGuire, 1996):

- Physical boundary transgressions
  - *A client comes into your office and picks up papers on your desk.*
  - *You are meeting with a co-worker when a colleague opens the closed door, sits down, and begins talking about a crisis.*
  - *Your supervisor hugs you without your permission after a negative performance review.*

- Emotional boundary issues
  - *A client shares her memories of sexual abuse with members of the support staff in a crowded waiting room.*
  - *A staff member shares the details of her divorce during a staff meeting.*
  - *A supervisor acts as therapist for a supervisee.*
- Psychological boundary issues
  - *A white client calls a black client a racist name.*
  - *A staff member shames a co-worker by indirect criticism, ridicule, or sarcasm.*
  - *Your supervisor answers the phone three times during a meeting that you requested.*
- Sexual boundary issues
  - *A client winks at you seductively during group therapy.*
  - *A staff member says, "Your present position - the way you're bending over - makes me think of my wild weekend. Let me tell you about it."*
  - *A supervisor wants to know details about your clients' sex lives. Each time you try to discuss other relevant information, your supervisor steers the topic back to sex.*

Boundaries are complex and our personal values affect our ethical boundary decision making. We all have boundary questions and have to recognize this and talk to other professionals about them. Often context, not content, determines the appropriate boundary. For example, if you were an outpatient therapist and you went to a movie with a client, you would violate several professional boundaries. Yet, if you werea professional in a residential setting, it may be quite appropriate to go to movies with clients as part of the program.

The American Psychological Association (APA) struggled between two ethical positions regarding contact between former clients and therapists. They recommended a waiting period of perhaps two years of no contact, or to forbid absolutely all romantic entanglements whatsoever between therapist and former client. They finally decided to recommend no sexual relationships, regardless of time (no phone calls, no greeting cards) after some initial reluctance of appearing too rigid on the issue. Experience shows that such relationships are rarely, if ever, healthy.

The Power Differential

Often boundaries become clouded or get crossed because we do not remember or understand the premise behind a particular boundary. Why do we have boundaries concerning gifts from clients when we accept gifts from friends? There is a power differential, and it is important to remember that a professional helping relationship is asymmetrical – the interactions between the two parties are not equal. We are in a position of greater authority and clients are vulnerable. While we get paid, they don't. Although we know about their personal pain, they do not know about ours. The following scenario reminds us what it's like to be a vulnerable client (McGuire, 1996).

The Appointment

You are in the doctor's office. You have been sitting in the waiting room a long time; it is now 9:30, and your appointment was for 9:00. You are feeling nervous because you know something is wrong with you but you're not sure what. Perhaps you are also in pain.

You finally go to up to the receptionist and ask, "How much longer will it be? My appointment was for 9:00, and I have a 10:30 meeting I have to attend." "It won't be much longer," he answers blankly.

Do you scream at the receptionist? No, because you are dependent on the doctor for help, and showing your true feelings might jeopardize your care. Do you say, "Forget it!" And leave? No, because you need the doctor's expertise. You can't get better on your own.

So, you sit down. Maybe you feel like crying (or screaming). Your life feels out of your control. You're behind on deadlines at work because of this illness... and yet you can't take care of this with your own resources. so you have to stay... and wait... and wait. Finally, your train of thought is derailed by a voice: "Excuse me, the doctor will see you now."

With relief you get up and go into the examining room, where you wait another fifteen minutes. While waiting, you make a list of questions you want to ask about your illness.

The door opens and the doctor flies in with the comment, "What a crazy day! Let's see what we can do for you." She immediately begins to read your chart, making no eye contact with you.

The doctor proceeds to ask you questions, which you try to answer clearly... but it really is complicated, and you're confused as to when the symptoms show up or even what they are. You try to explain all this but she cuts you off. With anger rising, you find yourself thinking, "Why can't I explain this? It's probably not important."

You ask three of your ten questions. You don't quite understand some of the answers, and when you ask for clarification, you're still not sure if you understand but you drop it and don't ask the other questions.

The doctor gives you a possible diagnosis, although she's not sure, and prescribes some medication. She also refers you to a specialist whose office is thirty miles away.

After the appointment, while you're standing in the clinic parking lot, you realize you don't even know what the medication's side effects are. You're fuming. "Why didn't I stand up for myself! I am the one who's paying her. What's wrong with me? I don't have time to see another specialist!"

The scenario has been simplified in several ways. It does not reflect the following factors that may be present when the concern is psychological:

- You probably have a stronger ego than many clients in therapy do.
- The scenario did not involve a chronic condition requiring you to see helping professionals routinely (daily, weekly, or monthly).
- Your job, family cohesion, or place of residence were not affected by the professional's involvement.
- You did not exhibit an illness with social and personal stigma attached.
- You were not in crisis.

There is a fine line between appropriate and inappropriate boundary and power differential issues. A professional should be close enough to the client to be sensitive to and respectful of their emotions, but not overly involved. The professional should also be distant enough to allow clients the autonomy they need to heal. Clients need to feel protected and supported in their vulnerability, as well as empowered enough to effect their own recovery. It is easy for the lines to change, moving toward inappropriate boundary and power differentials. If we, as professionals, are uncomfortable with our power, we may shrink the boundary space and reposition ourselves as buddies or peers. We come in too close, and clients may feel confused, angry, or unsafe. They know that we have more power, even though we are acting as if we don't. If we have been too close, we might react by moving too far away. We forget clients' vulnerability and abandon them. We remove ourselves

from the complex emotional relationship and thus act outside it. We may begin to think of clients as walking diagnoses – objects to be acted upon. Clients may feel alone, unheard, confused, or unsafe. For some Deaf clients, whose experience in their family of origin was of being "unheard" or left out, this can be particularly harmful.

Common Elements of Ethics Codes

When was the last time you reviewed your code of ethics? Is there one available to serve your professional group, or have you developed your own guidelines? Do you have a copy close at hand that you can pull out whenever you face an ethical dilemma? Ethical codes are minimal dictates. In helping relationships, they serve as guidelines for reducing harm to clients that can result from the power differential. Our ethical codes – national, state, and agency – protect the integrity of care: clients' needs come first. "Codes are covenants that say we will give and not take" (APA, 1981). The purpose of a code of ethics is to guide professionals in helping clients and their families while behaving in a fair and decent way to colleagues. Examples of organizations that have codes of ethics include; the Registry of Interpreters for the Deaf, and the American Psychological Association (APA). The APA developed the *Ethical Principles of Psychologists* which is a code of conduct or ethical system, formulated by a select group of psychologists based on their experience in the field, passed by the APA and acknowledged and accepted through the act of joining the APA by psychologists who are members of the organization.

Professional ethics are standards of behavior that have evolved over time to reflect the profession's desire to insure the well-being of its clients. They are expressed in a formalized code of behavior, which describes the principles that are important to the profession. More importantly, they define the forms of behavior that are morally desirable by the profession in its service to consumers. They are developed because the client is the recipient of a service and therefore, as in any profession, there is the potential for abuse.

Professional codes of ethics should include the following principles:

- Avoid dual relationships that exploit clients-socially, financially, or sexually.
- Avoid discriminatory behaviors.
- Restrict treatment to your areas of competence. Know your limitations and refer the client to another professional when it is in the client's best interest.
- Respect and safeguard the autonomy of clients.
- Respect the rights, views, and clinical practices of other professionals.
- Hold colleagues accountable for ethical practices.
- Continue to grow professionally.
- Consult with other professionals when circumstances dictate. When giving direct client care, get clinical supervision.
- Adhere to all state and federal laws that govern client care, such as laws that relate to confidentiality and maltreatment of vulnerable adults.

The client needs protection during the receipt of professional service for several reasons. The profession is in control of its own practice. The consumer may not be able and should not be required to judge what is professional and unprofessional conduct. The profession must have a basis upon which to defend its practices. Professional ethics describe *what ought to be* in a world of *what is*. They define the profession's belief of how its member should behave, not necessarily how they do behave. Professional ethics aim to provide professionals with a standard of behavior to which they must aspire. And while they may provide the goal of professional behavior, and not the description, they serve as a guide for all professionals of good conscience.

Personal Conduct

Initial discussions of boundaries in a therapeutic setting frequently refer to the relationship between the counselor and the client. However, each professional must examine his or her own history and practice to be aware of other boundary issues that may emerge. It is important to keep boundaries from the past in the past. One's personal past affects how boundaries are set in the present. One's family of origin had its own boundary rules and problems. These factors influence the present perspective. Taking inventory, a relevant question to ask is, "What's in my suitcase?" That is, what personal "baggage" do you carry and how might it influence your current ethical choices? Be aware of vulnerability and things happening in your life.

In response to the issue of personal experiences and their influence on current behavior, a social worker answers:

> *My boundary problem is triangles – when I was a kid I was expected to be the message carrier between my three siblings and my parents. It was my job to address my sisters' hurts and grievances. I spent a lot of time trying to get my parents to change and respond. Because of this role, I have to be careful at work. It's easy for me to create triangles between angry or hurt staff and their supervisor. With me in the middle as message carrier and problem solver. I can get so caught up that I'm late for client appointments.*

There are numerous examples that illustrate this point. A Deaf therapist may have unresolved issues with his hearing parents, affecting how that person perceives his Deaf clients' relationships with their parents. A hearing therapist may have unresolved issues with her Deaf parents that color her perceptions of Deaf clients who have hearing children.

In order to keep a system focused on client care, we need to also monitor and maintain our boundaries with co-workers. When you're angry with a colleague or distrust a co-worker, where is your energy going? The amount of energy we expend in self protection, anger, and indirect fighting with co-workers takes away from what we can give to our client, both immediately and over the long term.

There are many kinds of relationships going on at any worksite. Overlapping roles with co-workers makes boundary-setting even harder. Co-workers may be related to each other or have social relationships with peers. A supervisor might have once been a peer, but is still a close friend. It is difficult to approach a co-worker with boundary concerns. This action becomes even more difficult when layers of relationships exist among the staff. Since a dual relationship exists when one person interacts with another in more than one capacity at the same time, this suggests the possibility of an ethical compromise or conflict of interest. We gain by making dual relationships explicit. We can decide if such relationships energize or deplete the staff by positively or negatively affecting the team, and thus clients.

Consider the example of two co-workers who play on a softball team after work. They don't talk about work outside of the job. How might this relationship be viewed by the rest of the staff? Would their colleagues know about the boundaries that have been set? Will they trust that the boundaries are upheld? Even if the dual relationship is explicit, would their colleagues feel that the relationship is affecting work? Can they raise their concerns?

Taking Care of Oneself

We can't keep our clients' needs first unless we first meet our own needs. When we take care of ourselves, we can better take care of clients. By upholding personal boundaries between clients, colleagues, and supervisors, we get our professional needs met so that we can focus on clients. If we do not take the time and energy to fulfill our personal needs outside of work, we *will* fulfill them at work. By upholding boundaries, we meet personal needs so that we don't ask clients to meet them.

It is important to take a regular inventory of how well our needs are being met. The questions listed below may serve as

a starting point for such an personal inventory.

- *Are you working regular overtime?*
- *Are your personal relationships "fifty-fifty?" That is, do you get as much from these relationships as you give?*
- *Do you take all of your vacation days? Do you have friends outside of your work?*
- *Do you have friends who are not in the helping fields? Do you play as hard as you work?*
- *Do you really leave work at work? Are you having fun in your life?*
- *Who are your mentors? What characteristics of theirs do you admire?*

Different professions have to consider unique issues that may arise. For example, counselors who are in drug or alcohol recovery need to examine all relevant codes and regulations that apply, and be careful about how they plan to use self-disclosure of their personal recovery. Each person should establish their own personal code of ethics that they adhere to at all times.

Confidentiality

Maintaining confidentiality is one of the core principles guiding human service professionals. Private information divulged by clients in the course of treatment may never be used or repeated in any way that can be identified with that individual. Privileged communication refers to the practice of excusing many professionals, such as physicians, nurses, clergy members, psychologists, and others from being compelled to testify in court. The principle that the relationship between patients and health care providers is confidential dates back to the Hippocratic oath. The medical privilege promotes openness on the part of the patient to make a complete disclosure of medical history and symptoms. This principle holds true for human service professionals as well. What is privileged or protected is the information given verbally by the client, any data gathered through the course of providing services to the client, and any documentation which results from the client/provider relationship. The privilege to release this information whether verbally or in written or electronic form beyond the client/provider relationship belongs to the client. With some exceptions under the law, only the patient may waive the privilege to allow the release of information to a party outside of the client/provider relationship. Since Hippocrates, the parameters of this privileged have been defined, for the most part, by state statute and common law. For example, commonly the privilege is not automatically waived for health care and human service providers to provide testimony in a legal matter. Patient or client authorization may be needed.

Maintaining confidentiality means that there is no discussion or detail provided about a client in any form without the express permission of that individual. In reality, however, maintaining complete confidentiality may be impossible in some situations. Furthermore, certain laws and ethical considerations infringe on a client's right to confidentiality. Child abuse reporting laws, for example, require the breach of confidentiality, as does the Tarasoff ruling, which mandates notification of intended victims of clients. When there is risk of suicide, most mental health professionals agree that taking steps to prevent suicide supersedes a client's right to confidentiality. Both the needs of the client and the appropriate needs of others must be met. If information about a client needs to be shared, the question of how much to share will arise. It may be impossible to obtain specific consent from each client every time the need to consult arises. It is also unrealistic to expect that a general consent can be given because some information may not fall into the categories that such a consent is intended to release. Thus, sound judgment must be used in determining what information will be shared with the patient and also with colleagues.

The use of the telephone may challenge even the most prudent counselor. In some communities, referring agencies may inadvertently give identifying information about a client without realizing it. Client names should never be shared on the phone. When using a TTY, the individual on the other end of the phone may not be the person they say they are. To verify a caller's identity, previously arranged passwords may be used.

Human service providers may be uncertain about maintaining records of contact with clients. One must consider the level of detail to include to support the treatment plan, but balance it with the amount of information needed to fulfill the reporting requirements of insurance companies, government agencies, elements of the legal system, and other entities to whom there are obligations.

Maintaining confidentiality may be challenged when a client engages in illegal or threatening behavior. The professional is faced with the dilemma of determining what action he/she should take to protect the well-being of others and to comply with the law. States also have varying laws of responsibility given for reporting purposes. Protecting the rights of those deemed incompetent or those who depend upon one for protection because they are vulnerable is an important responsibility. Answers should be based on such questions as: *What rights are involved? Whose rights take priority? Why? What values are at stake?* Confidentiality is especially important within the Deaf community, where reputations follow people for life, and characteristics of clients may identify them to others.

Competent Professionals

Being a competent professional means having the knowledge, skills, and abilities necessary to perform a constellation of tasks relevant to that profession as well as understanding when it is appropriate to provide services or to refer a client. The more demanding a profession is, the greater the knowledge and number of skills and abilities that will be required and the more likely it will be that a professional will not be competent to provide service in all areas of the profession. Formal training is one way to obtain competency, and experience and continuing education are the primary means for expanding skills and becoming more effective. Having a strong belief in a particular methodology or way of life can strengthen one's competence to practice. However, one's beliefs and attitudes may begin to overshadow objectivity, and one may need to step back and reevaluate how one is providing services. Self-care and self-awareness are two of the competent psychologist's most valuable tools. Personal beliefs and attitudes, physical and emotional fatigue, personal problems, and other concerns of the professional can dramatically affect how one provides services.

If a person is unable to view a patient's concerns objectively, the effectiveness of the professional's decision-making can be reduced. He or she may even do more harm than good. A competent professional maintains his or her well-being by seeking physical and psychological care when it is needed, by being alert to the signs of stress and burnout, and by evaluating the decisions he or she has made in relation to the needs of his or her clients.

Another element of competence is knowing which services and treatments should be provided by other professionals and knowing who can provide those services. Each professional cannot provide every service needed by every client. If a person is recommending another service which will be provided by another professional, he/she needs to understand the implications for making the referral. He/she should understand enough about the services required to provide an appropriate referral or to provide guidance on how to find those services and should be able to help the client understand what to expect from the professional providing the service.

Peer consultation is one of the most important resources for maintaining and increasing competence. Within the limits of confidentiality, discussing a specific concern with more experienced colleagues about how one should provide a service can help clarify what action to take and will help resolve personal conflict. Peer consultation sharpens one's professional skills by challenging one's ability to explain the concern, providing a different viewpoint, the benefit of other experiences and, in some cases, an opportunity to correct treatment errors before a client is harmed.

Professionals also have a responsibility to monitor their colleagues' competency to practice. This may seem presumptuous or even inappropriate to some, but being aware of the competence of one's colleagues allows one to identify when a professional is not providing the services he/she claims to provide in an appropriate manner. When such abuses occur, it can be possible to correct them through peer pressure. It is possible to offer a colleague critique and support, and obtain his/her cooperation. However, in order to eliminate abuse it may become necessary to file a complaint against the person with the licensing board.

Professionals recognize that not everyone is able to do everything, but where are the limits? Many skills can be learned, others perhaps never can be. In many parts of the country, there still may be no legal constraint on credentials for certain professions. Supervision of counselors by clinical professionals is imperative. It is considered irresponsible if a person isn't supervised appropriately.

Sometimes, it is obvious that counselors are being asked to undertake problems beyond their abilities. Does it make sense to ask a counselor whose only expertise at marriage counseling may be derived from the misery of his or her own three failed marriages? Sometimes counselors deal with their personal prejudices and other limitations by denying that problems exist. One counselor, when asked about his management of a client's severe anxiety over failure in sexual performance, was eager to explain that it was too early in sobriety to discuss the problem, and that time and physical healing would automatically resolve the difficulty. Some individuals may have discomfort with other races and ethnic groups. No one is comfortable with every group, or sensitive to or even informed about everyone's needs. We need to be aware of what we can and cannot do, and assume responsibility for getting clients we can't help into the best situation available for their particular needs. The real failure is denying there is a problem, thus leaving the problem unresolved and preventing clients from getting help that may be available from someone else.

Going beyond one's competence is forbidden by all ethical codes. Limitations may stem from a lack of training or experience, unfamiliarity with the area in which the problem falls, the denial of the problem as described above, the difficulty or complexity of the case, or interpersonal problems between patient and counselor. Knowing one's limitations and being able to ask for assistance is part of each person's professional obligation. Part of being a responsible professional is the ability to restrict practice to one's area of training and competence. It is important to know when it is appropriate to make referrals to other agencies for services one cannot or chooses not to offer. The temptation is to want to handle everything alone. A real expert knows when to ask for help and where to get it.

Professional development and a constant upgrading of skills and knowledge is essential. Regular reading of professional journals and new books, attendance at conventions and workshops, and taking additional courses are some ways to keep up with current information and practices. Competent providers are people who:

- Receive routine clinical supervision and study their codes of ethics.
- Accept the complexity of maintaining boundaries.
- Admit when they have boundary dilemmas.
- Wrestle with these dilemmas and discuss them with colleagues.

Ethical Decision Making

One of the main frustrations in dealing with ethical dilemmas is that there is often no one right answer. A decision to act in a given way may trigger other actions that also need to be addressed. Even the most experienced professionals may encounter self-doubt when facing challenging dilemmas. If one does not have or know of a professional code of ethics to follow, these situations can become even more upsetting.

When considering the area of student services in higher education, Kitchener (1985) suggested five ethical principles to guide individuals in their work with students. These principles are to (1) respect autonomy, (2) do no harm, (3) help others, (4) be just, and (5) be trustworthy. In comparison with the complex codes of ethics established by some professions, these five principles seem rather simple at first glance. However, they can offer flexibility and permit consistency without being rigid. Because real-life situations may be unpredictable, it is possible that conflicts among the five principles may result and that the practitioner may need to consider the situation from several perspectives before taking action.

Adhering to Ethical Codes

While making ethical decisions may be difficult and complex, guidelines can helpful. McGuire (1996) outlined a process to assist individuals when making ethical decisions.

Review your code of ethics and legal mandates. Laws are based on specific actions in specific situations. In contrast, ethics involve contextual considerations – the various relationships involved and the ripple effects from any decision. For this reason, legal mandates can only serve as one piece in an ethical decision. Many states have a legal mandate that forbids a sexual relationship between provider and client for two years after therapy terminates. But from an ethical standpoint, other questions remain. Is it okay to have a sexual relationship with an ex-client in three years? Is it ever okay to have a sexual relationship with an ex-client? Is a client ever an ex-client and how do you decide?

Seek input from a second party. These invisible boundary lines begin to take shape when you look through another person's eyes. Supervision is an essential source of objective feedback. Another suggestion is to call your professional board anonymously to ask about specific situations.

Determine the values (motives) involved. Our values become hidden motives that influence all our decision. It is important to make them conscious to reassess them and reframe them if necessary. Recognize the cultural and agency values related to the situation.

Evaluate the long-term effects of your choices on your client. Whose needs will be met? Whose interests will be served? Are there short term effects to consider? How will present and future clients be affected by your choice? How about the community and profession as a whole?

Conclusion

We have discussed several common elements of professional ethics as well as a number of specific areas of ethical concern for helping professionals in general, and for those who work in the Deaf community in particular. Professionals in the human services field, especially those working with Deaf and hard of hearing clients, can only expect to face perplexing dilemmas since we have different standards and feelings about where each of us must draw the line with clients. Some behavior is so clearly unethical and unacceptable, it requires no discussion. Other actions lie in the gray areas where rationalization can make questionable practices seem all right if they are not examined closely. When considering the ethics of a given situation, we need to always think of our clients first.

It is important for professionals to uphold their code of ethics, as well, as personal boundaries between clients, colleagues, and supervisors. If professionals in the human services field get their own professional needs met outside of their work setting, they will be better able to focus on clients. If professionals do not take the time and energy to fulfill their personal needs outside of work, people will try to get those needs met on the job.

A few common themes underlie our discussion of ethics. First, self-awareness and acknowledgement of our own inner conflicts, strengths, limitations, values, beliefs, and needs are essential to an ethical practice. Second, clinical

consultation, through supervision and discussions with peers, is vital to maintaining a strong set of ethics. And third, there is no substitute for a good working familiarity with the laws and codes of ethics that govern one's particular profession.

Whether the question is one of role, relationships, boundaries, confidentiality, or referral, a professional must first acknowledge that there is an ethical question, and be able to define the issue clearly. He or she must then be willing to explore his or her own conscious or unconscious motives, and all the possible long and short-term consequences of the issue. Next, the professional must review existing laws and codes of ethics, and consult with colleagues and supervisors to obtain objective perspectives on the issue. It is a rigorous process, but our clients, and our profession, deserve no less.

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Soliciting and utilizing interpreter feedback in postsecondary student services.

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Soliciting and Utilizing Interpreter Feedback in Postsecondary Student Services

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Abstract

This paper defines feedback by its relation to growth and change. Ways of responding to feedback include acknowledgment, review, planning, action and rest. Traditional and non-traditional strategies for soliciting and utilizing interpreter feedback are illustrated with real-life examples. Steps for creating feedback tools are also presented, as well as ethical, philosophical and practical considerations.

Personal, professional and programmatic development cannot occur without feedback. Yet for many postsecondary interpreters or student service providers, current methods for soliciting feedback may not be gathering the information that is really needed for effective service delivery. This paper will define feedback through its relation to growth and change and will include theoretical and practical considerations for designing more effective feedback tools, especially in relation to postsecondary interpreting programs.

Defining and Understanding Feedback: A Cycle

What is feedback? The Merriam-Webster dictionary defines it as a "response especially to one in authority about an activity or policy" (1989, p.277). Yet feedback is really much more than that. Feedback can encourage the status quo, lead to changes in a program, and empower consumers. It can be appreciated, ignored, celebrated and dreaded. Everyone intuitively knows what feedback is, but a complete definition is elusive.

One way to understand feedback is through its relation to change. Figure One shows a cycle of change and feedback, as it applies to individuals, small groups, departments, or any working unit. Movement within the chart happens along the bold lines with continuous movement between Acknowledgment, Review, Planning, Action and Rest. Movement may involve long-term circling around one part of the cycle and then rapid change through three other sections; there is never a set pattern, and there are no timelines. Brief acknowledgment of feedback may take a few seconds, or feedback may trigger a system-wide review which requires years to complete. There are four ways to categorize our responses to feedback: Acknowledgment, Review, Action, and Planning.

Acknowledgment is the most simplistic response and usually does not involve a great deal of energy or effort. Acknowledgment may be a basic "thank you" or a simple acknowledgment of the feedback itself (e.g. "We received your response to our survey"). It may be delegating someone else to handle the feedback or a complete lack of response under the implicit belief that someone else will follow up. Acknowledgment recognizes that feedback has occurred but does not make an effort to respond in any significant way.

Review is an evaluation or analysis of whatever triggered the feedback. This may involve examining the "big picture" versus details of a program or policy. It might be an evaluation or study. Another way to review is to examine short- or long-term trends, to see whether changes have already occurred. For individuals, "review" may incorporate mentoring or other professional development opportunities, providing a way to review skills, ethics, education, etc.

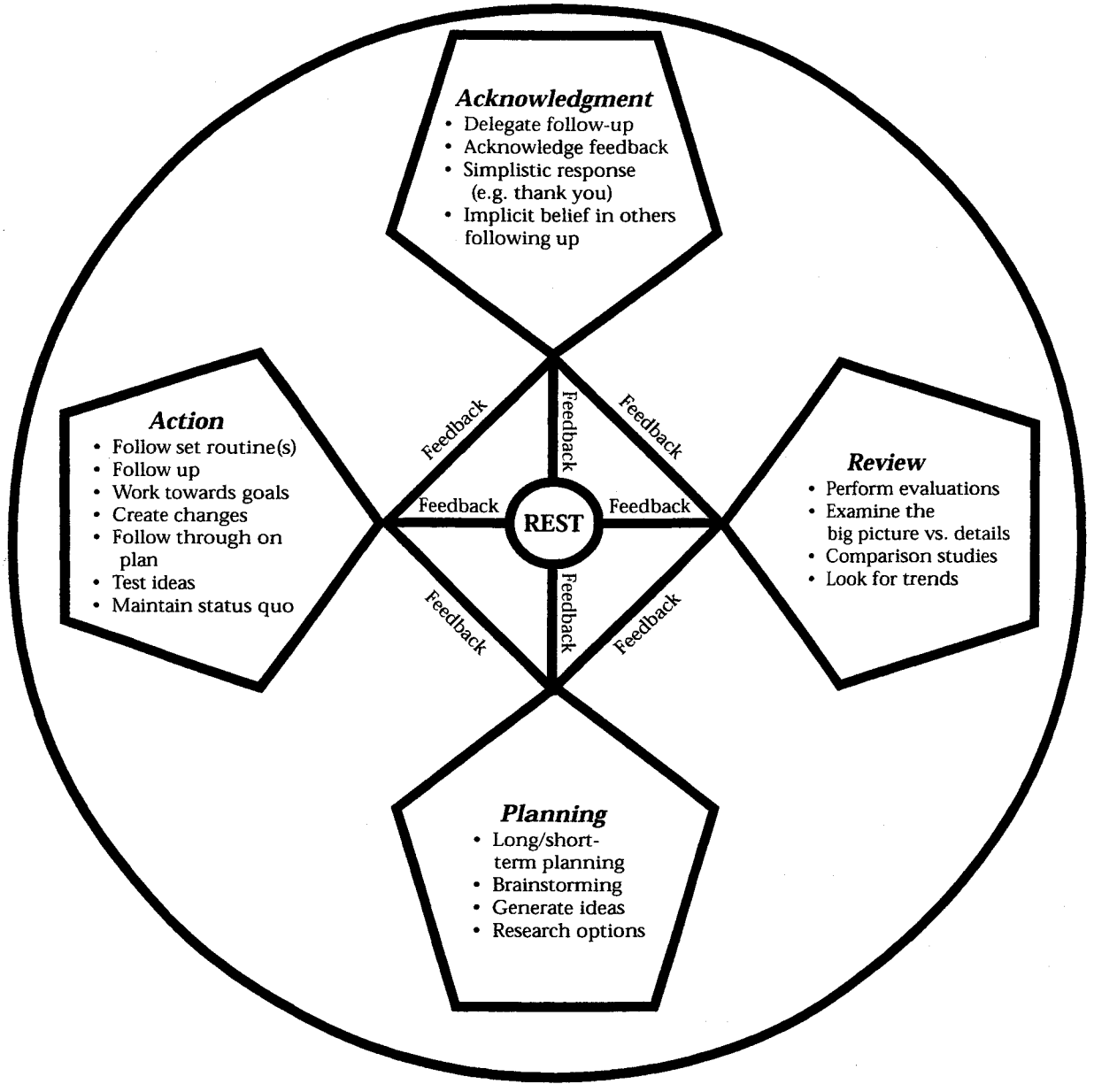
Planning is a third response to feedback and may be short-term or long-term. Planning helps groups find and choose options for follow-up in response to feedback (but does not necessarily lead to any action itself). Planning also includes brain-

Figure 1

A Cycle of Change and Feedback

Working with Feedback:

- Individuals and groups can be anywhere on the cycle at any time. There is no set pattern.
- Feedback (informal or formal) may happen at any time.
- There is no time frame for any of these cycles.
- More power means more access to various parts of the cycle
- This cycle applies to each level of organizations (individual, departmental, systemic, societal, etc.
- Change (for better or worse) happens when movement happens within the cycle. Disconnecting from the cycle is to literally pull "out of the loop."



storming, generating ideas and researching options. Individuals may use journaling, career counseling, performance reviews and goal-setting, whereas groups may use retreats, inservices, or other strategic planning methods.

Action is when decisions of some kind are made and actions are taken. Action may lead to change, movement towards goals or the testing of ideas. It could create changes or follow-up. It is important to remember that maintaining the status quo is also an action and a response to feedback. Moving ahead or keeping things the same are both conscious choices.

The center of the figure is a circle labeled ***Rest***. Constant feedback and/or change may lead to burn-out or low morale. To rest is to remain in the cycle of change and growth but to acknowledge that a break of some kind is needed. Rest may be on an individual level (e.g. taking a walk during lunch or a much-needed vacation) or on a group level (e.g. having a retreat, doing something "fun," putting a hold on a project). People do not "pull out of the loop" unless they disconnect entirely from change and growth, leaving the cycle altogether by isolating themselves or actually leaving their job. Higher education needs dedicated and energized people; only people who take care of themselves will be able to continue making much-needed contributions.

In this way, the cycle of change and feedback may be a theoretical tool, but it is also a practical one. The more power a person has, the more access they will have to various aspects of the cycle; consciously understanding responses to feedback can ultimately empower those who are giving the feedback as well as those receiving it. For example, if interpreters are only "allowed" access to planning, but administrators never allow action, that can ultimately create disillusionment or frustration. If students are allowed any participation in the cycle, the feedback and follow-up may be more accurate and far more enthusiastic than if they are only allowed to fill out a form and never see their contribution or the "big picture" of an interpreting program. Feedback itself can become a response to programming but also a deliberate tool for change and growth.

Designing Feedback Tools

At the PEPNet Conference, participants were asked to discuss current methods for soliciting feedback about interpreters. All schools represented were relying heavily on a "Student Feedback Form" in one form or another. Yet there are many other potential sources of information which may be just as useful, if not better.

When designing feedback tools, the basic who, what, why, when, where and how questions may be helpful. Who is working with interpreters? What are they saying, doing, experiencing? Why would they have useful feedback? When and where could they offer feedback? How could they offer it (what is the best method to get their opinion)? Designing feedback tools in a deliberate way may ultimately help bring a team together and align the visions of consumers, interpreters, and administrators.

Some ethical and philosophical issues may arise when an individual or department is soliciting feedback. In-house confidentiality policies and the RID Code of Ethics must all be considered so the privacy of students and staff are protected. Staff and interpreters must also consider any power differentials in soliciting feedback: Will the feedback be mandatory? Is it the student's responsibility to provide this specific kind of feedback to interpreters? Will students be given information about any follow-up to the feedback or changes made to the program? Also consider how conflicts will be handled if feedback leads to disagreement or a grievance: is there a grievance policy, could interpreters' jobs be in jeopardy if negative feedback comes forward, or will the privacy of students be protected if they give feedback to administrators? Considering ethics and philosophy before and during the development of feedback tools can help develop some agreement about how feedback will be handled.

Of course, every postsecondary interpreting unit has the experience of trying to solicit feedback and being met with a resounding silence. Theories, models and philosophies are only helpful if they are also practical. Staff need to consider their own resources of money, time, and staff. If a department has few resources, then elaborate feedback tools will be difficult to use. Also, consider the variety of students in most postsecondary settings, because the motivation for providing feedback may vary considerably. Freshmen may want something social; where, for example, groups of deaf students can work together and get free pizza. Commuter students may appreciate a postcard or web-based evaluation form that can be completed quickly at home. The

students themselves may not only vary in motivation, but also in their ability to provide feedback of any kind. An eighteen year old freshman will have a very different perspective than a 50-year old commuter student or a deaf faculty member. Keeping their perspectives in mind will help interpreting staff develop a more versatile and useful feedback tool.

Theory Meets Real Life: Practical Strategies

Below are some steps for implementing effective feedback tools that solicit feedback and also utilize it effectively. Some of these methods are more traditional (e.g. interpreter evaluation forms), and some are more "non-traditional" (e.g. focus groups). This information may be used by individual interpreters or staff members or by departments.

When creating a feedback tool or dealing with feedback that has already been given, here are a few helpful steps based on "The Spiral Model" by the Doris Marshall Institute (Bradley, Fiorello and Smith, 1999):

1. *State what is happening* (the situation or the issue that has been brought forward) or the information needed.
2. *What are some perspectives on this?* Consider administrators, interpreters, students, and past students. Is the "big picture" available?
3. *What is missing?* Consider what other information or details would be helpful and who might be able to provide it. Consider other resources as well, such as other colleges, PEPNet, community interpreter referral agencies, or other on-campus departments.
4. *Brainstorm about possible short and long-term goals.* What can realistically be accomplished in one month? A year? Five years?
5. *Select priorities and create a plan for soliciting the information* that includes a timeline and reflection or evaluation components (i.e. ways to measure success or know when goals have been achieved and ways for people to give opinions about the process).
6. *Create a plan for utilizing collected information.* How will the results be shared? Who will have access to the information? Which policies or programs may be affected by this information?
7. *Begin implementing the plan.*

For example, most interpreter feedback forms evaluate interpreter skills and ethics, while providing information about the interpreting program (i.e. policies and procedures) and student preferences. Figure Two lists some other ways to solicit the same information. Some of these may be more effective than a simple interpreter evaluation form; others may complement the evaluation form and provide more detailed information. Notice that students are not always the best people to provide a specific kind of feedback; interpreting staff, deaf employees, alumni, and community members may provide a new and important point of view. Figure Two is a model of how any feedback tool can be used in a variety of ways and how important it is to understand the exact information that needs to be collected.

After collecting the feedback, it is important to utilize it in some way. It may be used to make policy or program changes, or it may become part of a report that is disseminated formally or informally. Other options are to form work groups around an important issue, create a display board for students, add the information to a web site, or design some programming for students or interpreters. Using feedback effectively not only strengthens a program, but it also encourages further feedback by showing respect and purpose for the opinions offered.

When this paper was presented at PEPNet, I shared a video made by the University of Minnesota for the 1999 Postsecondary Interpreting Network (PIN) conference (Van Nostrand and Harbour, 1999). The video contains clips from interviews with postsecondary students, alumni, and even deaf children who discuss their dreams for college. Some of the opinions contradict each other, some of them are very personal, and some have broader applications; a few students are humorous, and are few are serious or even angry. The video, however, caused some interpreters at the University of Minnesota to see their job in a different light or to appreciate the changes that

Figure Two: Using an Interpreter Evaluation Form to Create Other Options for Soliciting Feedback.

Below are the four major topics usually addressed on an interpreter feedback form. Under these categories are listed a variety of ideas for soliciting similar feedback.

Skills Assessment
- Perform one-to-one observation of working interpreters by supervisors
- Encourage peer mentoring among interpreters
- Develop self-assessment tools for interpreters to monitor their own performance
- Create interpreter "portfolios" that document interpreters personal and professional accomplishments
- Solicit feedback from non-student consumers (e.g. faculty, alumni, community members)

Ethics Assessment
- Establish regular "case consults" where interpreters have an opportunity to discuss difficult ethical situations
- Create case studies illustrating various professional dilemmas and practice with ethical problem-solving
- Plan retreats or inservices focusing on ethics, where interpreters have an opportunity to discuss difficult situations and offer ideas

Feedback about Policies and Programs
- Ask interpreters to evaluate their supervisor and/or programming
- Hire an external program evaluator
- Collect historical data about the interpreting program (past vs. present)
- Create an advisory board that includes interpreters and students

Information about Individual Student Preferences
- Conduct one-to-one interviews with each student, asking for feedback and preferences
- Create student focus groups
- Develop different feedback tools for different consumers (e.g. deaf staff and faculty, undergraduates, graduate students, commuter students)
- Set up an electronic listserv and encourage discussion on-line about preferences and suggestions for working with college interpreters
- Plan fall "interpreter orientations" with incoming deaf students to learn about their preferences and expectations for college interpreters

have been made at the University over the past few decades. It also led to a more general appreciation for the diversity of deaf students in higher education. Until we started interviewing students on videotape, we had never fully appreciated how useful one-to-one interviews could be and how much the students wanted to share their ideas.

This is what feedback is really about: giving everyone an opportunity to be heard and developing ways to make services more effective. Combining models and theories with real-life experiences can lead to change on individual, departmental, or campus-wide levels. In this way, soliciting and utilizing feedback becomes an important part of service provision and a powerful tool for postsecondary student services.

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The deaf professional and the interpreter: A dynamic duo.

Allisun Kale and Herbert W. Larson

The Deaf Professional and the Interpreter: A Dynamic Duo

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Abstract

Teamwork, negotiation, trust and empowerment are all by-products of the unique relationship developed between the deaf or hard of hearing professional and the interpreter. The postsecondary setting requires the deaf professional's involvement in numerous roles and functions – the interpreter must be adaptable to these changing personas and agendas. A "staff interpreter" may have additional duties, complicating his position by being exposed to the staff innerworkings. Many questions arise. Does the interpreter serve as the professional's "ears" even after the assignment? To what degree are interpreters considered "staff" when also needed for communication facilitation? Each situation calls for certain protocol that may be negotiated and refined over time. Often deaf people and interpreters are unsure of how to establish these basic and essential ground rules to make the interaction successful. Discussion of videotaped examples of interpreting at staff meetings, making phone calls, giving presentations and conducting other university/college business were discussed.

Introduction

The fruits of this reality-based workshop would not be available if not for the cooperation of the deaf professionals who were willing to "expose" themselves and their business dealings, and contribute to the growth of the interpreting field. Gratitude is also expressed to the interpreters who were willing to be videotaped, have their work analyzed and discussed while baring their professional souls. Three years of working together in a variety of situations (e.g., President's Disability Advisory Board, Student Affairs meetings, ground breaking ceremonies, retreats, guest lectures, telephone conferences, meetings with parents, students, the press, foreign visitors, conventions, receptions, and confidential meetings) allow for such self-reflection and the dynamic relationship that has generated a wealth of experiences to share. Hopefully, through the candid discussion of these practices and experiences, we can learn from each others' mistakes, successes and realizations.

Interpreters are trained using a theoretical base to introduce mock situations, or artificial settings. These typically use single-speaker events, rarely exposing the new interpreter to the complexities of turntaking, hierarchies, role tasks and live human interaction.

It is rare to have training materials of this nature made available and for deaf people and interpreters to honestly and openly discuss the techniques they employ to make communication happen. Interpreters are not taught these "tricks of the trade," and some of them may not be considered RID-sanctioned. Even the deaf people present may not be aware that cultural/linguistic adjustments are being made. But as the video demonstrates, these techniques work – communication happens effectively. The role and function of the interpreter needs to be a malleable one that is constantly negotiated between the deaf professional, the interpreter, and those with whom they interact.

What a Successful Team Requires

Trust. It is said that trust is given to someone automatically, and will slowly erode if not maintained. For many reasons the opposite is true with respect to deaf people and interpreters. Many deaf people recount stories of feeling "violated" by someone claiming to be a "professional interpreter" (linguistically/culturally competent, flexible, ethical, non-judgmental, and unobtrusive). The form in which trust is "earned" varies, but an interpreter must earn a deaf person's trust.

Anna Witter-Merithew, in her 1996 teleclass "The Socio-Political Context of Interpreting," discusses approaching work in a "principled way." She refers to a quote by Samuel Johnson: "There can be no lasting relationship without confidence and no confidence without integrity."

This concept is reinforced by the deaf community when they state that the nebulous concept of "attitude" is equitable with honesty. The deaf presenters in Merithew's teleclass stress the importance of interpreters being honest with their level of understanding. "Be brave & interrupt," one speaker states. He explains that fumbling or the interpreter's reaction to missed information is eventually detected through observation or other party's responses. Approaching interpreting work in this principled way leads to enhanced credibility, builds trust and, most importantly, minimizes oppression.

Herb recounted a story that demonstrated "trust" is multi-layered. He indicted that trust is achieved when the interpreter exhibits repeated good judgment in all areas or has a good "track record" in areas such as skill, flexibility, manners and appearance. A good interpreter knows his/her role well. He or she knows when to stay in the background or be in the foreground. Other important areas that interpreters are judged upon are their ability to accept constructive criticism, their sense of humor, their ability to be tolerant, and their understanding of diversity. Interpreters are expected to leave their religious beliefs out of the assignment. He believes what the deaf consumer wishes for is someone who is willing to share.

Confidentiality. Confidentiality is key to maintaining the code of ethics and privacy within the deaf community, but an office culture is its own social microcosm which leads to unique practices. The interpreter who works with the same deaf and hearing staff everyday becomes privy to all sorts of information. Interpreters are subject to enormous amounts of private information that, if disclosed, could adversely affect numerous people. Discussions of staff members' salaries, raises, promotions, demotions, reprimands, performance evaluations, and decisions that impact the staff or students take place. It is often difficult to remember where a piece of information was heard, therefore an interpreter must constantly assess whether it was overheard in the lunch room, at the front desk, or in a meeting (Which one? Was the interpreter acting as staff or was he/she the working interpreter?)

Usually in the postsecondary setting, staff interpreters work alone. If a team is assigned, the person who is the "regular interpreter" will lead. When interpreting for an emotionally charged situation or particularly "meaty" meeting (relative to information or challenging translation), interpreters lack someone with whom to decompress. The lead interpreter may worry about the team's ability to do better than "good work" for the professional, based on a lack of schema or potential confidentiality slips. Where does the interpreter "vent?" Where can the interpreter share what worked and what didn't without violating the code of ethics?

We propose that there be an equivalent of a Morbidity & Mortality Conference (M & M conference) where the medical field meets to discuss inaccuracies in diagnosis, performance or interesting facts about their work, but for interpreters instead of doctors!

"Super" interpreting skills. When gathering feedback on presentation content, we circulated a copy of the outline to deaf and hearing staff in our office. The concept of "super" interpreting skills was introduced by a 16-year deaf veteran of staff interpreters at NCOD. He felt his job as a deaf meeting participant was made easier or more difficult based on the interpreter's level of comfort in the given situation. He wasn't referring to skill level only, but to the interpreter's ability to make communication happen without too much focus being drawn to themselves or the deaf consumer. Based on the

feedback we received, this could mean an interpreter who cues the deaf person into the emotional climate of the meeting, makes cultural and linguistic adjustments, indicates the tone of the speaker, and other factors that shape the communication event. This veteran professional feels more comfortable with "those kind" of interpreters, making the definition of a good interpreter even more subjective and difficult to teach!

Representation of the deaf professional and flexibility. Interpreters are often perceived as a "duo" with the deaf professional, or joined at the hip. Herb and Allisun have been asked questions such as: "Do you live together?" "Is she your daughter?" "What do you when she's not around?" To the unsuspecting hearing person, seeing the interpreter out of their normal context can be confusing. In order to further the discussion of how lines can be easily blurred, Allisun recounted an episode where on a Saturday she ran into a campus department chair at a local mall. They exchanged small talk and said, as she was leaving, "See you Monday," knowing that Herb's monthly college meeting would be held on Monday. This story evoked interesting reactions from the audience. Some were steadfast that Allisun's comment violated the code of ethics and was privileged information. As always, hindsight is 20/20 and if she could replay the incident, she'd be more careful. But again, the question is what are the limitations of the role? At these monthly meetings and other situations the interpreter is easily recognized and may become part of the conversations (or often the topic of them). Allisun is sometimes the voice for some sexist jokes and even golf stories. These numerous personas require great flexibility, thick skin, a great deal of common sense, and professionalism. The point is not to determine whether her actions were right or wrong, but to really take a look at the humanness of the interpreter and how it is easy for us to become too comfortable in the dynamic role, sometimes inadvertently making inappropriate decisions because of the many hats we wear.

Factors Affecting the Process and Product

Agendas. Everyone comes to a meeting with a different game plan, whether it be to report, make a motion, become informed, make a mandatory appearance, or to run the meeting. If the interpreter is aware of the participants' roles, plans and "agendas," the product and process will usually be smoother. Isham (1985) names context as "the pair of glasses one needs to wear to see any part of a message... it is the tool (interpreters) use to fill in the gaps" (p. 111).

Deaf participant's agenda. Communication, status, and information flow inequities are only part of a deaf person's concerns when attending a campus function. Deaf professionals also have their stakeholders to lobby for. The interpreter needs to be sure to match affect, and not to allow their own personal feelings on the issue or how the professional is being treated interfere with their work.

There is an example in the videotaped vignettes of Herb in a meeting with a male interpreter and several hearing campus officials. The meeting is being co-chaired by a man and a woman who work for different campus units. Both players are powerful and are needed to get approval on this project. The female chair asks the group about the existence of other programs within the CSU (California State University) system. The male co-chair is quick to answer and asks Herb to respond after him. He proceeds to state that there are no other campuses with the same capacity as CSUN for this type of program, and then defers to Herb as director of NCOD. Herb, who admittedly wasn't paying attention, answers the question regarding the CSU system with: "Well, Gallaudet... " mid-sentence the interpreter coughs/clears his throat (perhaps due to discomfort with the inappropriate answer). Herb completes his irrelevant thought while interrupted by the male co-chair with the comment: "Gallaudet isn't in the CSU or even in the region, so... " From this point in the meeting any time Herb makes a side comment (not necessarily to be voiced), back-channel ("Yes, I agree. Oh, I see."), the interpreter takes the floor by using a louder than regular voice and by talking over others.

After analysis of the tape, discussion with Herb and the male interpreter, several things were determined: Herb admitted that sometimes deaf professionals' minds do wander (rarely) and he would have preferred if the interpreter subtly

helped get him "on track." It was suggested that when the interpreter saw Herb responding with "Gallaudet... " that the interpreter could quickly sign to him "CSU."

Six out of seven of our deaf staff members agreed with this approach. Several hearing audience members reacted by stating, "Deaf people have just as much of a right to look stupid as hearing people – he wasn't paying attention, too bad!" But we must ask ourselves is the playing field even to start with? Inherent in an interpreted event, the deaf professional is at a disadvantage having to rely on another person to gain access. The interpreter after watching himself realized that he may have been more vocally aggressive as a result of Herb's meeting faux pas.

Where does the interpreter's job begin and end? Another deaf professional we spoke with alerted us to the fact that in his office, the interpreters he works with have been asked to keep their ears and eyes open all the time on campus, and to apprise him of what they hear. There is not one correct answer to what the interpreter's role should be. The role is defined by the deaf professional, the goals or agenda for the situation, needs of the participants and of course, the interpreter and the decisions they make.

Translation. The task of interpreting from one language to another is quite complex and often underestimated by those who are used to "good interpreting." Split-second decisions are made while scouring the different mental file drawers searching for "equivalents in two languages" (Seleskovitch, 1978, p. 84). The viewer or consumer often doesn't realize the amazing complexity of having to negotiate two different lexicons as well as communication systems that use different conventions for openings, humor, pausing, jokes, backchanneling, competing input, indicating non-understanding, interruptions, turntaking, and closings. Not only are we translating language, but culture and its behaviors. At a Student Affairs meeting, Herb wanted to make a comment to a participant, and chose to address him by his last name (for a lack of remembering his first) which happened to be Bubb. Herb used 'deaf attention-getting conventions' which Allisun vocalized, "Excuse me..." while she saw the word B-U-B-B fingerspelled. At this point Allisun decided to use Mr. Bubb's first name, which she knew, and spelled it simultaneously so Herb would see the addition. Fortunately, this quick decision worked out best for all those involved.

After analyzing hours of tapes, turntaking is also something that we feel interpreters don't have a handle on. Often we use ASL turntaking behaviors to relinquish the floor from the hearing participant, when in actuality, they are still talking. We falsely alert the deaf person it is their turn by raising our eyebrows, putting our hands into a rest position, sustaining eye contact, and tilting our head or body forward (for more on turntaking features of ASL, see Baker, 1977). This causes communication disasters, (exacerbated ten-fold on the telephone) that cause frustration for the deaf person who keeps trying to get the floor. Interpreters need to study and analyze both systems in order to interpret effectively between them.

Register. Register, otherwise known as "linguistic style levels" (Joos, 1968), is crucial to interactions for the deaf professional. If, in her expressive work, the interpreter is unable to match the elevated register, vocabular, or descriptive language used in a meeting because of limited sign language skills, then the professional does not have full access to the flavor of the meeting. Conversely, if in her receptive skills, the interpreter is unable to produce English utterances that are complete, cohesive, using the jargon for the setting (background knowledge is key), and at an appropriate register or style level, a power imbalance occurs. The interpreter is oppressing the deaf professional because of her lack of skill. It also may reinforce the erroneous stereotypes hearing professionals may have about people who are deaf.

The interpreter must also be competent in ways of speaking (Roy, 1992). There is a difference between a professional who is speaking vs. speaking professionally. We saw several examples representing extreme ends of the speaking continuum (formal vs. informal). In one of the videotaped examples, Herb is presenting at a national convention and is referring to an overhead which contain verbiage from Section 504. Herb signs "... LAW STATES... " and the points to several lines, tracing them with his finger. The male interpreter says, "The law states (pause) *yadda yadda yadda*." Whereas several minutes later, Herb is explaining several sections of the ADA and points again to the overhead to a phrase that says

"must be effective" and signs "THAT." This time, the interpreter chooses to formalize his statement and produces a complete sentence referring back to the "language of the law states that all accommodations MUST be effective." Interpreters make decisions sometimes that make a deaf person's output seem too informal or may conversely, formalize an utterance for the deaf person. The latter example can be considered a linguistic or cultural expansion.

The interpreter's gender may have an impact on speaking effectiveness. When analyzing the videotapes, we noticed some distinct gender differences in communication styles, word choice, and phrasing. The notion that men report and women seek rapport when communicating was evident in some of the videotaped interpretations. Herb would sign "INTERESTING" and Allisun voiced, "And isn't *that* interesting." Allisun has caught herself using words such as "fabulous" as well as using very descriptive words for colors when Herb has said "light blue." We are not saying there is a cure for being a female interpreter working with a male professional (or vice versa), just be conscious of your speaking patterns and try to assess what words the consumer would use and how they would phrase their answer. Use your vocal chords, not your personality.

Interpreter "baggage." Interpreters may arrive at assignments carrying the world on their shoulders or a least a very large chip based on the events preceding their arrival. Events at the location of the interpreting assignment often effect their behavior as well. The interpreter may be uncomfortable with the fact there will be a lot of voicing, or finding out about a surprise guest speaker who is deaf. Interpreters can easily feel frustrated because they aren't apprised of the schedule changes. When we removed ourselves from the role of interpreter and consumer, we were better able to analyze the many oppressive behaviors that interpreters engage in.

Herb and Allisun have seen interpreters "nest;" when they come to an assignment, they set up shop as if they were moving in. The bag, water, pillow, lotion, clothing, wrist guards, time keeping device for their team, and so forth. Also the complexity of the human brain often gets in the way of good interpreting work. West and McLaughlin discuss obstacles to listening: "the brain that contains more than 13 billion cells, can think upward of 60,000 words per minute and is listening to someone else speak at about 123 words per minute" (1978, p. 76). There is a huge gap between what we are capable of thinking and what we are hearing so often the brain sets out on its own tangents while maintaining partial attention.

Not only can our own drifting thoughts can be an impediment to the interpreting process, so can obtrusive behaviors. We viewed hours of interpreted events and discovered many distracting habits: pulling on clothing, adjusting hair, laughing before the joke is interpreted, sharing the physical floor with the deaf presenter as if equals on the stage, blocking hearing audience sight lines, rolling of the eyes, making meta-comments (comments not directly about the content or work), and responding to an event as if the interpreter was a participant.

Interpreters when working in teams sometimes make verbal comments that are easily overheard by others. "When is this going to be over?" "Oh, I don't want to voice for him. You do it, and good luck!" These are by-products of an ego run-amuck, excessive comfort, laziness, or a lack of boundary recognition. These slips are easily performed, often unintentionally, and are a form of oppression – not to mention the undermining effect it has on the authority of the deaf professional. To maintain a dynamic relationship, the interpreter should strive to exemplify the role of a "professional," one who may have opinions, feelings and beliefs, but who abstains from impacting the communication event with their own sentiments.

Another oppressive behavior interpreters engage in is being possessive of the deaf consumers or of the actual assignment. Allisun can recall times when, as an interpreter, she has felt slighted, neglected, or unneeded, and heard other interpreters refer to the assignment as "my meeting" or the deaf people as "my clients." She has been requested to interpret a meeting, only to find the participants prefer to communicate directly with each other. Another example of this is at the conclusion of a meeting or event where Allisun worked hard and felt proud of her work, yet received no comments, kudos or thanks. This is not the deaf person's job to provide interpreter affirmation. We must always keep at the forefront of our minds, that the communication event is not about us; it doesn't even directly involve us.

Specialized vocabulary. The postsecondary setting is replete with specialized vocabulary that interpreters need to familiarize themselves with, as well as how deaf professionals sign those concepts or terms. Name signs and spellings of stakeholders names and positions, campus officials, and government representatives should be learned quickly.

The term "impaction" was being used on an interpreted phone call by a campus administrator when discussing special programs on campus with a counselor who is deaf. Although the term was not unfamiliar to the deaf professional on the phone, Allisun, as the interpreter, wasn't sure of the exact meaning. After fingerspelling the word three times, she inferred a definition and created a compound sign: FULL + CLOSED. The phone call was successful; however, after more analysis, we realized that the deaf professional was a bit confused as to what it would mean for the program if it were to be "impacted." Perhaps some of that confusion stemmed from the sign creation and the other signs she has seen used for this concept. Another interpreter used the sign ACCEPT (admission) + DIFFERENT. The discussion of how to sign impaction led us on a search for its true definition: supplementary admission requirements or criteria. When in doubt, and whenever possible, ask the deaf consumers their preferred sign(s).

Conclusion

Being an interpreter requires continuous learning, inquiry, self-analysis and a commitment to becoming a true partner in the "duo" on a daily basis. The interpreting profession is relatively new, operating under a conglomeration of "models" or functional definitions for interpreters to adhere to. Hartmut Teuber, a deaf professional, RSC and RID Region I representative, states in a letter to the RID Views that a new model of interpreting is developing – that of the "ally" or, as Teuber calls it, the "equalizer." He says when a level of trust, negotiation and professionalism is achieved between the deaf professional and the interpreter it results in empowerment that contributes " to the social emancipation of deaf people... an attempt to remove inequalities from the interpreting situation, where they exist, and to promote social and political changes in favor of the deaf community."

This may require a frequent dialog between the deaf professional and the interpreter Herb and Allisun call them "exit interviews." After an assignment, if appropriate and wanted, a discussion about the interpretation may be healthy and productive for both parties. We strongly feel working as a team for three years was an immensely rewarding personal as well as professional experience. The journey required mutual respect, dedication, an open heart and mind and, most of all a commitment to working together as a team.

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Chapters 6 and 8.
Self Esteem: A proven program of cognitive techniques for assessing, improving, and maintaining your self-esteem.

Matthew McKay and Patrick Fanning

6

Compassion

The essence of self-esteem is compassion for yourself. When you have compassion for yourself, you understand and accept yourself. If you make a mistake, you forgive yourself. You have reasonable expectations of yourself. You set attainable goals. You tend to see yourself as basically good.

Your pathological critic cannot stand compassion. To him, compassion is like water to the Wicked Witch of Oz or garlic to a vampire. When your self-talk is compassionate, your pathological critic is gagged. Compassion is one of the most potent weapons you have for keeping your pathological critic at bay.

When you learn to feel compassion for yourself, you begin exposing your sense of worth. You literally uncover the hidden jewel of your own value. Compassionate self-talk can wash away the sediment of hurt and rejection that may have covered your innate self-acceptance for years.

This chapter will define compassion, show how compassion for yourself and compassion for others are related, discuss how to achieve a sense of self-worth, and present exercises designed to increase your compassionate skills.

Compassion Defined

Most people think of compassion as an admirable character trait like honesty, loyalty, or spontaneity. If you have compassion, you show it by being kind, sympathetic, and helpful to others.

This is certainly true. However, as it relates to self-esteem, compassion is much more. First of all, it is not an unchanging character trait. *Compassion is actually a skill*—a skill you can acquire if you lack it or improve if you already have it. Second, compassion is not something you feel only for others. It should also inspire you to be kind, sympathetic, and helpful to yourself.

There are three basic components to the skill of compassion: understanding, accepting, and forgiving.

Understanding

An attempt to understand is the first step toward a compassionate relationship to yourself and others. Understanding something important about yourself or a loved one can totally change your feelings and attitudes. Consider the case of Sean, a brick mason who finally realized why he overate in the evenings. One day he had a particularly hard job. After working until dark, he realized that he still had a full day's work left for the next day, when he was supposed to start yet another job. He drove home with one eye on the temperature gauge because his car had been overheating and he couldn't afford to get it fixed. He felt exhausted, anxious, and defeated. He thought about stopping at the liquor store and getting some nuts, some corn chips, and some dip to snack on before dinner. As he pictured himself ensconced in front of the TV with his snacks piled on the arms of the chair, he began to feel better. But the critic had also started kicking him for his "junk food binges." At this point Sean did something different. He asked himself why the thought of food made him feel better. Then he had an insight: he overate in the evenings to escape his feelings of pressure and inadequacy during the day. While snacking, he felt comforted and safe.

This sudden understanding was Sean's first step toward a more compassionate view of himself. He understood his overeating as a response to unbearable pressures, rather than an expression of gluttony or weakness.

Not all understanding comes so easy. Sometimes it comes as the result of a plodding, sustained effort to figure things out. Your decision to buy and read this book is an example of a conscious, step-by-step approach to understanding.

Understanding the nature of your problems doesn't mean that you have to come up with solutions to them. It merely means that you have figured out how you operate—what you are likely to do in a given

situation and why you probably do it. It means you have some sense of how you came to be the person you are.

Understanding others is mostly a matter of listening to them instead of listening to your own self-talk about them. Instead of saying to yourself, "What a blabbermouth! Will she ever shut up?" you listen instead as your mother tells you about her trip to the doctor. You ask her questions about her symptoms and the tests she had to take. You gently probe for the feelings underneath the facts. Gradually you realize that she is not just complaining about the nurse and the receptionist. She is worried about getting older, about death. You are able to empathize and offer some sympathy, instead of your usual impatience. This makes her feel better and you feel better about yourself.

Acceptance

Acceptance is perhaps the most difficult aspect of compassion. Acceptance is an acknowledgement of the facts, with all value judgments suspended. You neither approve or disapprove—you accept. For example, the statement "I accept the fact that I'm out of shape" does not mean "I'm out of shape and that's perfectly OK with me." It means "I'm out of shape and I know it. I may not like it. In fact, sometimes I may feel like a barrel of flab. But right now I'm putting my feelings aside, editing out value judgments, and just facing the bare facts."

Marty is a good example of the power of acceptance. He was an auto body worker who constantly put himself down for being a "short, fat, ugly little man." As part of his struggle to gain self-compassion, he composed a brief description of himself to use every time his pathological critic started whispering "short . . . fat . . . ugly." He would counter by saying, "I'm five-foot-six, and I accept that. I'm 182 pounds, and I accept that. I'm getting bald, and I accept that, too. These are all facts. These facts are to be accepted, not used to beat myself up."

Acceptance of others involves acknowledging the facts about them without your usual judgments. For example, Laurie usually thought of a particular teacher as a "cold fish, totally without feelings. He never gives a word of encouragement or extra time for assignments." However, she made a great effort to accept this man because she had to work with him on an important student-faculty committee. First, Laurie got rid of the derogatory labels in her mind. Then she mentally ran down the facts: "Doctor Sommers is quiet, reserved, and detached. He usually gives help only when formally asked. He takes deadlines very seriously. I may not like his style as a teacher, but I accept him for what he is. I can work with him and still accomplish something." This exercise in understanding helped Laurie get some important joint resolutions passed by her committee. The whole experience boosted her self-esteem as well, because she felt that she had learned the value of being a little more detached and reserved herself.

Forgiveness

Forgiveness flows out of understanding and acceptance. Like those two traits, it doesn't mean approval. It means letting go of the past, reaffirming self-respect in the present, and looking toward a better future. When you forgive yourself for screaming at your child, you don't change wrong to right or forget all about it. Your tantrum was still the wrong thing to have done, and you will remember your mistake so that you can do better in the future. But you do write "case closed" and proceed with today's business without dwelling on the incident and feeling rotten all over again.

Alice was a young woman who had trouble accepting dates. Men would ask her out to dinner or the movies, and she would invent some excuse for why she couldn't go. Then her pathological critic would start up: "Chicken. He's a nice guy. Why can't you take a chance? You've blown it forever with him." Alice would suffer this attack repeatedly for days. When she began fighting back, forgiveness was one of her most powerful weapons. She would say to herself, "OK, I made a mistake. I would have liked to go out with John, but I felt too shy and scared. That's in the past. There's nothing to do about it now. I forgive myself, and I can go on to the next opportunity. I refuse to atone forever for my shyness."

True forgiveness of others means that the accounts are balanced. The person who harmed you no longer owes you anything. He or she is no longer in a one-down position to you regarding what happened. You have given up any idea of retaliation, reparation, restitution, or revenge. You face the future with a clean slate between you.

Charlie was a landscape architect whose relationship with his dad was poisoned by a long-standing disagreement over some money they had earned when they were in the gardening business together. His self-esteem suffered whenever he compared himself to friends who had closer relationships with their fathers. Finally, he realized that the key to raising his own opinion of himself and getting back in touch with his dad was to sincerely forgive him. "I had to stop rehashing all the old arguments," Charlie explained. "They were hanging around both our necks and keeping us apart." When he forgave his dad and put the past behind him, Charlie's self-esteem and his relationship with his father improved.

Toward a Compassionate Mind

Understanding, acceptance, and forgiveness: these are three big words that seem almost platitudinous. No one becomes more understanding or forgiving because he or she reads somewhere that this is a good way to be. Abstract concepts, no matter how laudable, have little effect on behavior.

To develop a compassionate mind, you must make a commitment to a different way of thinking. The old way was to judge and then reject. The new way requires that you suspend judgment for a few moments. When confronted with a situation that you traditionally evaluate in a negative way ("She's stupid . . . I screwed up again . . . He's selfish . . . I'm incompetent . . . "), you can instead use a specific series of thoughts that are the *compassionate response.*

The Compassionate Response

The compassionate response begins with three questions you should always ask yourself to promote an understanding of the problematic behavior.

1. What need was (he, she, I) trying to meet with that behavior?
2. What beliefs or awarenesses influenced the behavior?
3. What pain, hurt, or other feelings influenced the behavior?

Next come three statements to remind yourself that you can accept a person without blame or judgment, no matter how unfortunate his or her choices have been.

4. I wish _____ hadn't happened, but it was merely an attempt to meet (his, her, my) needs.
5. I accept (him, her, myself) without judgment or feeling of wrongness for that attempt.
6. No matter how unfortunate (his, her, my) decision, I accept the person who did it as someone who is, like all of us, trying to survive.

Finally, two statements suggest that the slate can be wiped clean, that it is time to forgive and let go of it.

7. It's over, I can let go of it.
8. Nothing is owed for this mistake.

Try to memorize this sequence. Make a commitment to use it whenever you notice that you are judging yourself or others. Revise it, if you wish, so that the language and suggestions feel right for you. But be sure to maintain the basic thrust of the compassionate response: understanding, acceptance, forgiveness.

The Problem of Worth

Learning compassionate skills helps you to contact your own sense of self-worth. But that sense can be very elusive if you suffer from low self-esteem. At times it seems like you're just not worth anything. It may seem that nobody is worth much.

What makes people worthwhile? Where do you look for evidence of worth? What are the criteria?

Many criteria for human worth have been devised throughout history. The ancient Greeks valued personal virtue in a human and political sense. If you conformed to ideals of harmony and moderation and contributed to society's order, you were considered worthy and might enjoy high self-esteem. Worthy Romans were expected to display patriotism and valor. Early Christians valued love of God and mankind over allegiance to worldly kingdoms. Worthy Buddhists strive to rid themselves of all desire. Worthy Hindus contemplate ways to deepen their reverence for all living beings. Worthy Muslims respect law, tradition, and honor. Liberals value love of man and good works. Conservatives value industry and respect for tradition. The worthy merchants are the rich ones. The worthy artists are the talented ones. The worthy politicians are the powerful ones. The worthy actors are the popular ones. And so on.

In our culture, the most common solution to the problem is to equate worth with work. You are what you do, and other positions and professions are more or less worthy than your own. Doctors are better than psychologists are better than lawyers are better than accountants are better than stockbrokers are better than disk jockeys are better than hardware clerks and so on.

Within a given profession or social level, our culture next awards worth based on accomplishments. Getting a raise, a degree, a promotion, or winning in competition are worth a lot. Acquiring the right house, car, furnishings, boat, or college education for your kids—all these accomplishments are worth a lot too. If you get fired or laid off, lose your home, or in any other way slip down the accomplishment ladder, you are in deep trouble. You lose all your counters and become socially worthless.

Buying into these cultural concepts of worth can be deadly. For example, John was a bank examiner who equated his worth with his accomplishments at work. When he was late in meeting an important deadline, he felt worthless. When he felt worthless, he got depressed. When he got depressed, he worked slower and missed more deadlines. He felt more worthless, got more depressed, worked less diligently, and so on in a deadly downward spiral.

John wasn't worthless. He was crippled by an irrational concept of worth. And because his irrational concept was a very common one in our society, he had no one close to him to point out the dilemma. John's supervisor agreed that he was worthless to the company if he couldn't meet deadlines. His wife and brother agreed that something was wrong with him. Even his therapist tended to agree that poor performance at work was certainly something to get depressed about. In

subtle ways, they all reinforced John's belief that he was worthless. He was on a self-propelled merry-go-round of depression, and they weren't helping pull him off. They were helping push.

When you're in this sort of cultural jam, it may help a little to remind yourself that every criterion ever devised for measuring human worth is dependent on its cultural context. The Zen monk of great virtue is worthless in Wall Street. The highly respected stockbroker is worthless in the jungles of Borneo. The most powerful witch doctor is worthless in the halls of the Pentagon. John tried reminding himself of this: "What does it matter if the First Intercity audit is finished this week or next? Are stars going to fall from the sky? Is my total worth as a human being really so dependent on whether two columns of numbers balance? I wouldn't even have this problem on the beach at Pago Pago or in Shakespeare's London."

This self-talk gave John some distance on the situation, but it didn't boost his self-esteem much. The fact was, he had chosen to operate and compete in the arena of bank examination, not beachcombing in Pago Pago or Renaissance playwriting. He was a member of a western, urban culture, and he felt that he had to measure up to the prevailing standards of success, even if those standards were irrational or subjective.

A more fruitful place to turn is to your own experience and observations. The most "obvious" and "reasonable" cultural criteria for worth can often be confounded by observation. For example, if pediatricians are more worthy than the people who wash their windows, then it follows that pediatricians should have a higher sense of self-worth. All the pediatricians should be basking in the warm glow of their high self-esteem, while the window washers should all be diving off their scaffolds in despair. But it just isn't so. Statistics show that your profession is only slightly related to your level of self-esteem or mental health. The observable fact is that there are both pediatricians and window washers who like themselves, and there are similar ratios of pediatricians and window washers who don't like themselves.

John's personal observations bore this out. He knew other people in financial occupations who had good self-esteem, but weren't really any more competent or successful than himself. On the negative side, one of John's classmates in college was a vice president of a major corporation, but John knew him to be haunted by a sense of worthlessness despite his accomplishments.

Obviously, some people have solved this problem of personal worth and some haven't. If you want to enjoy high self-esteem, you too will have to come to terms with the concept of human worth. When you conclude that the solution must lie outside of culturally determined criteria, that leaves four ways you can approach the concept of worth and come out with your self-esteem intact.

Affirming Your Worth

The first way to deal with the problem of worth is to throw it out the window. Accept that human worth is an abstract concept that, upon examination, turns out to have an extremely fragile basis in reality. It's just another global label. All the criteria turn out to be subjective, culturally variable, and damaging to your self-esteem. The idea of identifying a universal standard of worth is a tempting illusion, but you and everybody else are better off without it. True human worth is impossible to determine.

The second way to deal with the problem of worth is to realize that worth exists, but that it is equally distributed and immutable. Everyone at birth has one unit of human worth, absolutely equal to everyone else's unit of worth. No matter what happens in your life, no matter what you do or is done to you, your human worth can't be diminished or increased. Nobody is worth more or less than anybody else.

It's interesting to note that these two options are *functionally* the same. They both free you to live without having to compare yourself to others and make constant value judgments about your relative worth.

Of course, these first two options are *essentially* different. The first is a kind of practical agnosticism: one person may or may not be "worth" more than another, but this judgment is a hopelessly difficult and dangerous one to make, and you refuse to make it. The second option is more in line with traditional western religious teaching, and results in a comforting, nondenominational "feeling" that people are worth something, that they are special, that they are more akin to angels than to animals. For the purpose of fostering self-esteem, you can choose either option and succeed.

The third choice is different from the first two options without negating either of them. In this option you acknowledge your own internal experience of human worth.

Recall a time when you felt good about yourself, when human worth seemed real and you had a good piece of it. Recall the feeling that you were OK, with all your faults and failings, in spite of others' opinions. You may have had only a glimpse of this emotion in your life. You may be, at this moment, totally out of touch with the feeling of personal worth. You may have only a dim, colorless, purely intellectual memory that once-upon-a-time you felt good about yourself.

The point is to admit that your personal worth exists, as evidenced by your own internal experience, however brief and occasional it has been. Your worth is like the sun, always shining, even when you are in the shade and can't feel it. You can't keep it from shining, you can only keep yourself in the shade by letting your pathological critic throw up clouds of confusion or by crawling under the rock of depression.

John, the bank examiner, was able to contact his inner sense of worth by remembering a neighbor he had when he was twelve. She was an old woman named Ackerson who lived next door. She would often look at John's school projects and drawings when his mother and father didn't have time or were not forthcoming with praise. Mrs. Ackerson always had great enthusiasm for his creations, telling him what a clever boy he was and how he would go far. John remembered the pride he felt, and his sense of confidence about the future. Sometimes it was possible for John to reach back to the memory of Mrs. Ackerson and tap into his early feelings of pride and competence.

The fourth way to deal with the problem of worth is to take a good look at yourself through the lens of compassion. Compassion exposes the essence of your humanness.

What do you understand about yourself? First, you live in a world in which you must constantly struggle to meet basic needs—or you will die. You must find food, shelter, emotional support, rest, and recreation. Almost all of your energy goes into these major need areas. You do the best you can, given your resources. But the available strategies you have for meeting your needs are limited by what you know and don't know, your conditioning, your emotional make-up, the degree of support you receive from others, your health, your sensitivity to pain and pleasure, and so on. And all through this struggle to survive you are aware that both your intellectual and physical abilities will inevitably deteriorate—and despite all your efforts you will die.

In the course of your struggle you make many mistakes and are rewarded with pain. Often you feel afraid—both of very real dangers and the vaguer dreads that come from a life without guarantees, where loss and hurt can slap you down at any time. There are so many kinds of pain, and yet you carry on, seeking whatever emotional and physical sustenance is available.

The last point is key: you carry on. In the face of all the pain, past and to come, you continue to struggle. You plan, you cope, you decide. You continue to live and to feel. If you let this awareness soak in, if you let yourself really feel the struggle, you may begin to get a glimmer of your real worth. It is the force, the life energy that keeps you trying. The degree of success is irrelevant. How good you look how psychologically or physically nourished you are is irrelevant. The only thing that counts is the effort. And the source of your worth is the effort.

After understanding comes acceptance. Nothing one does in the quest to survive is bad. Each approach is only more or less effective, painful or not painful. Despite your mistakes, you are doing a good job—because it is the best job you *can* do. Your mistakes and the pain that follows teach you. It is possible to accept everything you do without judgment because every minute of your life you are engaged in the inescapable struggle.

You can forgive and let go of your failures and mistakes because you have already paid for them. It is our condition that we do not always know the best way—and even knowing the way, we may not have the resources to follow it. Your worth, then, is that you were born into this place. And that you continue to live here despite the enormous difficulty of the struggle.

Compassion for Others

To be complete, compassion must be directed toward others as well as toward yourself. At present you may find it easier to understand, accept, and forgive others than to understand, accept, and forgive yourself. Or you may find that it's relatively easy to feel compassion for yourself, but that you're constantly irritated at the failings of others. Either kind of imbalance can lower your self-esteem.

Fortunately, this imbalance is self-correcting. Feeling increased compassion for others will eventually make it easier to feel compassion for yourself. Learning to give yourself a break will lead naturally to a more compassionate view of others. In other words, the Golden Rule operates in both forward and reverse: "Love thy neighbor as thyself" or "Love thyself as thy neighbor."

If loving yourself seems like misplaced affection, then start with increasing your compassion for others. After you have learned to understand, accept, and forgive the foibles of others, your own shortcomings won't seem so enormous.

Empathy

A more convenient term than compassion for others is *empathy.* Empathy is clearly understanding the thoughts and feelings of another person. Empathy involves listening carefully, asking qustions, setting aside your value judgments, and using your imagination to understand another's point of view, opinions, feelings, motivations, and situation. The insight gained by the exercise of empathy leads naturally to the compassionate process of understanding, accepting, and forgiving.

Empathy is *not* feeling the same way somebody else feels. That's sympathy, a related but different activity that is not always possible or appropriate. Empathy is also not acting in a tender, understanding manner. That's support, another activity that's not always possible or appropriate. Empathy is not agreement or approval either. Empathy operates outside of and prior to sympathy, support, agreement, and approval.

True empathy is the ultimate antidote to anger and resentment. Remember, anger is caused by your thoughts, not others' actions.

When you take the time to thoroughly understand another's thoughts and motivations, your mind reading and blaming are short-circuited. You see the logic behind others' actions. You may still not agree with the logic or like the actions, but you understand. You come to see that real evil and meanness are very rare, that the vast majority of people are seeking pleasure or avoiding pain in what seems to them to be the best way at the time. You see how little your own worth or actions enter into the equation. You are free to accept the facts of the matter, forgive the offender, and move on.

June was a social worker who frequently had run-ins with her supervisor. June felt that the clients had to come first and paperwork second, and so she was often late with her weekly and monthly statistics and reports. She felt very critical about her supervisor's insistence that she keep up with the paperwork, feeling that he didn't really care for her clients as much as he cared about looking good on paper.

This state of affairs improved after June had a long conversation with her supervisor at a staff picnic. She consciously made an effort to listen and understand the supervisor's point of view. As they talked, she refrained from making her usual accusatory or sarcastic remarks. Her supervisor gradually unbent, letting some of his commitment and feelings show. He told a story of how he had once lost a lot of grant money and killed a valuable outreach program because he messed up the paperwork. This major failure had taught him that looking good on paper was a necessary precondition for doing good as a social worker. After this conversation, June was much more kindly disposed toward her supervisor. Her exercise in empathy paid off in a better working relationship.

Exercises

This chapter concludes with four exercises. The first two will train you in feeling compassion for others, and the last two combine compassion for others with compassion for yourself. Go with your strength: try the exercise that seems easiest first. Then proceed to the more challenging exercises.

Video Encounter

This is a perfectly safe, nonthreatening way to practice empathy for others. Watch a TV show you hate, one you normally wouldn't be caught dead watching. If you normally watch game shows, pick a serious drama. If you normally watch only news, tune in some cartoons. If you prefer comedies, watch a TV preacher, or a cop show, or a soap opera.

Watch and listen carefully. Every time you feel irritated, disgusted, bored, or embarrassed, set your feelings aside and refocus your attention. Say to yourself, "I notice I'm feeling very irritated by this. That's OK, but it's not what I'm interested in right now. I can set the irritation aside and just observe for a while, without judging."

Suspend your value judgments for a time and imagine why the faithful fans watch this show. What do they get out of it? Do they watch for excitement, enlightenment, diversion, escape, identification with the characters, confirmation of their prejudices? Try to understand the attractive features of this show and what kind of person likes it.

When you arrive at an empathetic understanding, switch to another kind of show and try again. Remember, you don't have to approve of what you see—just see it clearly and understand its attractions.

The goal of this exercise isn't to expand or corrupt your viewing taste. The purpose is to provide a safe, nonthreatening situation in which you can practice setting aside your snap judgments and gain insight into a point of view you would ordinarily dismiss out of hand.

Active Listening

With a friend. Choose a friend who likes to try new things. Explain that you want to improve your listening skills. Ask your friend to tell you a story about something that is important in his or her life: a traumatic experience, an important childhood memory, or a hope for the future.

As your friend talks, your job is to listen carefully and ask questions about any parts that you don't understand. Ask your friend to clarify or expand. Dig beneath the facts by asking for information on thoughts and feelings: "Why was that important to you?" "How did you feel about that?" "What did you learn from that?"

From time to time, paraphrase what your friend has said: "So in other words, you . . . " "Wait, let me see if I understand: you thought that . . . " "What I hear you saying is . . . " Paraphrasing is an important part of listening with empathy because it keeps you on track. It helps you remove your own false interpretations and clarify your friend's precise meaning. Your friend gets the satisfaction of knowing that he or she has really been heard, and a chance to correct any errors you have made. You then incorporate the corrections in revised paraphrases.

With acquaintances. Now you can go on to a more difficult exercise. Choose people that you don't know as well and practice your empathetic skills without their knowledge of what you are doing.

Whatever they are talking to you about, ask for clarification and amplification. Resist your impulse to argue or jump in with an anecdote of your own. Notice when you start judging them in your mind

and set the judgments aside. Remember that you don't have to love them, that you are just trying to understand something without your own self-talk getting in the way. Especially watch out for any comparisons with yourself that you find yourself making.

With someone you don't know well, paraphrasing is even more important. It helps you remember an unfamiliar story, assures the speaker of your interest, and helps you separate your own mental processes from what was actually said. As your acquaintance clarifies and corrects, your understanding deepens and the conversation will often shift to a more personal, intimate level. True opinions, feelings, and areas of uncertainty or vulnerability will be gradually uncovered as the speaker learns that you are a careful, interested listener who can be trusted to hear a person out without jumping all over the conversation. Do this exercise often enough, and acquaintances become friends.

With strangers. At a party or other gathering, pick someone you don't know or someone you don't like. Engage that person in conversation and use your listening skills to really try to comprehend what he or she has to say. Follow the instructions given for listening to friends and acquaintances, realizing that it will probably be more difficult to suspend judgment and concentrate on asking for information and paraphrasing.

When you are listening to someone you actually don't like or with whom you have nothing in common, it is important to remind yourself of the basis of compassion: *Everyone is just trying to survive like you are.* Ask yourself the three questions that begin the *compassionate response.* Ask yourself, "What need is this person meeting by saying this? How is it making this person feel more secure, more in control, less anxious, less in pain? What beliefs are influencing him or her?"

Compassion for Things Past

This is an exercise that you can do over and over to develop skills of understanding, acceptance, and forgiveness.

This moment, as you are reading, is the present. Every other event of your life is in the past. Some of these events you label bad and use to reject yourself: not visiting your father more before he died, the demanding way you dealt with your first wife, things you said as you were separating, your eating binge last week, your failed effort to stop smoking, your argument with your son, and so on. But you don't have to go on hurting yourself with the past. These events can be reexperienced by using the compassionate response.

Here's what you do. First, select an event from the past, one that the critic has used to make attacks. Now get into a comfortable position. Close your eyes and take a few deep breaths. Scan your body for tension and stretch or relax any tight areas. At this point, let yourself

begin drifting into the past. Go back to that time when your selected event was unfolding. See yourself doing whatever it was you now regret. See how you were dressed, see the room or the environment, see whoever else is present. Hear any conversation that is taking place. Notice any feelings you are having in the past event—either emotional or physical. As best you can, let yourself relive the event. See the action unfolding, hear the words, notice your reactions.

Now, while still holding on to the image of yourself in the middle of the event, ask yourself this question:

What need was I trying to meet?

Think about it. Were you trying to feel more secure, more in control, less anxious, less guilty? Take your time with the answer. Now ask:

What was I thinking at the time?

What were your beliefs about the situation? How were you interpreting things? What did you assume to be true? Don't rush your answer. Now ask:

What kind of pain or feeling was influencing me?

Take your time and think about the emotional context of the event.

When you have some answers to these questions, when you know the needs, thoughts, and feelings that influenced you, it's time to accept and forgive yourself for who you were at that moment in time. Stay focused on the image of yourself in the middle of the event and say this to the person you were:

I wish this hadn't happened, but I was trying to meet my needs.

I accept myself without judgment or any feelings of wrongness for my attempt.

I accept myself at that moment as trying to survive.

Really try to feel each of these statements. Allow them to sink in. Now it is time to let go of the past. Say to yourself:

I owe no debt for this mistake.

It is over, I can forgive myself.

If this exercise works at all for you, use it with as many past events as you can. As you keep using it, the compassionate response will become more automatic. Forgiveness will come easier. And you will feel less caught in the painful regrets of the past.

Compassion Meditation

This exercise has three parts: visualizing and feeling compassion for someone who has hurt you, for someone you have hurt, and for

yourself. You can have someone read this to you, or make a tape recording and listen to it. Speak slowly, in a low, distinct, relaxed tone.

For someone who has hurt you. Sit or lie on your back with your hands and arms uncrossed and your legs stretched out side by side. Close your eyes and take several deep breaths. Continue to breathe deeply and slowly as you scan your body for tension. As you notice tight areas, relax your muscles and settle into a heavy, warm, relaxed state. Let your breathing slow even further, and suspend your judgments. Accept whatever images come to you, even if they don't immediately make sense.

Imagine that there is a chair in front of you. Someone is sitting in the chair, someone you know who has hurt you in some way. Imagine that person who has hurt you sitting silently in the chair. Notice all the details: how big or small the person is, the clothes, the colors, the posture. The person who has hurt you is looking calmly, expectantly at you. Say to the person:

> You are a human being like me. You are trying to survive. When you hurt me, you were trying to survive. You do your best, given your limitations and your understanding of the situation at the time. I can understand your motivations, your fears, your hopes. I share them because I am human too. I may not like what you did, but I can understand it.
>
> I accept the fact that you hurt me. I do not like it, but I do not make you bad for doing it. Nothing now can change what happened.
>
> I forgive you. I may not approve or agree, but I can forgive. I can let go of the past and wipe the slate clean. I know better than to expect atonement. I let go of revenge and resentment. Our differences are in the past. I am in control of the present and I can forgive you in the present. I can leave my anger behind.

Continue looking at the person who hurt you. Gradually let the person enter your heart. Open yourself. Let anger and resentment fade out like music being turned down. Open further. If it's difficult to empathize or let go of your anger, don't judge yourself for how difficult it is. Take a moment more if you need to, and go at your own pace. When you are ready, say "I forgive you" one more time. Let the image of the person in the chair fade from sight.

For someone you have hurt. Imagine that the person in the chair is now someone whom you have hurt, someone from whom you want understanding, acceptance, and forgiveness. See all the details of clothing and appearance. Make the vision as real as you can. The person you have hurt is looking at you calmly, expectantly. Say to the person:

I am a human being, worthy but imperfect. I am like you. We are both just trying to survive. When I hurt you, I was just trying to do what seemed best for me at the time. If I had then the awareness I do now, I would have chosen differently. But at the time, I could only do what I did. I understand that I hurt you, and I want you to know that hurting you was not my goal.

Please accept the fact that I hurt you and nothing can change that. I would undo it if I could. You would undo it if you could. But we can't. Nothing now can change the past.

Please forgive me. I don't ask you to approve of what I did, or agree with me, but I do ask you to forgive me. I want to put our differences in the past, wipe the slate clean, and start fresh.

Please open your heart to me. Understand, accept, and forgive.

As you look at the person you hurt, see that person slowly smile. Know that you are understood, you are accepted, you are forgiven. Let the image of the person fade away until the chair is empty.

For yourself. For the final part of this meditation, imagine yourself sitting in the chair. Again, see all the details: see yourself dressed as you are dressed, looking as you look now. Imagine that the image of yourself is saying:

I am a human being. I am worthwhile just because I exist and try to survive. I take care of myself. I take myself seriously. I correctly take myself into consideration first in all matters.

I have legitimate needs and wants. I can choose what I need and want without having to justify it to anybody. I make choices and I take responsibility for them.

I always do my best. Each thought and action is the best I am capable of at the time. Because I'm human, I make mistakes. I accept my mistakes without blame or judgment. When I make a mistake, I learn from it. I am imperfect and I forgive myself for my mistakes.

I know that others are equally worthy, equally imperfect. I have compassion for them because they are engaged in the same struggle for survival that I am.

Imagine the figure of yourself in the chair getting up, coming over to where you are, and sitting or lying down in your body, merging into one whole person.

Relax and rest. You are at peace with yourself, at peace with others.

When you are ready, open your eyes and get up slowly, feeling refreshed and relaxed, with a sense of compassionate acceptance toward yourself and others.

Do this exercise at least five times over the next two weeks.

8

Handling Mistakes

In an ideal world, where perfect parents raised perfect children, there would be no connection at all between mistakes and self-esteem. But your parents probably weren't perfect. As a child, you were necessarily corrected when you did something your parents considered a mistake. You might have pulled up some flowers instead of pulling weeds. If the message "you're bad" came along with your mother's correction, then you were started along a deadly path. This path leads to the conclusion that making mistakes always means you're bad.

As you grew up, you internalized these parental corrections and blame. You took over the job of criticizing yourself for making mistakes. In short, you created your pathological critic. To this day, when you uproot a flower while weeding, your critic says, "Nice move, stupid. Why don't you just plow the whole garden under while you're at it?"

The contradictory values of our society helped you in creating your critic. You found that to be a good member of society you must be equal *and* superior, generous *and* thrifty, spontaneous *and* controlled, and so on. This lose-lose system of mutually exclusive values allows your critic to find some evidence of error in any action and blow it up, way out of proportion.

You may grow up defensive, rationalizing all mistakes. You may join the group whose members are so afraid of the slightest mistake that they can admit to none. Or you may follow the more common route of chronic depression over all your mistakes.

In extreme cases, paralysis sets in. You ruminate over past mistakes and constrict your activities and relationships to avoid any chance of future mistakes. Afraid of doing something wrong, you try to do the bare minimum perfectly. But even this little is impossible because change and mistakes are inevitable. You're trapped.

The fact of the matter is that self-esteem has nothing to do with being perfect. Self-esteem has nothing to do with avoiding mistakes. Self-esteem is rooted in your unconditional acceptance of yourself as an innately worthy being, regardless of mistakes. Feeling good about yourself is not something you do *after* all mistakes have been corrected —it's something you do *in spite of* mistakes. The only really serious mistake is agreeing with your pathological critic when he says that mistakes are evidence of worthlessness.

Reframing Mistakes

Reframing means changing your interpretation or point of view. You put a new frame around a picture or an event to change the way you look at it and thus change its meaning for you. For example, when you wake up from a nightmare your heart is pounding. You are genuinely frightened, convinced that you are falling or being pursued. Then you realize that you were just dreaming, and you feel a wave of relief. Your heart stops pounding and you calm down. Your mind has "reframed" the experience, changing the meaning from "I'm in danger" to "it was just a dream." Your body and your whole mood follow your mind's lead. Reframing mistakes means learning to think about them in ways that remove their nightmare qualities. Instead, you view your mistakes as a natural, and even valuable component of your life. This new view in turn allows you to respond more flexibly when you do make mistakes, to learn from them and move on.

Mistakes as Teachers

Mistakes are a function of growth and changing awareness. They are an absolute prerequisite for any learning process. Last year you bought the cheap paint, thinking it would do. This year you are a different person, grown older by a year and wiser by watching the paint fade. You are different by virtue of information you didn't have a year ago. It will solve nothing to damage your self-esteem now by castigating yourself for not having been able to see into the future then. Chalk

it up to experience and go out and buy some decent paint. Pay for your lesson once, but only once. Attacking yourself is like paying twice: once for the new paint and once in the form of a mugging from your critic.

There is no way you can learn any task or skill without errors. This process is called successive approximation: getting closer and closer to successful performance through the feedback provided by mistakes. Every error tells you what you need to correct, every error brings you incrementally nearer to the behavioral sequence that works best for completion of the task. Rather than fearing mistakes, you need to welcome them during the learning process. People who can't stand making mistakes have trouble learning. They are scared to get a new job because they would be faced with new procedures and challenges. They're afraid to try a new sport because of all the errors they'll have to make before their body learns the subtle adjustments necessary to swing a racket or use a sand wedge. They won't buy a word processor or try rebuilding their carburetor because the inevitable mistakes in doing something new are just too painful.

Framing mistakes as necessary feedback for the learning process frees you to relax and focus on your gradual mastery of the new task. Mistakes are information about what works and what doesn't. They have nothing to do with your worth or intelligence. They are merely steps to a goal.

Mistakes as Warnings

The dream of perfection turns mistakes from warnings into sins. Mistakes can function like the bell on your typewriter that keeps you from going off the page, or the buzzer that warns you to put on the seat belt in a car. If you have a minor traffic accident, it can serve as a warning that you need to concentrate on your driving more closely. If you receive a D in a course in school, it can be a warning that your study habits need improvement. When you and your mate have a big fight over a small issue, it can be a warning that you aren't communicating about some other, underlying issue. But perfectionism changes the warning to an indictment. And you become so busy defending yourself from the attacks of your pathological critic that you have no opportunity to heed the lesson of the mistake. You can fight perfectionism by focusing on the warning rather than on your culpability.

Mistakes: Prerequisite for Spontaneity

The fear of mistakes kills your right to self-expression. It makes you afraid to be your spontaneous self, to say what you think and feel. If you are never allowed to say the wrong thing, you may never feel

free enough to say the right thing—to say that you love someone or that you hurt or want to give comfort. The dream of perfection makes you stifle all of that because you have no right to a faux pas or excessive sentiment.

The willingness to make mistakes means that it's OK to disappoint people, to have a moment of awkwardness, to have the conversation take an uncomfortable turn. Consider the case of Andrea. She hangs out with the same two people at work because any new relationship would be too unpredictable. Suppose the new person didn't like her jokes or thought that some of her remarks were stupid. She'd have to watch everything she said. Andrea's situation illustrates how the fear of mistakes can (1) isolate you because you're afraid of the judgments of someone new and (2) choke off spontaneity because you have to vigilantly watch what you express.

Mistakes: The Necessary Quota

Allow a quota for mistakes. Some people have the pathological attitude that all mistakes can be avoided, that competent, intelligent, worthwhile people don't make them. This is paralyzing hogwash that can leave you afraid to take any chance in life. The healthier position is that everyone deserves a quota for mistakes. You should be allowed a certain number of social gaffes, work mistakes, poor decisions, blown chances, even failed relationships. This is a good time to start thinking in terms of reasonable error quotas, rather than the hopeless dream of perfection. A rule of thumb for most people is that between one and three decisions in every ten are dead wrong. And several others may be in a doubtful gray area. For mechanical, overlearned processes like typing or driving, the quota goes down. You don't expect to have an accident every tenth time you get in the car. But sooner or later you will have one, hopefully only a fender-bender, and you will need to chalk that one up as a mistake that you are entitled to under your error quota.

Mistakes as Nonexistent in the Present

To understand this concept, it will be helpful to first examine the most common categories of mistakes.

1. *Errors of fact.* You hear "highway 45" on the phone, write down "highway 49," and get lost.
2. *Failure to reach a goal.* Summer arrives and you are still too fat to get into your bathing suit.
3. *Wasted effort.* You gather 300 signatures on a recall petition that fails.

4. *Errors of judgment.* You decide to get the cheaper paint, and it fades.
5. *Missed opportunities.* The stock you decided not to buy at $5 is now at $30.
6. *Forgetfulness.* You get all the way to the potluck and realize that your salad dressing is still at home in the refrigerator.
7. *Overindulgence in legitimate pleasures.* The party was fun, but you have a hangover.
8. *Inappropriate emotional outbursts.* You yell at your spouse and feel awful about it later.
9. *Procrastination.* You never got around to fixing the roof, and now the dining room wallpaper is ruined.
10. *Impatience.* You try a bigger wrench on the nut and the bolt breaks.
11. *Violation of your moral code.* You tell a white lie: "I'll be out of town this weekend." On Saturday, you run into the person you're avoiding.

This list could go on and on. Classifying the ways to go wrong has been a popular human pastime since Moses came down from the mountain with the ten commandments.

There is a common thread running through these examples that will help in understanding mistakes. *A mistake is anything you do that you later, upon reflection, wish you had done differently.* This applies also to things you *didn't do* that you later, upon reflection, wish you *had done.*

The key word here is "later." Later may be a split second or a decade after the act. When you apply too much force to the nut and the bolt breaks, "later" is very soon indeed. It seems like "immediately," but it's not. There is a lag between the action and the regret. It is this lag time, short or long, that is the key to freeing yourself from the tyranny of mistakes.

At the exact moment of action, you are doing what seems reasonable. It is your later interpretation that turns the action into a mistake. "Mistake" is a label you always apply in retrospect, when you realize you could have done something *more* reasonable.

The Problem of Awareness

You *always* choose the action that seems most likely to meet your needs. This is the essence of motivation: wanting to do something more than any other thing.

Motivation comes down to consciously or unconsciously choosing the most desirable alternative for meeting the needs at hand. The potential benefits of the action you choose seem, at least at the time, to outweigh the foreseeable disadvantages.

Obviously, the action that seems best at the time will depend on your awareness. Awareness is the degree of clarity with which you perceive and understand, consciously or unconsciously, all the factors relating to the need at hand. At any given moment, your awareness is the automatic product of your innate intelligence, your intuition, and your total life experience up to that point, including your current emotional and physical state.

"Mistake" is a label that you apply to your behavior at a later time when your awareness has changed. At this later time you know the consequences of your action, and you may decide that you should have acted differently.

Since you always do your best (or choose what seems most likely to meet your needs) at any given time, and since "mistakes" are the result of a later interpretation, it follows logically that making mistakes should not lower your self-esteem.

"But," you say, "sometimes I know better than to do something, and I do it anyway. I know I shouldn't have dessert if I want to lose weight, but I go ahead and have that bowl of ice cream anyway. I feel awful afterwards, and I *should* feel awful because I let myself down."

If this is your line of reasoning, you're missing a crucial point about motivation. To "know better" is not sufficient to "do better" if your *awareness* at the time is focused on a stronger and opposing motivation. At the time, your desire for the ice cream was stronger than your desire to lose weight, so the "best" thing—indeed, the only thing—you could do was eat the ice cream.

If you label the choice you make "good" or "bad," you end up unjustly punishing yourself for actions you couldn't help performing. More relevant labels would be "wise" or "unwise" and "effective" or "ineffective," since these terms make the more compassionate and accurate judgment that your actions were made out of a limited awareness. In any event, a firm commitment to expanding your awareness will work much better than a grim resolve never to make the same mistake again. Because you *will* make the same mistake again, until you expand your awareness.

Responsibility

All this talk about always doing your best may sound like you are not *responsible* for your actions. Not so. You are definitely responsible for your actions.

Responsibility means accepting the consequences of your actions. Consequences always come home to roost. For every action there is a cost to be paid. If you are highly aware of the costs and willing to pay, you will choose relatively "wise" actions, have fewer occasions to label your actions later as mistakes, and feel better about yourself.

If you have a limited awareness of the costs incurred by your actions and aren't willing to pay when the costs come due, you may choose unwise actions, label them as mistakes later, and suffer blows to your self-esteem.

But in either case, you are responsible for your actions in that you will inevitably pay the price—willing or not, conscious or not. Becoming a more responsible person means increasing your awareness of the price you pay for your actions. And it's worth the effort, because low awareness means you are later surprised and dismayed at the cost of some of your decisions.

The Limits of Awareness

Your awareness of the probable consequences of your acts is limited by five important factors.

1. Ignorance. Many times you have no valid way of predicting consequences because you have *never* been faced with similar circumstances before. In effect you are flying blind. If you've never spray-painted before, you might have no way of knowing that holding the nozzle too close causes the paint to run. If you don't know how to fold the egg whites for your first soufflé, it may not rise properly.

2. Forgetting. There is no way to remember every consequence of every act you have ever performed. Many events are lost to awareness because they are not sufficiently painful or important. As a result, you frequently repeat mistakes because you simply can't recall how things turned out the last time. One of the authors, who had not been camping for several years, forgot how much he suffered from mosquitoes. As a result, he again neglected to bring repellant on last summer's trip.

3. Denial. People deny and disregard the consequences of previous mistakes for one of two reasons: fear or need. Sometimes they are so afraid of change or of doing things differently that they deny or minimize the negative consequences of their mistakes. Faced with the same choice again, they repeat a painful error because all the alternatives seem too threatening.

An example is the man who goes on dates and bores women to death with long recitations of his achievements. He suspects it might turn some people off but denies the consequences of his bragging: few repeat dates, no relationships. He clings to denial because he is so afraid of real communication, of letting his hair down and talking about his authentic feelings.

Overwhelming need creates the same kind of denial. If you really need something, you tend to deny the negative consequences of getting it. Consider the woman who keeps leaving and then going back to an abusive, alcoholic husband. At the moment she decides to go

back she is most in contact with her feelings of love and dependency. Meanwhile she has to deny or minimize the inevitably painful consequences in order to have what she needs so much.

4. No alternatives. Many mistakes get repeated because people are simply unaware of any better way to act. They lack the skills, ability, or experience to generate new strategies and solutions. Consider the case of the woman who kept blowing job interviews because she stared at the floor, made brief, one-sentence answers, and couldn't sell herself.

5. Habits. Some habits, ingrained for a lifetime, prevent you from evaluating or having the slightest awareness of your choices. You don't think about the consequences because you don't know you're making a decision. A classic example is the habit of choosing a short-range benefit while ignoring a long-range disaster. A woman went from one dead-end relationship to another. She chronically made the mistake of gravitating toward men who reminded her of her father. Their apparent strength and authority attracted her, but in the long run their coldness and emotional shallowness destroyed the relationship. Another example is a law school graduate who consistently chose the short-term pleasure of smoking marijuana and spending whole weekends in a daze instead of studying for his bar exam.

Your awareness is mitigated by all of these factors. For many of your decisions, forgetting, denial, habit, and so on prevent you from making use of your experience. What you know and what has happened to you before is simply unavailable at the moment you decide to act. You cannot be blamed for this. Your awareness, however limited, was all you had to go on when you made the mistake.

But just because you aren't to blame, doesn't mean you can't do something about it. You can. The next section will show you how.

The Habit of Awareness

The ***habit of awareness*** is very simple. It is a commitment to predict the likely consequences, both short and long term, of any significant act or decision. Here are the questions you should ask yourself to increase awareness at the point of decision.

- Have I ever experienced this situation before?
- What negative consequences came or might be expected to come from the decision I plan to make? (Be sure to consider both short- and long-term consequences.)
- Are the consequences worth it, given what I expect to gain?
- Do I know any alternative with less negative consequences?

The main requirement for developing the habit of awareness is to make a promise to yourself. You commit to examining the probable consequences of every significant thing that you do. This shouldn't take the

form of neurotic worry. Rather, it is the stance of the questioning mind: you use your experience to develop likely outcome scenarios from each decision. If you are able to make this commitment to awareness, you will make fewer major mistakes.

Chronic mistakes. Everyone has one or more areas where similar mistakes are repeated over and over. To increase awareness in these areas you should do two things after each reoccurrence of the error.

1. Write down in detail the negative consequences of the mistake. The very act of writing, whether you keep the notes or not, is an important memory aid.
2. Determine your priorities. What was the main thing you got or hoped to get from your erroneous decision? Were you seeking a short-term pleasure, were you trying to feel safe, trying to be liked by others, avoiding loneliness? Is this priority a theme in your life? Is it the basis of other poor decisions? If the same priority chronically sucks you into mistakes, then you must include this factor in your awareness. The priority may be important, but it is also dangerous. Any critical new decision should be examined to see if it is motivated by that priority. If so, that's a red flag. You may be headed toward a repeat of the old mistake. Ask the four questions listed above. Slow down and really examine your choices.

Raising Your Mistake Consciousness

Here are some exercises you can do to raise your mistake consciousness.

1. Realize that everyone makes mistakes. Even good guys and heroes. Political leaders, financial moguls, screen stars, great philanthropists, scientists, and healers all make mistakes. In fact, it's often true that the greater the person, the greater his or her mistakes. The Wright brothers failed many times before their plane finally flew at Kittyhawk. Salk struggled for years before he developed the polio vaccine. Mistakes are the inescapable by-product of learning or trying anything new.

Make a list of historical or public figures who have made significant mistakes. Only include those people for whom you have some appreciation and respect.

Make a second list of people you know personally and admire. List their mistakes. Even your beloved teacher may have lost his temper over a small mishap, the captain of your high-school football team may have been caught cheating on exams, and the top salesman at work may have bungled an easy sale.

Why is it that even good and admirable people make mistakes? The answer is that they didn't recognize their decision as a mistake at the time. They didn't fully anticipate the consequences of an act. Like every other human being that has walked this planet, they had an imperfect awareness—they could not predict with complete accuracy the rippling effects of a current decision on future experience.

Brilliant, creative, and powerful people all make errors because the future is hidden. It can only be guessed at. No amount of intelligence or understanding can generate a perfect forecast of what is to come.

2. Realize that even you make mistakes. Make another list of your own mistakes. Take some time at this, since you'll need this list for later exercises. If you seem to be always making mistakes and it feels like your list could go on indefinitely, edit your list down to your ten biggest mistakes.

Now comes the hard part. For the first item on your list, go back in time, back to the moment when the decision was made. Try to remember your thoughts and feelings just before the act. Did you know what would happen, or did you hope for some happier consequence? Did you have any idea of the pain that you or others would feel? If you were aware of the possibility of pain, try to recall how you weighed that against the image of some desirable outcome. Notice which factor seemed bigger at the time. Now try to remember the need or needs that pushed you to the decision. Recall the strength of those needs and how they influenced your choice. Did any alternative action seem more attractive to you? Here is the most important question: If you were to return to that time, with the *same* needs, perceptions, and predictions of future outcomes, would you act differently?

Go ahead and repeat this process with each mistake on your list. Naturally, you should skip items where your memory is too hazy to really answer these questions.

3. Forgiving yourself. You deserve forgiveness for your mistakes, no matter how painful the consequences, for three reasons.

(1) You made the only decision you could make, given your needs and awareness at the moment you made it. If you worked seriously at the previous exercise, you may have become clearer that you cannot act differently than your awareness allows *at a particular point in time.* You simply did the best you could.

(2) You have already paid for your mistake. Your error lead to painful consequences. You have endured those consequences and felt that pain. Unless your mistake hurt others and you need in some way to atone, you have already paid the price of being human.

(3) Mistakes are unavoidable. You come into this world knowing nothing. Everything you have learned, from standing upright to running a word processor, has been accomplished at the price of literally thousands of mistakes. You fell hundreds of times before you walked,

and you have probably "lost your files" more than once. The learning process goes on your entire life. And so do the mistakes. It makes no sense to kick yourself for something you can only avoid in the cemetery.

Visualization. To gain practice in viewing mistakes as a function of limited awareness, try this exercise, which combines relaxation, visualization, and affirmation.

Sit in a comfortable chair or lie down on your back. Uncross your arms and legs. Close your eyes. Take several slow, deep breaths. Feel yourself becoming more relaxed with each breath.

Starting at you feet, scan various parts of your body for tension and relax them. As you breathe in, notice any tension in your feet, then let it flow away when you breathe out. Keep your breaths slow and regular. Now notice any tension in your calves as you breathe in, and let the tension flow out as you exhale. Move up to your thighs for the next breath, then your buttocks and pelvis, then your stomach and lower back area, then your chest and upper back.

Now move your attention out to your hands. Inhale and feel any tightness, exhale and let it go. Do the same for your forearms, your biceps, your shoulders, and your neck. Dwell on these areas for several breaths if you need to.

Notice any tension in your jaw muscles, and let it go as you exhale. Next concentrate on your eyes, then forehead, then scalp.

Continue to breathe, slowly and deeply, sinking further into relaxation. Now begin forming a picture of yourself. See yourself as you were after a recent mistake (perhaps one of the mistakes on your list). See where you are, see your face, see the position of your body. Be aware that you did your best, given your awareness at that moment. Say the following affirmations to yourself. Just let them drift into your mind:

I am a unique and valuable human being.
I always do the best I can.
I love (or like) myself, mistakes and all.

Repeat these affirmations three or four times, changing the wording to suit yourself.

Now visualize yourself moving through your daily routine. See what you will be doing the rest of today or tomorrow. See that you are unique, that you are valuable, that you are trying to live the best you can. Watch how you always do what seems best at the moment you do it.

Finish with this affirmation: "Today I like myself more than yesterday. Tomorrow I will like myself even more."

When you are ready, open your eyes and get up slowly. As you go about your day, repeat the affirmations whenever they come to

mind. Do the full relaxation exercise twice a day. In the morning before you get up, and in bed before falling asleep are good times, since you are already relaxed and in a receptive frame of mind.

The exercise will work better for you if you make up your own affirmations. The affirmations that work best are short, simple, and positive. Complex affirmations don't seem to get through to your subconscious. Affirmations that contain negatives, such as "I will not criticize myself," seem to be understood by your subconscious as if the negatives had been dropped out: "I *will* criticize myself." Compose affirmations that are positive: "I will speak well of myself."

To help you compose your own self-esteem affirmations, here are some examples that have worked for others.

I'm basically all right as I am.
I have worth because I struggle to survive.
I have legitimate needs.
It's all right to meet my needs as I see fit.
I am responsible for my life.
I accept the consequences of my actions.
I feel warm and loving toward myself.
I invariably do the best I am capable of at the moment.
"Mistakes" is a label I add later.
I am free to make mistakes.
Everything I do is an attempt to meet legitimate needs.
I am expanding my awareness to make wiser choices.
I am letting go of unwise choices in the past.
I can do anything I want, but what I want is determined by my awareness.
Everything I do involves a price to pay.
Shoulds, oughts, and musts are irrelevant.
In the moment of choice, I do only what my awareness permits.
It's foolish to resent others' actions—they also do only what their awareness permits.
Since everyone is doing his or her best, I can easily feel compassion and empathy.
My basic job in life is expanding my awareness.
No one is any more or less worthy than I.
My mere existence proves my worth.
I can learn from my mistakes without guilt and worry.
Everyone's awareness is different, so comparisons are worthless.
When I feel unsure about what to do, I can examine the consequences.
I can invent new ways to satisfy a need and wisely choose the best option.

Chapters 1 and 3.
Sign language interpreting: Deconstructing the myth of neutrality.

Melanie Metzger

1

Neutrality in Translation and Interpretation

IN DISCUSSIONS of the issue of interpreter neutrality, the anecdotes that interpreters and laypeople share suggest that the traditional perception of the interpreter's role as a neutral conduit of language is at odds with people's real-life experiences. For example, in an interpreted college course, a hearing student described how the class discussion was interrupted by the ASL-English interpreter, who said to the class, "One at a time please. I can't interpret all of you talking at once!" After a lengthy pause, the discussion slowly began again, with an attempt to limit the floor to one speaker at a time.

In another example, a hearing ASL-English interpreter described her exasperation while interpreting an incomprehensible speaker at a professional meeting. She finally admitted to the participants, "Just a minute, I can't understand what you're saying. And if I can't understand you, I'll bet half the people here don't understand you either. I'm sure you don't want to waste your time talking if you're not being understood . . . could you please say that again?"

In yet another account, a Deaf patient described the behavior of a hearing interpreter at a medical interview. The hearing doctor had just completed an examination and was encouraging the patient to make an appointment for surgery when the interpreter surreptitiously signed, "Don't make the appointment yet. Wait until I talk to you outside for a minute." The Deaf patient told the doctor he would take some time to consider the surgery, then met with the interpreter outside. The interpreter informed the man that there was

something about the way the doctor was talking that made the interpreter distrustful, and suggested that the patient get a second opinion. The Deaf man did so, and discovered that he did not, in fact, need the surgery in question.

In each of these stories, the interpreter makes contributions to the discourse that extend beyond mere renditions of other participants' utterances. The interpreters' alleged comments represent attempts to regulate interactions, to change speaker's discourse styles, and to judge people, in part, based on how they speak. More subtly, they represent apparent difficulties faced by the interpreters in attempting to provide access to real-life interactive discourse in which speakers frequently overlap (Tannen 1984), might intentionally speak in ambiguous ways (Kochman 1986), and whose linguistic strategies reveal subtle cues that are identifiable on the basis of cultural information not consciously considered by a native user of the language (Gumperz 1982). Yet, if interpreters really do confront such difficulties and subsequently initiate such contributions to interactive discourse, what is the actual rather than intended interactive relationship between the interpreter (and his or her utterances) and the participants relying on his or her services?

While this question clearly has ramifications regarding an interpreter's relative partiality in an interpreted encounter, it is important to remember that the aforementioned stories are merely anecdotal illustrations of the fact that interpreters contribute in a variety of ways to interactive discourse. As Gile (1990) points out, after many years of theorizing about interpretation on the basis of informal observation, it is necessary to pursue empirical studies of interpretation in order to engage in "a serious discussion of basic issues" (38).

For thousands of years, controversy has centered around the ways in which translators and interpreters can render source messages into target messages in as neutral a manner as possible. Some have argued that literal translations are truer to the original, while others suggest that free translations provide more appropriate renditions. However, until relatively recently, few have examined the utterances of interpreters in order to examine interpreters' contribu-

tions to the discourse of interpreted encounters. Recent sociolinguistic analyses of interpreted interactions indicate that the role of interpreters is not as neutral as much of the literature has either assumed or prescribed. In a recent examination of interactive interpreting, Wadensjö raises an important question with regard to interpreter neutrality: "Given that neutrality is a notion concerning relations, the question concerning dialogue interpreters' activities must be: neutral in relation to whom and/or what?" (1992, 268).

Wadensjö suggests that the interpreter must be neutral with regard to the participants for whom she is providing a service. While interpreters might feel more or less loyal to one or another participant, or to one or another of the participant's goals, the interpreter must keep these feelings separate from her task as an interpreter in order to successfully accomplish it. Wadensjö found that this need to maintain a distance from other participants actually contributed to interpreters' omissions of certain kinds of utterances. For example, when a participant foregrounded the interpreting task through comments such as "Say what he says now," the interpreter did not always provide a rendition of these comments (268); that is, the interpreter did not interpret the comment that had been directed to the interpreter. This example seems to raise an additional issue with regard to Wadensjö's question of neutral relationships: interpreters have the option of remaining neutral in relation to their own utterances, be they renditions of others' discourse or not.

Translation and Interpretation

Both translation and interpretation deal with the rendering of a given text into another language. Frishberg (1990) distinguishes between the two on the basis of form. That is, *translation* refers to written texts, while *interpretation* refers to the "live and immediate transmission" (18) of discourse that is spoken or signed. Both activities share certain commonalities. Regardless of mode, all texts can be seen to be "evidence of a communicative transaction taking place within a social framework" (Hatim and Mason 1990, 2). Moreover, many of the questions that plague the one also plague the other. Thus, the two are born of a similar history. As Roy (1989a, 1993)

points out, assumptions regarding translator neutrality are related to scholarly discussion of the processes involved in the task of transmitting text between languages. The issue of a translator's influence on a text and the question of how to maintain neutrality in translation can be seen as an underlying cause of the historical dilemma in translation studies: literal versus free translation.

Undoubtedly, questions regarding the quality and appropriateness of translations have been in existence as long as the practice of interpreting and translating texts. Although face-to-face interpreting no doubt preceded written translation (Cokely 1992), the development of writing systems first provided the means by which to assess a translator's work. Thus began an unending controversy regarding the qualities that define issues such as accuracy and equivalence in translations.

Literal Translation

Aristotle was among the first to address concerns regarding a translator's influence on the translation. He emphasized the importance of accuracy in interpreting texts (Wadensjö 1992, 12), and the pursuit of accuracy and equivalence has continued throughout history. For instance, in 1506, Desiderius Erasmus, Dutch humanist, philologist, and translator wrote: "I have scrupulously tried to produce a literal translation, forcing myself to keep the shape of the Greek poems, and also their style, as much as possible. My goal has been to transcribe verse for verse, almost word for word, and I have tried very hard to render the power and weight of the phrase intelligible to Latin ears with the greatest fidelity" (from Lefevre 1992, 60). This emphasis on literal translation seems to deemphasize the role of the translator as an "interpreter" of the original text. The goal of literal translation is to pursue equivalency with regard to the form, rather than the content, of the text. The underlying assumption is that it is possible to decontextualize certain discourse units, such as words or syntactic units, and find corresponding units in a target language.

The goal of translating with an emphasis on this approach to establishing equivalence to the source text is problematic, however. Nida (1964) describes two distinct types of equivalence: formal and

dynamic. *Formal equivalence* refers to equivalence of form and content. *Dynamic equivalence* refers to a target text that yields an effect on a target audience that is similar to the effect of the source text on the original audience. The notion of *formal equivalence* has been debated at every level of linguistic structure.

Perhaps the most basic form in linguistic analysis is the phonological unit. Yet, these are most obviously the units that do not translate from one language to another. The issue of phonological equivalence has often been addressed with regard to translation of poetry, where form and content are inextricably entwined. According to German critic, translator, and historian August Wilhelm Schlegel (1803):

> Since all metrical forms have a definite meaning, and their necessary character in a given language may very well be demonstrated (for unity of form and essence is the goal of all art, and the more they interpenetrate and reflect each other, the higher the perfection achieved), one of the first principles of the art of translation is that a poem should be recreated in the same meter, as far as the nature of the language allows. (from Lefevre 1992, 80)

While a poet might create the sense of a topic through unconscious or intuitive phonological choices, it is critical that translators analyze such forms as a blueprint for the production of the translation (Ray 1976). It is precisely because of the link between form and essence that some question the translatability of poetry (Firth 1951; Jakobson 1959).

In addressing this question, Hatim and Mason cite an example of a Portuguese poem that, in six words, is able to create an image of an evening tryst so embedded in the phonemic form that an attempt to translate it into Spanish was entirely abandoned (1990, 14). Similarly, questions regarding the translatability of poetry between English and American Sign Language (ASL) have been raised by well-known poet and linguist Clayton Valli (personal communication, Jan. 1995). Once again, the question revolves, in part, around the lack of phonological equivalents between languages.

The search for equivalents can also occur at a syntactic level. In a literal translation, the syntactic structure of a sentence would be

maintained in the target text. For example, the use of a passive construction in one language might affect the order of the words selected in the target sentence, regardless of whether the target language uses a similar structure to convey passive voice, whether passives are a part of the target language, or whether passives convey different cultural meanings in the target language. In certain East African languages, the use of a passive construction carries a negative meaning with regard to some aspect of what is being said (Filbeck 1972). Clearly, equivalence of form could convey a nonequivalent meaning if the syntactic form of an English passive were translated into such a language.

Perhaps the greatest testament to the problems inherent in the search for formal equivalency is the tendency to view literal translation as a continuum. Rather than discussing literal translation as an issue of right and wrong, the literature is full of references to translations that are more or less literal. For example, Newmark (1981) describes broader categories than does Nida (1964), referring to *semantic* and *communicative* translation, categories less extreme than Nida's notion of *formal* and *dynamic,* in which the former focuses on equivalence of form and content while the latter focuses on equivalence of effect (Hatim and Mason 1990). Similarly, Larson (1984) discusses a continuum of translation ranging from very literal to modified literal, to near idiomatic, to idiomatic, to unduly free (17). The pursuit of equivalence through literal translation seems to represent a goal for translators to establish a neutral position for themselves with regard to their rendered texts. However, Matthew Arnold (1861) aptly expresses the question underlying such attempts: "The translator's 'first duty is to be faithful'; but the question at issue . . . is in what faithfulness consists" (from Lefevre 1992, 68). This is precisely the question underlying the notion of free translation.

Free Translation

Just as the search for neutrality in the translator's influence on the *form* of utterances has been a long-standing issue, so has the question of translation neutrality with regard to the *meaning* of a text.

For example, Cicero described free translation as a translation that is produced in an accessible register of the target language, using as many or as few words as necessary to convey the same sense as the source text (Lefevre 1992, 47). However, focusing on an equivalent meaning is as problematic as the notion of equivalence of form. Nida (1964) has pointed out that the meaning of a text does not only reflect the intent of the originator. Meaning is also influenced by the intent of the recipient of the text, the latter being the focus of dynamic equivalence. Once again, it appears that translators face complex issues in the pursuit of equivalence.

Seleskovitch suggests that word-for-word literal translations are not even possible a majority of the time: "There are words which have direct equivalents in other languages, just as there are words which are 'untranslatable.' This is a cliché which, for once, is true, but with one small correction: untranslatable words are the rule, and words which always have exact translations the exception" (1978, 84). The fact that there simply is not a one-to-one correspondence of words between languages has influenced the search for semantic equivalence. Ray (1976) describes the problem of translating the French pronoun *il* into Bengali, a language with pronouns that do not distinguish gender. She indicates that in order to translate the meaning of the original in an equivalent fashion, one must incorporate the notion of masculine, despite the fact that this might require structural changes. Various approaches to determine the semantic equivalents of words in different languages have been developed to aid the translator in trying to avoid making personal or subjective decisions—to remain neutral and not personally influence the text itself. For instance, Nida (1975) discusses the use of componential analysis in the identification of the contrastive features of certain words for translation purposes.

Another example of the search for equivalent meaning can be seen in the translation of figurative language. Herbert (1968) posits that translators should find equivalent expressions, rather than attempting literal translations of such literary devices as proverbs and metaphors. However, Frishberg (1990) cautions that such choices might be situationally dependent. She describes how the substitu-

tion of one literary quote for a quote of similar historical and symbolic meaning in the target language can be appropriate in one circumstance, but not another. She cites an example from Mehta (1971) in which a United Nations interpreter renders a quote from Pushkin within a Russian presentation into an equivalent quote from Shakespeare in the English translation. Frishberg (1990) points out that such a feat would be difficult between English and ASL due to the fact that ASL literature has not traditionally been taught in schools, and thus, ASL literary quotations might not be widely recognized by many audiences (52). Frishberg is not alone in suggesting that situational factors influence such choices in translation (for example, Herbert 1968; Wilss 1982). In fact, the issues that influence translator decisions in the search for equivalence can be described as both numerous and contradictory.

Savory (1968) identifies ten requirements for the production of a good translation. These include the need for a translation to represent both the words and the ideas of the original. As has been discussed here, deferring exclusively to either the words *or* the ideas of a source text can be problematic, while attempting to do both simultaneously exacerbates these problems. What is, perhaps, most interesting about the pursuit of equivalency is that the underlying premise for both literal and free translation appears to be the same: translators should not influence the texts with which they work.

Processes

Much of the research and discussion on interpretation has been influenced by information-processing models that perpetuate the notion of interpreters as machines or conduits (Roy 1989a, 1993). These studies have primarily focused on input (same time + rates), manipulation and segmentation of information (lag + chunking + pauses), and strategies used to cope with information overload.

Examinations of simultaneous interpretation have focused on how interpreters process simultaneous input and output. Welford (1968) described the interpreter's ability to perform these dual tasks by positing that the interpreters actually learn to ignore their own speech in order to focus on the listening task. However, the fact that

interpreters initiate repairs, or corrections, within their own utterances indicates that there is attention to their own vocal feedback (Paneth 1957; Gerver 1974a). With regard to the processing of simultaneous input, Pinter (1969) found that subjects with experience interpreting were better able to repeat sentences and answer yes-no questions and Wh-questions that overlapped (or occur simultaneously) with their responses than subjects with no interpreting experience. Wh-questions are those that in English contain interrogative words beginning with "Wh," such as *who, what, when,* and *where.* A study of interpreting students showed that the interpreting students are able to recall and comprehend material that has been interpreted better than material that has been shadowed (repeated in the same language), indicating that it is possible for interpreters to cognitively handle more than one task at a time (Gerver 1974b).

Split attention or split memory is an information-processing approach to understanding interpreters' ability to engage in multiple tasks (Van Hoof 1962). Three-track memory, a notion proposed by Hromosová (1972), is an attempt to account for the interaction between short-term and long-term memory as an interpreter stores the incoming source message, retrieves linguistic knowledge of both languages, and articulates the translation. Numerous models of the interpreting process focus on such issues as input and memory and follow theories of information processing (Richards 1953; Nida 1964; Kade and Cartellieri 1971; Chernov 1973; Gerver 1976; Moser 1978).

Early research regarding simultaneous interpretation (Paneth 1957) addresses the issue of how interpreters manage information. Paneth discusses interpreters' use of lag time, segmentation of the message, and the use of pauses as a time to catch up to the original speaker's point in the presentation. Lag time refers to the time difference between the interpreter hearing the input and producing the translation and, for this reason, has also been referred to as "ear-voice span" (Treisman 1965; Oléron and Nanpon 1965). Treisman examines both shadowing and simultaneous interpreting among noninterpreters, finding that interpreting requires a greater lag time than shadowing. The length of lag time is determined, in part, by the

relative difficulty of the input (Oléron and Nanpon 1965). Interestingly, a study of lag time in English–British Sign Language interpretation found that interpreters used a very short lag time (Llewellyn-Jones 1981). In examining ASL-English interpreters, Cokely showed that the length of lag time does influence the quality of the output (Cokely 1992). He indicates that shorter lag times result in a higher number of miscues. Similarly, in a spoken-spoken language interpretation study, Barik (1975) finds that too short a lag yields errors and false starts. Barik also finds that with too long a lag, omissions increase. Because the segmentation of information is critical to accuracy of output, some researchers have focused on how interpreters segment, or organize, information into manageable units.

The manner in which interpreters segment incoming information is inherently linked to the rate at which that information arrives. A study of the effects of input rate on simultaneous interpretation showed that the faster the incoming message, the longer the lag time exhibited by interpreters (Gerver 1969). This study confirmed an earlier estimate of the ideal input rate (Seleskovitch 1965) of approximately 95 to 120 words per minute. The role of lag time in the segmentation of incoming text is addressed by Goldman-Eisler (1972), who finds that frequently lag time consists of syntactic units (such as adverbial expressions). In this study, Goldman-Eisler compares interpreters' segmentations within target output with the original speakers' segmentations in the source message. She finds that very few of the interpreters' chunks match the original segmentation (identity), and that almost half the time interpreters began to translate before a chunk in the source text had been completed (fission). Just over a third of the interpreters' segments involved the linking of two or more chunks from within the source message (fusion). Thus, studies of segmentation and chunking indicate that interpreters influence the structure of the target text.

Research indicates that pauses often serve as unit breaks for interpreters in the attempt to chunk incoming information (Barik 1969; Gerver 1971). Kade and Cartellieri (1971) suggest that interpreters use pauses and redundancies in the original presentation as a time to catch up with the presenter, and Barik (1973) finds that, in practice, interpreters do so. In a study of English-ASL interpretation,

Cokely (1992) finds that 87 percent of pauses are used for this purpose. Pauses have not only been viewed as unit markers, however. Goldman-Eisler (1967, 1968) suggests that within utterances, interpreters use pauses for planning upcoming productions.

Several studies have addressed the ways in which interpreters handle information overload. Interpreters face potential overload problems as a result of the physical and mental demands of interpreting (Brasel 1976). Studies indicate that interpreters do have "adjustment procedures" (Chernov 1969) to assist in such instances of overload. For example, Miller (1964) examines the strategies used by interpreters faced with continuous visual and auditory stimulation. Interpretations include omissions, interruptions of the input, errors, delayings (queueing), systematic omissions (filtering), and reduction in preciseness of output (approximation). Similar categories are identified by Gerver (1969) and Barik (1973). Gerver finds that differences between source and target texts consist of omissions of words, phrases, and longer stretches of text, as well as substitutions of words and phrases. He also finds that target messages include corrections of words and phrases. Barik also identifies specific types of omissions, additions, and substitutions, such as comprehension and delay omissions.

While these studies are experimental in design, Cokely (1982, 1992) has identified similar categories in analyses of interpreters in interaction. In an experimentally designed study of interactive interpreting, Cokely (1982) analyzes the performance of two ASL-English interpreters interpreting medical interviews between a nurse and patient. He identifies four categories of miscues: perception errors, memory errors, semantic errors, and performance errors. In a larger study of ASL-English conference interpreting, Cokely (1992) identifies a taxonomy of interpreter miscues that include not only omissions, additions, and substitutions, but also intrusions and anomalies. Whether experimentally designed or based on natural interaction, studies indicate that information overload influences an interpreter's renditions.

Research regarding the processes involved in interpretation has focused on input, segmentation of texts, and problems associated with information overload. All of these areas relate to the study of

information processing. These studies analyze the nature of the process of interpreting as if interpreters are conduits through which linguistic messages are passed. However, the view of interpreters as neutral conduits has, perhaps, inhibited examination of interpreting as it actually occurs: in sociocultural contexts.

The question of equivalence has been at the heart of the field of translation since it was first born. Even before the birth of Christ, the controversy over literal versus free translation existed. While Aristotle encouraged pursuit of "accurate" translations, Cicero attempted to serve the consumers of his text by making dialect and register choices that matched the needs of his audience. Yet, traditionally, much of the research and discussion regarding translation and interpretation has focused on accuracy and equivalence within the product and has addressed the process as if translators are simply human information-processing machines. In recent years, numerous researchers have stressed the need for research regarding the dynamic process of translation as an interactive communication event (Nida 1964; Anderson 1976; Shuy 1987). Perhaps because of its evolution from the disciplines of sociology, anthropology, and linguistics (Shuy 1990), sociolinguistics is a field uniquely designed to meet this need.

Applied Sociolinguistics: Studies of Translation and Interpretation

Concern regarding social and cultural aspects of translation is not a new phenomenon. Many scholars have attempted to incorporate one or another of the many relevant sociocultural aspects of interaction. For example, some earlier studies have considered situational factors (Richards 1953; Catford 1965), style (Wilss 1977), and cultural issues (Vinay and Darbelnet 1958). Some have even prescribed goals for translators and interpreters that incorporate various sociocultural aspects of discourse. For example, Casagrande (1954) indicates the need for translators to balance the pragmatic, semantic, aesthetic, and cultural equivalencies. Similarly, Newmark (1974, 1981) discusses diverse issues with regard to translation, including register, context, jargon, metaphor, and cultural allusions. Nevertheless,

in the search for equivalents these various factors, like pragmatic and referential equivalence, often conflict (Hatim and Mason 1990). It is precisely for this reason that the need for a systematic investigation of such factors exists.

With the merging of several relevant disciplines into a new discipline, sociolinguistics, in the early sixties (Shuy 1990), a more cohesive approach to the study of social and cultural issues in translation and interpretation began. Brislin (1976) suggests that sociolinguistic issues are behind what Seleskovitch (1978) describes as the sense that a text conveys beyond the meaning of the words. Moreover, interpretation is not simply the conveyance of meaning between two languages, but rather, between two languages and the communities and cultures of the people who use them (Pergnier 1978). Nida (1964, 1976) suggests that sociolinguistics can contribute to a systematic analysis of the relevant elements in translated texts, including such features as background information about the originator of the message, the text itself, and the recipient of the text (receptor). He posits that "only a sociolinguistic approach to translation is ultimately valid" (1976, 77).

Hatim and Mason have proposed a sociolinguistic model of translation that categorizes issues involved in translation in an effort to impose greater consistency within the discussion of translation (1990). The model is based on three major principles involved in the translation of text: communicative transaction, pragmatic action, and semiotic interaction. *Communicative transaction* encompasses the factors involved in translating the effects of communication. That is, translators must be sensitive to cultural factors and the impact of both the originator and the setting on linguistic output. Cultural differences are also relevant in the notion of *pragmatic action.* Here, the translator must balance the need to incorporate culturally appropriate interactional strategies within both languages. *Semiotic interaction* refers to the need for translators to incorporate equivalent access to ideological aspects of a text. That is, texts often depend on prior textual experiences in order to evoke significant meanings (intertextuality). When recipients of the discourse have not had experience with a particular language and thus, the relevant

prior texts, it becomes the responsibility of the translator to provide a translation that allows the recipients to infer the ideological stances intended in the source.

Several early studies in translation attempted to focus on a communication model, which takes into account the perspectives of the original speaker and audience, rather than an information-processing model, which focuses more on the cognitive processes of the interpreter or translator (Nida 1964; Nida and Taber 1969; Kade 1968; Neubert 1968; and Thieberger 1972). Catford (1965) focuses on the impact of situational variables on language use. For Hatim and Mason (1990), communicative transaction specifically refers to language variation. The types of variations addressed include variation with regard to language use (register) and user (dialect). Of particular relevance is research regarding language variation in ASL-English interpretation. Davis (1989, 1990), in an examination of two ASL-English interpreters, found that both interpreters exhibited patterned incorporations of code switching, or switching between two languages; code mixing, or mixing the use of two languages, perhaps within a sentence or combining both codes (such as mouthing English while signing ASL [Lucas and Valli 1992]); and lexical borrowing, or borrowing words from one language while using another. This is attributed, in part, to a unique situational factor often faced by ASL-English interpreters: one of the "monolingual" parties might actually be bilingual. As Davis points out, "In many interpreting situations, the deaf audience has some degree of written or spoken proficiency in the source language (English). In a sense, the interpretation is needed not because the deaf audience members don't understand English, but because they cannot hear it" (1990, 319).

Because some deaf participants might be fluent in English, a unique form of interpreting has evolved for use by interpreters working with such a population: transliteration. Transliteration has traditionally referred to the translation between English and a signed code for English.[1] In an analysis of a transliterator providing access between a hearing teacher and class and a deaf student in a university course, Winston (1989) and Siple (1995) found that the translit-

eration actually consists of not only "English-like signing," but has some of both English-like and ASL-like linguistic features. The findings from these studies indicate the importance of sociolinguistic research regarding aspects of the *communicative transaction* in translation.

In a discussion of pragmatic issues to be considered by translators, Hatim and Mason (1990) address such issues as illocutionary force of source and target texts—for example, the function of the text (to request, to demand, etc.) perhaps directly or indirectly—as well as structural features such as the regulation of turn-taking, or the use of pauses and intonation to hold or yield one's turn in a spoken conversation (Sacks, Schegloff, and Jefferson 1974), and the occurrence of adjacency pairs, which are two-part sequences that occur in conversations, as in greetings (e.g., "Hello" is followed by the response, "Hello"; or "How are you?" by "Fine" in English) (Schegloff and Sacks 1973). In a study of interpreters in legal settings, Berk-Seligson (1990) found that interpreters would sometimes change the pragmatic meaning of source utterances, for example, by using a different grammatical case in the interpretation from that used in the original. In some cases, this left interlocutors with two different perceptions of the interaction.

The presence of interpreters does more than influence interlocutors' perceptions of an interaction, however. Zimmer (1989) examined the pragmatic influence of an ASL-English interpreter by analyzing the audiotaped English portion of an interpreted interview. She found that the English portion of the discourse included longer pauses, limited back-channeling, and an unusually high frequency of fillers (apparently the result of participant discomfort with the long pauses). While these findings indicate that the presence of the interpreter influenced the structure of the interpreted interaction, Zimmer points out that the interlocutors' perceptions of one another might also be influenced by the unique features of the interpreted discourse. Thus, a sociolinguistic examination of the pragmatic features of interpreted encounters indicates that interpreters are not entirely neutral with regard to their influence on the perceptions of the

interlocutors. In a study of turn-taking in an interpreted interaction, Roy finds that interpreters clearly influence the flow of the interaction itself.

Roy (1989a, 1993) examined the role of an ASL-English interpreter in the turn exchanges of an interpreted interaction between a university student and his professor. She found that during the overlapping dialogue the interpreter employed several strategies, including controlling the floor, retaining part of a message for later, and ignoring the overlap and interpreting neither of the utterances. She concluded that the interpreter is clearly an active participant in the interaction. Sociolinguistic analyses regarding pragmatic actions also reveal important empirically based information about interpreted interactions.

The factors considered by Hatim and Mason (1990) to be semiotic in nature include such issues as discourse genre, the texture of the discourse, and the relationship of a current text to prior texts. These features, as relatively intentional strategies (as opposed to dialect, for instance), are considered to be stylistic issues in translation. Winston (1993) provides an example of the importance of discourse texture in interpretation between ASL and English. In her study of the use of space in an ASL lecture, Winston identifies spatial strategies within the lecture that create cohesion within the text. For example, Winston describes how the lecturer creates maps in the space surrounding him and later refers to those spaces (for example, by pointing to them) without explicit reference. She indicates that interpreters must understand the cohesive devices of both languages in order to appropriately translate the meaning of a text. Clearly, sociolinguistic analyses of both interpretation and the discourse of the languages being interpreted are critical contributions to the understanding and evaluation of translated and interpreted texts.

In an examination of the impact of stylistic strategies selected by interpreters, Berk-Seligson (1990) found that court interpreters often translate fragmented source utterances into narrative renditions. In addition, she examined the impact of the inclusion or exclusion

of politeness markers in interpretations presented to "mock" jurors and found that even among different groupings of jurors (based on mono- versus bilingual status), the perceptions of witnesses and attorneys were clearly influenced by the interpretations. In an earlier study of ASL-English interpretation, Cokely (1982) reported similar findings. He analyzed the perceptions of the target recipients of interpretations of a single lecturer, and found both distinctions and limitations in how ASL-English interpreters convey speaker affect. In an interactive analysis of spoken-spoken language interpreted interviews, Wadensjö (1992) examined the function of interpreters' choices. She found that when interpreters produced renditions (interpretations of others' utterances), they often altered the renditions for specific purposes. For example, one interpreter provided a rendition of an interviewee response regarding why he had moved from his home country, but omitted specific information about the dates. This information was not apparently relevant to the interviewer, who was interested only in the reasons for the move. Thus, situated analysis of omissions (what Wadensjö calls *reduced renditions*) is in keeping with interactive goals.

While sociolinguistic issues have been recognized as pertinent to the field of translation since long before the term *sociolinguistics* existed, the emergence of sociolinguistics as a field with its own theoretical frameworks and methodological practices has provided a means for the systematic investigation of sociocultural issues impacting translation and interpretation. Although much work remains to be done, one interesting phenomenon that is apparent from the sociolinguistic studies discussed here is that the interpreters under investigation have clearly influenced the interpreted encounters in which they work in all three areas identified by Hatim and Mason (1990): communicative, pragmatic, and semiotic. Yet, as Hatim and Mason point out, while some of these influences are inherent to the process of translation, others appear to be particularly significant to interpretation. Thus, while the processes of translation and interpreting have much in common, it is worth noting some of the dif-

ferences that result from the different modes that translators and interpreters face in their work.

The Relevance of Mode

In discussion of the impact of working within different modes, Nida (1976) considers the written and oral mediums to have a significant impact on the form of the source and target messages. In addition to the written and spoken modes, there is yet a third medium to be addressed: signing. Not only can a distinction be made between translation and interpretation, but also between interpreting with spoken languages and signed languages.

It has been said that the prerequisites to good translation and interpretation are the same. Both require the understanding of the sense of an original utterance and its function within the context in which it occurs (Seleskovitch 1978). However, the amount of time allowed for the production of a rendition has a tremendous impact on the nature of these two distinct processes. For example, because translation conveys messages from and to the written medium, the translator can refer to the original at any time (Wilss 1982). Cokely has outlined the implications of this time factor as follows:

1. The text is permanently at the translator's disposal; thus, the translator is able to review the text in its entirety before beginning to translate;
2. The text and its translation are written; the translator can refer back to previously translated sections and passages;
3. The translation can be reviewed; the translator has the option of seeking feedback from both bilingual and monolingual reviewers;
4. The translated text can be reviewed; the translator can make corrections. (1992, 16)

As Cokely indicates, translators can check their work (themselves or with assistance) and can see the whole source prior to translation with the option to refer back to past portions at any time. On the other hand, an interpreter must make fast decisions regard-

ing the meaning of a text, without necessarily knowing the author's intent or meaning in advance. In translating into a language that denotes gender in pronouns from one that does not, a translator can read ahead to determine the gender of the pronoun's antecedent. However, an interpreter is left with the option of asking the speaker, guessing (risking error), or waiting for the information to be made clear (risking falling behind). An interpreter cannot refer back to prior portions of the discourse and rarely has the opportunity to incorporate feedback from others or to review his or her work before it is made public. Moreover, an interpreter cannot make use of reference materials (such as dictionaries), as translators do (Van Dam 1989). As a result of the time factor, Seleskovitch (1977) suggests that a fundamental distinction between translation and interpretation is that while both aim to convey an equivalent sense of the source message, translators have the time to address linguistic meaning whereas interpreters do not.

A benefit that interpreters receive from the time factor is that they generally have the opportunity to meet the source and recipients of their work. Translators often do not have this opportunity (Landsberg 1976; Wilss 1982). Furthermore, Seleskovitch (1977) suggests that the time limitation faced by simultaneous interpreters can actually be beneficial in the sense that the interaction of time pressures and short-term memory constraints require the interpreter to let go of linguistic forms while retaining the sense that is left behind.

While translation and interpretation can be seen to differ as a result of time constraints, the time factor can also differ with regard to the nature of interpretation. Interpreters can work either consecutively or simultaneously. In consecutive interpretation, the interpreter receives the source message first, and then renders an interpretation of it. The source message can be presented in parts or as a whole. Consecutive interpretation allows the interpreter a certain amount of input (and thus, an opportunity to make closure) as well as the opportunity to take notes. With simultaneous interpretation the interpreter must render a source message, producing a rendition even while listening to the ongoing message, and continue to interpret until the source message stops. Although consecutive inter-

preting is often considered to be the more accurate of the two, simultaneous interpreting is much more time efficient. It is for this reason that simultaneous interpreting first came into wider use at the Nuremberg Trials in the late forties (Ramler 1988).

While simultaneous interpreting is relatively new with regard to spoken language interpretation, it is more or less traditional in signed language interpretation. Although some of the historical developments within the sibling fields of spoken and signed language interpretation are distinct, many aspects of the tasks are quite similar. Because this study will address ASL-English interpretation, it is worth noting the similarities and differences between signed and spoken language interpretation.

In large part, the similarities relate to the issue that is common to interpreting and translation; that is, both require an understanding of the sense of the source text. In addition, both signed language and spoken language interpreters must deal with time factors not faced by translators in the written mode. The simultaneous and consecutive approaches to interpretation are used in both spoken and signed language interpretation. Moreover, concerns regarding the rendering of equivalent messages without intervening in the interaction are common to both forms of interpreting (Roberts 1987). Because of the fact that these issues are similar, many of them have already been addressed.

Several differences exist between the two modes of interpreting as well. One difference is the result of the fact that some of the consumers of signed language interpretation might actually be bilingual individuals who simply do not have access to both languages in face-to-face interaction. In spoken language interpretation, if one or more interlocutors are bilingual (in the languages of the encounter) they are able to access both the original utterance and the interpreted rendition. For Deaf interlocutors who are bilingual in ASL and English, this type of access is not necessarily possible. This difference between signed language and spoken language interpreting underscores the fact that signed language interpreters often work between different modes. That is, where most spoken language interpreting involves the rendering of messages between two spoken languages,

most signed language interpreting actually involves one signed and one spoken language. Thus, the circumstances faced by signed language interpreters are not only interlingual, but intermodal as well (Wilss 1982). This modality difference has potentially influenced expectations of signed language interpreters. Since one mode is visual and the other auditory, it can appear as if there is no interference between the two. However, both the source and the target are distinct languages that require the interpreter's attention. Nevertheless, since one of the languages requires that the interpreter watch the incoming message, signed language interpreters are not in a position to take notes when following the consecutive method.

Aside from issues of modality, there are two additional areas in which signed and spoken language interpretation differ. According to Roberts (1987), spoken language interpreters have historically been treated with some prestige. Conversely, signed language interpreters have had to deal with outdated assumptions that signed languages are primitive nonlinguistic systems. Further, according to Roberts, spoken language interpreters have often worked in conferences and other high-profile settings, while signed language interpreters worked for many years in small group settings.

It has become clear that while both translation and interpretation share many features, the differences between the two are significant with regard to the actual tasks. Similarly, while spoken and signed language interpretation share many features, significant differences between them exist as well. These differences will be relevant throughout the analysis of ASL-English interpreters. Nevertheless, one similarity, the issue of neutrality, is particularly relevant to the task of interpretation. In light of this, it is important to elaborate on a condition that all interpreters inherently confront and that invariably affects the progression of the intended dyadic structure of interpreted encounters: interpreter neutrality is a paradox.

The Interpreter's Paradox

The goal of neutrality is a topic that has pervaded much of the research and discussion of translation and interpreting. In part, this is the result of professionalization. It is also partly due to the "third

party" status of interpreters and the resulting perception of interpreters as mediators. The desire for neutrality (i.e., equivalence) in translation has been shown to be an underlying factor for both sides of the traditional "literal versus free" translation controversy. Furthermore, notions of neutrality seem to be linked to assumptions implicit in early research on interpreting that followed information-processing paradigms. However, the advent of sociolinguistics has provided tools that allow for more systematic investigation of interpreting within the social and cultural contexts in which it occurs. Sociolinguistic investigations of interpreted encounters have raised serious questions regarding the notion of interpreters as neutral conduits. If interpreters have the goal of remaining neutral, this research suggests a contradiction between the goal and the reality of interpreted encounters.

Over time, ASL-English interpreters have attempted to cope with this issue in different ways. Witter-Merithew (1986) describes four models of the interpreters' role that seem to have emerged as a result of the contradiction between interpreters' goals and reality: helper, conduit, communication facilitator, and bilingual, bicultural specialist. The helper model refers to a time when there was no professional organization for interpreters, and most people doing the interpreting were hearing friends and relatives of Deaf people who had some fluency in both languages. The conduit model projects the interpreter as machinelike and came about during early stages of professionalization. As interpreters attempted to fulfill this machine model, problems arose with regard to responsibility for the quality of interpretations and negative consumer perceptions of interpreters. These problems led to the emergence of the communication facilitator model. According to Roy (1989a, 1993), despite minor changes in terms of language attitudes (for example, increasing respect for ASL) and expectations of interpreters' linguistic expertise, the communication facilitator model is very similar to the conduit model. In keeping with the historical progression discussed earlier, the most recent model, the interpreter as bilingual, bicultural specialist, considers situational and cultural factors as relevant to the interpreting task.

Despite the progression of these models historically, ASL-English interpreters do not always function consistently within one model. Roy (1993) suggests that many interpreters still follow the conduit model. McIntire and Sanderson (1995) suggest that situational factors can influence which model an interpreter follows, pointing out that the models are descriptions of practice rather than proactive prescriptions. They argue that for twenty years consumers have not received consistency in the approach interpreters follow.

Interpreters are not the only professionals who face what appear to be contradictions within their work. Researchers interested in studying human behavior have always faced the difficulty of trying to examine the natural, everyday behavior of people when the presence of a researcher is not a part of everyday life. Labov (1972) describes this dilemma within sociolinguistic fieldwork, calling it the Observer's Paradox. Sociolinguistic field-workers might aim to collect discourse as it occurs in daily interaction. However, daily interaction does not include the presence of a researcher. Thus, reality is at odds with the professional's goal. This is similar to the situation faced by interpreters. Interpreters have expressed the goal of not influencing the form, content, structure, and outcomes of interactive discourse, but the reality is that interpreters, by their very presence, influence the interaction.

Interpreters are not merely impartial intermediaries facilitating dyadic interaction. Instead, interpreters function as participants within the discourse, regulating turns (Roy 1989, 1993) and altering contributions in ways that are designed to meet interactional goals established by the participants (Wadensjö 1992). An updated view of interpreters in communication events is proposed in figure 1.1 (p. 24). The three solid lines in figure 1.1 indicate that there is a primary connection among all the participants. The interpreter *and* the participants are all actively engaged in the communicative event. Nevertheless, if interpreters are active participants while rendering the words of others, their participation still seems to be different from that of other participants. Wadensjö describes this seeming contradiction in her description of interpreted encounters: "The whole interaction is a peculiar type of three-party talk with the [interpreter]

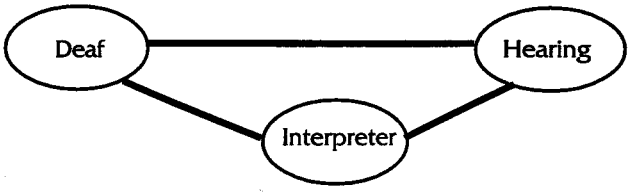

Figure 1.1. Triadic view of interpreting.

as one interactant" (1992, 273). Further investigation regarding the interpreter's contributions to interactive discourse can assist in clarifying this peculiarity.

The fact that interpreters are supposed to provide access to an interaction of which they are, in reality, a part (the Interpreter's Paradox) raises serious questions regarding interpreting practice. If interpreters are participants in an interaction, should they be as free as other participants to influence the structure and outcomes of the encounter? Or, should interpreters begin to recognize the ways in which they can minimize their influence, just as many researchers attempt to cope with the Observer's Paradox. Baker-Shenk (1991) addresses this issue with clear conviction, indicating that there is no such thing as "neutrality" for interpreters. She concludes that it is imperative for interpreters to learn the impact of their choices and to make responsible decisions.

Sociolinguistics provides the theoretical and methodological tools with which to examine the ways in which interpreters influence interactive discourse. This study consists of an examination of the ways in which participants frame interpreted encounters and the function of interpreters' contributions to interpreted medical interviews. To begin the investigation of the influences ASL-English interpreters have on interactive medical discourse, it is first necessary to understand what makes this genre of discourse unique.

3

Interactive Frames and Schema in Interpreted Medical Encounters

RESEARCH REGARDING interactive discourse is a complicated undertaking. When interaction between two or more monolingual parties is facilitated by an interpreter, the potential complexities of the interaction are compounded. Are interpreters expected to relay utterances as if they were easily transferable from the linguistic structure and culturally embedded significance of one language and speaker to that of another? Schiffrin (1993) identifies at least two ways of framing the act of speaking for another, as motivated by friendship and support for the second party, or as motivated by more self-centered concerns. This suggests the possibility that interpreters, whose function it is to "speak" for others, could frame the task in ways that impact the nature of an interaction.

Part of the complexity of examining an interpreted encounter is that the interpreter might bring one frame to the event, while the primary participants bring others. Moreover, each participant, including the interpreter, comes to the interaction with a unique set of experiences and background information. Research regarding the interaction between frames and knowledge schema in interactive discourse (Tannen and Wallat 1983, 1987; Hoyle 1993; Schiffrin 1993; Smith 1993) indicates that participants' frames can overlap, and knowledge schemas can be mismatched within a single event.

Frames and Schema in Discourse

In order to examine the interaction between frames and schema in interpreted discourse, it is first necessary to distinguish the meaning of these terms. The terms *frame* and *schema* and even the term *script* have been applied to the study of interaction by scholars from numerous fields, including psychology, sociology, anthropology, linguistics, and artificial intelligence. As a result, these terms have received diverse and detailed attention. For some researchers, the three terms are essentially synonymous. For others, they are not.

Bateson (1955, 1972) discusses the ways in which activity is framed by participants. In particular, he discusses the fact that a behavior, such as fighting, can be signaled and interpreted as playful rather than serious. This use of the term *frame* as the way in which interaction can be understood is consistent with Goffman's analysis of frames (1974). Goffman defines frames as "definitions of a situation [which] are built up in accordance with principles of organization which govern events—at least social ones—and our subjective involvement in them" (11). Goffman discusses an activity, such as fighting, that can be framed by an outer rim, either consistent with the inner activity yielding a primary framework, or transforming the event into a different activity, as in the case of play fighting. Goffman discusses many aspects of frames, including various layers of frames, transformations or keyings, frame breaks, and misframing. In addition, Goffman (1981) expands on his analysis of frames, discussing various potential roles held by the participants in an interaction.

Minsky (1975) provides a detailed description of frames, which he defines as "remembered frameworks to be adapted to fit reality" (212). In his discussion of memory and stereotypes of situations, Minsky, like Kuipers (1975), emphasizes the concept of frames as knowledge structures. In fact, he suggests that his definition of frame is similar to Bartlett's notion of schema (1932). Gumperz also seems to compare the terms *frame* and *schema*, as well as the term *script*, suggesting that all three terms essentially refer to ways in which participants apply world knowledge in order to understand social encounters (1982, 154).

Language provides evidence regarding the way an individual frames an event. Fillmore discusses linguistic frames at the morphemic level, giving an example of a "commercial transaction." In his example, he describes the various ways in which the transaction can be framed as if there were a camera view of the transaction, emphasizing certain participant perspectives (i.e., merchant's view versus customer's view) through the use of such terms as *buy, sell, pay, money, merchant,* and *customer* (1976, 13). For instance, to *buy* a car and to *sell* a car are two different ways of framing the transaction. Chafe discusses frames in a similar manner, suggesting that frames focus on the individual(s) in an event (i.e., via agent, patient, beneficiary) (1977). As will be seen shortly, both Fillmore and Chafe make a further distinction between the terms *frame* and *schema.*

Tannen (1979) and Tannen and Wallat (1983, 1987, 1993) also provide definitions for the term *frame.* Tannen, who discusses various applications of the terms *frame, schema,* and *script,* considers frames to be structures of expectations. In Tannen and Wallat, interactive frames are defined as "a sense of what activity is being engaged in" (1987, 207). The term "knowledge schema" is used to refer to "participants' expectations about people, objects, events and settings in the world." Tannen and Wallat seem to suggest that both interactive frames and knowledge schema are dynamic structures of expectations. In more recent work, some have adopted Tannen and Wallat's notions, while others cite Goffman's definitions.

Despite some apparent overlaps in conceptions of frame and schema, the term *schema* has a different history from the term *frame.* The first reference to *schema* as a concept of dynamic knowledge structures that function as "active developing patterns" in an individual's memory is generally attributed to Bartlett (1932). Bartlett defines *schema* as "an active organization of past reactions, or of past experiences, which must always be supposed to be operating in any well-adapted organic response" (201). Bartlett emphasizes the dynamic nature of these knowledge structures, although as Tannen (1979) points out, not all who followed him have perpetuated that dynamic nature.

Minsky (1975) and Gumperz (1982) seem to see the terms as essentially the same. However, for Fillmore (1976), frames and schema appear to be distinguishable. He suggests that frames activate certain schema. For example, in the sentence "He was on land briefly this afternoon," the phrase "on land" is described as being part of a frame that implies a counterpart "at sea." Thus, this frame activates a schema of a "sea voyage" (15). Chafe (1977) also separates the notions of frames and schema. He provides an example of the "bureaucratic runaround" as a schema that includes a purpose, a series of deflections, and a resolution often at odds with the original purpose (43). For both Fillmore and Chafe, the notion of schema includes knowledge that represents a temporal ordering of events.

The concept of temporal order as a knowledge structure has been referred to in the literature by yet another label, *script.* The term *script* is attributed primarily to the work of Schank and Abelson (1977), who not only provide a detailed description of scripts but also other knowledge structures, including plans and goals. Schank and Abelson define script as a "standard event sequence" (38). Three types of scripts that they discuss are situational scripts, personal scripts, and instrumental scripts. Each type of script might contain different parts. For example, a situational script can include a track, various roles, entry conditions, and scene sequences. A well-known example of a situational script is the restaurant script. The track in a restaurant script would refer to the type of restaurant, such as a coffee shop or a cafeteria. The roles might include customer, waiter, cashier, owner, and so forth. The entry conditions that are relevant in a restaurant script include the likelihood that the customer is hungry and has money with which to purchase food. Since a script can be seen as a sequence of scenes in which one or more events are likely to transpire, the restaurant script includes the following scenes:

Scene 1. Entering

Scene 2. Ordering

Scene 3. Eating

Scene 4. Exiting

The exiting scene could include such activities as paying the bill and leaving a tip. The scenes are not restricted to a single occurrence. For example, after scene 3, the customer could return to scene 2 by ordering additional food.

Evidence of the existence of the restaurant script can be seen in the following example:

> John went to a restaurant. He asked the waitress for a coq au vin. He paid the check and left. (Schank and Abelson 1977, 38)

The use of the definite and explicit referent "the waitress" might be surprising since there is no prior mention of her in the discourse. Schank and Abelson suggest that the earlier reference to "a restaurant" is enough to evoke a restaurant script, in which "waitress" is an expected role. Thus, the use of the definite, explicit referring term is evidence of the existence of the conceptual structure of a restaurant script.

Script, then, appears to exist as one type of knowledge structure. This is true not only of situational scripts, as described above, but also of personal and instrumental scripts. Schank and Abelson describe personal scripts as the sequence of events based on what is in the mind of one participant. For instance, "John" in the preceding example might follow a script resulting from his interest in getting to know the waitress (1977, 62). Since this interest is only truly knowable by John, this is an example of a personal script. Instrumental scripts are those in which a participant engages in a rigid sequence of activities, such as lighting a cigarette or frying an egg (65). While scripts focus on sequences of events, other information, such as props and roles within an event, are also part of the conceptual structure. Several scholars, including Bobrow and Norman (1975), Fillmore (1976), and Chafe (1977), have referred to sequential knowledge as at least one aspect of schematic structures. Thus, it seems likely that scripts could be considered to be one type of knowledge structure, or schema. In addition, Bobrow and Norman suggest that schematic descriptions can include measuring operations and spatial representations.

Recurring Constructs

Regardless of the terminology used to describe them, the constructs addressed in most of the literature on frames, schemas, and scripts can be described as two basic concepts: perspectives and knowledge structures. Perspectives have been discussed as they apply to both activities and participants. Knowledge structures refer to conceptual information such as where an event occurs and how it unfolds. Although these two concepts are distinguishable from one another, the relationship between the two appears to be quite complex.

The term *perspective* is used here to represent varying points of view. This term seems to be comparable to a construct that is at least a part of most definitions of the term *frame.* Despite the fact that some broad definitions of *frame* might include reference to conceptual knowledge, the term *perspective* specifically refers to the way in which events or participants are viewed.

Perspectives on an event can be multilayered. A good example of the ways that perspectives can frame events is Goffman's discussion of inner and outer layers (1974). What Goffman refers to as framing an activity is that aspect that allows individuals to perceive fighting as either serious or playful. Regarding participants, there are potentially many different perspectives. For example, Schank and Abelson (1977) discuss the various roles involved in a restaurant script, pointing out that a perspective encompassing all roles is a whole view, whereas other perspectives might represent specifically the view of a customer, a waitress, and so forth. Thus, it is possible to examine an event from either a situational perspective or from the perspective of participants.

Unlike the notion of perspectives, knowledge structures refer specifically to the conceptual information available to an individual. In keeping with most of the work on schema, knowledge structures are dynamic and develop on the basis of experiential input. Structures of knowledge could conceivably take many forms. For example, some of the types of structures addressed in the literature reviewed here include information about settings, objects or props, participants, and sequences of events. This definition is fairly consistent with that in Tannen and Wallat (1987), and shares features

with other work, including Goffman (1974), Fillmore (1976), Chafe (1977), and Schank and Abelson (1977).

Although distinguishing the two constructs, *perspectives* and *knowledge structures,* can be useful, the problem of how they relate to one another appears to be complex. Three possible relationships include knowledge structures (hereafter referred to as schema) as primary, perspectives (hereafter referred to as frames) as primary, or some type of dynamic interaction between the two as of primary importance. That is, if schema consists of multiple interrelated information that includes participants, props, and so forth, it is conceivable that every schema has a multitude of potential frames from which to approach a given situation. For example, in the schema of a restaurant script, one could take the whole view or the view of any one of the participants. Conversely, if framing an event is crucial to understanding interaction, perhaps every frame is supported by relevant schema. In this case, the frame is of primary relevance, and would activate the appropriate schema. A third possibility is that both of the previous conceptions are true. In other words, every frame might be supported by relevant schema at the same time that every schema includes a multitude of potentially relevant frames. If this is the case, it would seem that every interaction consists of a dynamic and continuous negotiation of relevant frames and schema, each of which reflects and contributes to the presence of the other. Though complicated, the interactive view seems to make sense intuitively and could explain why these concepts have received mixed and overlapping discussion in the past.

An attempt has been made here to clarify the constructs underlying the use of the terms *frame* and *schema.* Despite overlaps in conceptualizations of these constructs as applied to the terms, two basic concepts are identifiable—knowledge structures and perspectives. In order to avoid confusion by delineating new terms to refer to these concepts, in this study, the term *schema* refers to knowledge structures, conceptions of people, events, and so forth. *Frames* will refer to perspectives, which can be a particular view of an event or of participants. This distinction between frames and schema should be identifiable on the basis of linguistic evidence. For

instance, with regard to the example of a restaurant script discussed earlier, reference to "the waitress" evokes at least one interrelated schema and frame. The use of this reference evokes a schema (the knowledge structure), relating to restaurants; the people (waitresses and waiters, customers, cooks), the events (entering, ordering, eating), and so forth. At the same time, use of the term "the waitress" also evokes a particular frame (particular view of the events or participants); the perception of the restaurant is that of a "sit down" place of business rather than a cafeteria. Once this frame has been evoked, the relevant schema immediately come into play, identifying the relevant events, participants, and so on to this frame (such as menus, for example).

An analogy from the stage can help to demonstrate the distinction, as well as the interrelationship of these terms. In a particular scene in a theatrical script, a director can frame the scene in any one of numerous ways by providing signals that evoke the desired schema from the audience. For instance, if the scene consists of a female and male actor involved in a discussion, the words in the scene could be framed as either suspicious and dangerous, or romantic and happy by using dark or bright lights, and low-pitched, slow music versus light, up-tempo music. The use of particular lighting and music causes the audience to retrieve certain schema related to the appropriate frame. Conversely, on the basis of their schema, the interaction will be framed in one way or the other. The audience is likely to develop expectations regarding the sequence of events about to unfold, as well as each character's role within them, on the basis of the interaction between their frames and schema. This distinction between the terms is the one that will be applied to interpreted interactions.

Frames and Schema in Interpreted Interaction: Mock Medical Encounter

The interpreted role play of a medical encounter can be analyzed in terms of the framing of the activity, and the evidence of the schema underlying the frames. Evidence from the role play suggests that the layers of framed activity include at least three laminations of the

inner activity: interpreting. Interpreting is seen as the most central activity, because without it the speech event would likely not continue. In addition, the purpose of the activity is for the student to interpret. Despite the fact that this is a mock encounter, the student truly is interpreting, since the Deaf and hearing interlocutors are depending on her in order to communicate their parts in the role play.

The next layer of activity is the medical encounter, and most of the discourse includes medical discussion and treatment options. The medical encounter is transformed by the third layer, the role play. Goffman (1974, 58–59) describes these types of keying as technical redoings, being engaged in for the purpose of skills development. Finally, the outermost layer is "a class." This layer is primarily evident through the bracketing at the beginning or end of the role play, and will not be discussed here. Nevertheless, it is important to recognize the existence of all the layers in order to analyze the interaction between these frames and their underlying schema (see figure 3.1). The data suggest that each participant shares these frames for the activity at hand. However, there is also evidence that the participants do not always share the same schema for these frames.

Role-Play Frame

There is very little evidence of the role-play frame in the mock medical interview. There are no explicit references to the fact that this is a practice event. Possibly the only evidence suggesting that this is not an actual medical event is found in the doctor's slowed prosody and false starts when responding to a medical question for which she does not necessarily have the technical knowledge.

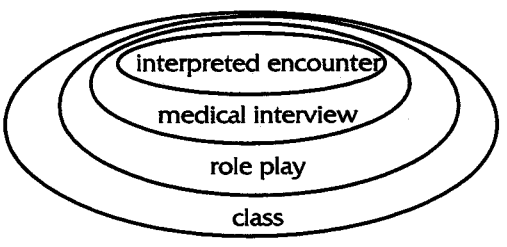

Figure 3.1. Frames within mock medical encounter.

In example 3.1, the patient has just asked the doctor to explain what an ulcer is. Lines 10–11 include part of the doctor's response:

Example 3.1

10

Doctor: What's happening is, in your stomach?

11

The, uh, digestive enzymes actually attack . . . the di— the— . . . the lining.

Although it is possible that a real medical doctor would hesitate when explaining a medical concept in lay terms, presumably the woman playing the doctor does not have medical training. Thus, the hesitation, false starts, and repairs suggest that she is "ad-libbing" in the role-play frame, as though searching for an answer to the question.

The woman playing the role of the doctor could have responded in many ways. If she did not possess the information necessary to respond appropriately, she could have said so, which would break the medical interview frame since most doctors would have this information. In addition, she could have referred the patient to another source, which might also represent unusual behavior on the part of a doctor. She also might have used an explicit frame bracket to temporarily exit the role-play frame (Hoyle 1993). For instance, she might have said, "Time out. I can't really answer that question." However, the fact that she responds as she does suggests that she prefers to be consistent within the role-play frame and does not want to break it. The doctor's response in example 3.1 also provides some information about the schema she brings to this frame. She apparently has a schema regarding the appropriate response from a doctor (perhaps a medical interview script).

It is interesting to note that the slowed prosody, pauses, and self-repairs in the preceding example are the only evidence of the role-play frame. All of the participants appear to take the exercise very se-

riously. Whether or not their serious treatment of the role play allows them to successfully replicate an actual medical encounter remains to be seen, however. It would be interesting to study the effectiveness of role playing as a training strategy for interpreters.

Medical Interview Frame

That the encounter has been framed as a medical interview is evident through certain linguistic signals that are relevant to the appropriate schema. It is not clear whether the medical interview frame activates the relevant schema, whether the schematic signals activate the medical interview frame, or some other interaction between the two. Nevertheless, the occurrence of the features discussed here indicates that the encounter has been framed as a medical interview. Because there are no interruptions or other conflicts in the discourse, the participants seem to share similar schema as well. This schema includes, for one thing, a medical interview script, consisting of at least some of these basic scenes:

1. Opening
2. Medical history
3. Examination
4. Diagnosis
5. Consultation
6. Medical advice

Scenes 1, 4, 5, and 6 occur in the role play. The medical interview is considered to be a recheck after a prior visit approximately one week before. Therefore, scenes 2 and 3 are not included in the data, although reference is made to an "upper GI" test supposedly performed at an earlier date.

The unfolding of this script, as well as the topics and question-answer sequences within the interview, provides evidence of the medical interview frame. The doctor initiates the opening of the medical interview by the doctor asking the patient about his current state of health:

Example 3.2

3

Doctor: And how are you feeling this morning?

After a brief response to this information-seeking question, the doctor presents a diagnosis on the basis of previous test results in lines 6 and 7 below:

Example 3.3*

6

P:

D: **Well your test y'know, you remember, the =**

I: = but the medicine has helped a little.

I: YOUR =

7

P: PRO.1 NERVOUS PRO.1 =

D:= **upper GI that you had last week...did show that you have an ulcer, so, th- there is a problem.**

I:

I: = TEST PRO.1 REMEMBER TEST LAST-WEEK? U-L-C-E-R G-I

8

P: = PRO.1 NERVOUS PRO.1

D:

I: yeah, I'm nervous.

I: PRO.1 PROBLEM ANSW- RESPONSE SAY =

9

P: HAVE? HAVE? U-C-L (pause) **WHAT U-L-C?**

D:

I: Oh, I have I have an ulcer? Um, what's that exactly?

I: = WHAT? HAVE U-L-C-E-R HAVE.

*In this example, and most of the examples from the mock interview, the following abbreviations will be used: P = patient, D = doctor, N = nurse, I = interpreter.

The deaf patient responds to this with a request for information about ulcers in line 9. By doing so, he has indicated that the doctor has medical information that he does not. This moves the interview out of the diagnosis phase and into a consultation phase, in which the doctor and patient discuss the meaning of the diagnosis. The doctor then moves into the advice stage of the interview by recommending a dietary change:

Example 3.4

25

D: Uh, I do have a list of, uh, food that I'd like you to . . . try to stick to

The doctor subsequently describes the recommended dietary changes for the patient. At one point during the encounter a woman's voice requests that the doctor tend to an emergency. Thus, the mock medical interview even incorporates a "Waiting for the Doctor" scene likely to occur in a medical interview script.

Evidence of the medical interview frame includes topics, question-and-answer sequences, and the unfolding script of events. The mock medical interview itself appears to run relatively smoothly. This seems to suggest that all the participants frame this encounter as a medical interview, and share schema similar enough to support that frame with limited repair or renegotiation. One reason for this could be the commonality of medical interviews. Most people living in the United States are likely to share some semblance of a medical interview script. The fact that all three participants have access to this similar schema would conceivably contribute to the smooth nature of the interaction. Another potential explanation for this could be the fact that neither the doctor nor the patient have a real-life vested interest in the medical part of the encounter. So far, it appears that the role-play frame and the medical interview frame are based on schema shared by the participants. However, both of these frames are outer layers of the activity at hand. Because the innermost activity appears to be the interpreted encounter itself, it is interesting to note some mismatches that occur within the interpreted encounter frame.

Interpreted Encounter Frame

Analysis of the data indicates that all three participants share an interpreted encounter frame; that is, all three participants frame this interaction as an interpreted one. However, each participant seems to have a different schema regarding interpreted encounters. Examples of the mismatch between schemas are discussed below.

Evidence that all three participants frame this event as an interpreted encounter can be seen in example 3.5. This example occurs at the beginning of the interaction, just prior to the initiation of the medical interview itself. All three participants are already seated when the interpreter introduces herself:

Example 3.5

1

P:

D: Oh, you're the interpreter for today.

I: . . . and I'm gonna be the sign lang- language interpreter for today.

I: . . . POSS.1 SIGN LANGUAGE INTERPRETER LANGUAGE NOW. PRO.1, PRO.3, PRO.1 OH INTERPRETER=
I'll be the sign language interpreter- language for today. I- she said, "Oh, I'll be the =

2

P: (nods)

D: It's nice to meet you.

I: Thank you, it's nice to meet you too.

I: NOW PRO.1, #OK #OK. PRO.1- NICE TO MEET PRO.1 THANKS NICE MEET-TO (doctor) SAME.
interpreter for today, oh okay." It's nice to meet me. Thanks, it's nice to meet you, too.

In this segment the interpreter introduces herself, and the doctor acknowledges her presence by repeating, "Oh, you're the interpreter for today." The interpreter has chosen to simultaneously sign and

speak her initial utterance, and she interprets the doctor's response. At that point, the patient nods, apparently affirming or agreeing with the recent propositions.

Although all three participants seem to frame this as an interpreted event, there is evidence that each has a different schema regarding the interpreter's role within that event. The doctor appears to view the interpreter as a third participant who is a professional expert. This can be seen from the doctor's utterances that are directed at the interpreter, including those in lines 1–2 above in which the doctor acknowledges and greets the interpreter as one might greet a colleague. Evidence that the doctor sees the interpreter as a professional expert can be seen in line 22 below, in which the doctor interrupts her explanation to the patient, turns to look at the interpreter, and asks her how to sign something:

Example 3.6

21

D: It's only serious if we put it off and don't treat it,

22

and just ignore the problem . . . (gaze shift to interpreter) what is— is there a sign for ulcer?

This particular word, *ulcer,* has already been the topic of the discourse for some time. Hence, it does not appear that the doctor is asking this question as a part of the doctor-patient interaction per se. It is possible that the woman asks this question "in the character" of the doctor. It is also possible that she is simply curious for her own personal reasons, having nothing to do with the role play per se. The doctor could also be asking as a move to include the interpreter, who has not participated for some time. Nevertheless, the fact that the doctor requests this information from the interpreter rather than the patient (who is a native signer) suggests that her conceptualization of the interpreter is as a professional expert who can provide the information in response to her question. Even if the woman believes

that the Deaf patient is equally capable of answering the question, but, perhaps, feels that asking the interpreter removes one step from the process and saves time, she is still treating the interpreter as an expert capable of supplying the information.

The interpreter's schema regarding her role as an interpreter appears to differ, however. The interpreter seems to view her role as a service provider who would prefer not to be involved in the doctor-patient dyadic interaction. For example, when the doctor speaks to the interpreter directly, attempting to ratify her as an addressee, she rejects the attempt. This can be seen in example 3.7 below, in her response to the doctor's question:

Example 3.7

22				
P:				
D:			What is- is there a sign for ulcer?	
I:				
I:			**PRO.3 PRO.1 SIGN =** ***She asked me, "What's your sign***	
23				
P:		(hand flip) (*Whatever.*)		
D:			**No, huh? Oh, okay =**	
I:			Umm . . .	
I: FOR **U-L-C-E-R PRO.2?**...ASK-TO (interpreter) QUESTION. ***for ulcer."*** *She asked me a question.*			NO SIGN? ASK TO (interpreter) *There isn't one! She asked me.*	
24				
P:	UM, PRO.1 UH U-L-C-E-R *Um, I just spell it.*			
D: = **Well, at any rate, um I do have a- I have a list of-**				Oh, okay.
I:				
I:		Um, yeah, you can just fingerspell it.		#OH #OK #OK

25

P:

D: Uh, I do have a list of uh, food that I'd like you to . . . try to stick to—

I:

I: HAVE LIST FOOD RIGHT =

Although the doctor has directly addressed the interpreter, who does, in fact, know the answer to the question, the interpreter does not comply with the request for information until she successfully elicits it from the patient. The interpreter's and the patient's utterances in line 23 occur only in ASL, and during this period of silence there is an empty slot in the question-answer pair that occurred in the English dialogue (Schegloff and Sacks 1973). The doctor attempts to fill the slot in line 23, but, with no compliance from the interpreter, resumes the interview frame in lines 23–24, introducing a list of food for the patient to eat. While the interpreter has not responded to the doctor, she has not remained "silent" either. Her response to the doctor's question can be seen in lines 22–23; she explains to the patient what has just occurred. Her explanation consists of a statement, rather than a question. The interpreter does not present the first part of an adjacency pair to the Deaf patient. Moreover, the interpreter's explanation does not indicate whether or not she has answered the doctor's question. Consequently, the patient cannot know there is an empty slot in the spoken discourse. Not surprisingly, there is no response from the patient. Because the interpreter persists with this strategy, repeating her statement and not relaying the doctor's return to the interview, it appears that the interpreter's goal is for the patient to respond to the request directed at the interpreter. The interpreter's schema of the interpreter's role seems to reject the notion of interpreter as interacting with the hearing doctor, while allowing some interaction with the Deaf patient. If it is within her schema that the patient should respond to the request, and she is assuming that the patient shares her schema, then her utterance in

lines 22–23 makes sense. The explanation would be enough information for the patient to either provide the information or explain to the doctor that she should address such questions to him, and not to the interpreter. The long silences, overlapping talk, and interruption in this segment indicate that the three participants do not share the same expectations at this point in the interpreted encounter.

Although the interpreter appears to be unwilling to accept the role of ratified addressee when initiated by the doctor, it is interesting to note that her responses to the patient's attempts to treat her as a ratified addressee are not quite the same. However, as can be seen in both the previous and the following examples, the interpreter does not actually comply with either of the other participants' requests. This supports the contention that her schema regarding the interpreter's role is different from that of either participant.

The patient's view of the interpreter seems to represent a third schema regarding the interpreter role. The patient seems to view the interpreter as a potential participant and advocate. During the medical interview itself, the patient does not attempt to engage in conversation with the interpreter. However, when the doctor leaves the room, the patient immediately begins a dialogue with the interpreter, requesting advice, checking on information provided by the doctor, and asking the interpreter for assistance. This can be seen in the translation of lines 28–36 below (see appendix 3 for the full transcript of these lines):

Example 3.8

28

P: *Hey, what do you think I should do? She says I have an ulcer but . . .*

29

I don't believe her. She's just making it up.

30

I: *I think you better talk to her. I really don't know anything about ulcers.*

31

P: *[She's just*

32

making it up. I don't trust her . . . hmm, is an ulcer really what she said it is?]

33

I: *I just don't know much about ulcers, it's better to ask the doctor.*

34

P: *Ask the doctor? I can't ask the doctor. I don't trust her. Ugh, doctors . . . it's so*

35

awkward, no way, I can't ask her. Could you ask her? Could you? Um-

36

I: *I'd be happy to interpret any questions you might have. (Doctor reenters.)*

When the patient asks the interpreter for advice, in line 28, the interpreter responds to the patient, but does not comply with his request and refers him back to the doctor. Similarly, in line 32, the patient asks the interpreter to confirm the accuracy of the doctor's information regarding ulcers. Again, the interpreter does not ignore the patient, but does not comply with his request either, referring him to the doctor. Finally, in line 34, the patient asks the interpreter for assistance in asking the doctor for information. For the third time, the interpreter does not comply. This time she responds by indicating that she would be more than happy to interpret, thus, affirming that she will not comply with the patient's request. In this segment, the interpreter's schema is one of professional service provider, while the patient's schema is that of advocate.

It is interesting to note that a discussion of this situation occurred among the role-play participants immediately following the activity. The teacher of the class indicated that the student interpreter provided the kinds of responses that she was being trained to provide (personal communication). However, the Deaf "patient" was very upset with the interpreter's way of handling his questions. He seemed to feel that he was not being supported by the interpreter. This supports the possibility that he and the interpreter have different schema regarding what kind of "support" an interpreter should provide. Per-

haps, if the interpreter could find responses more compatible with a Deaf interlocutor's framing of the interpreted encounter, the conflict could be avoided. It would be interesting, in future research, to determine the effect of various interpreter strategies in such a situation.

That the three participants' perspectives regarding the role of the interpreter differ could indicate one of at least two possibilities. Either the participants do not share the frame "Interpreted Encounter," or the event is framed the same way, but the participants do not share the same schema for that frame. Although it might appear to be difficult to distinguish between these two possibilities, it is relevant in a practical sense; if there is a problem resulting from the differences, and the differences are based on the framing of the event, one need only inform all participants of the appropriate (or at least a common) frame so that the event can proceed. If on the other hand, the problem lies within differing schema, simply explicating the interpreted encounter frame (i.e., "This is an interpreted encounter") will not resolve the underlying problem. Rather, more detailed education and demonstration of interpreted encounters would be necessary to rectify the situation. On the basis of this distinction, this analysis indicates that the participants share the Interpreted Encounter frame, but do not share a common schema.

Frames and Schema in Interpreted Interaction: Actual Medical Encounter

In the mock medical encounter, both the hearing and Deaf participants have had at least some exposure to, and experience with, interpreted interactions. However, many Deaf and hearing people spend only a fraction of their time, if any, in interpreted encounters. Conversely, interpreters spend most of their professional time in situations with Deaf and hearing people who are in a position to communicate with one another. In the actual medical encounter under examination here, the Deaf person has had experience with interpreters. However, the hearing doctor generally interacts with Deaf patients via paper and pencil: he has had limited experience with interpreted medical interviews. Thus, it is interesting to determine what frames and schema the participants bring to the actual medi-

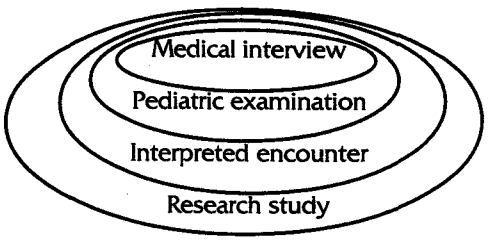

Figure 3.2. Frames within actual medical encounter.

cal encounter, and how this compares to the frames and schema evident in the mock medical encounter. Unlike the student interpreter, the professional interpreter under examination here is performing in a situation involving an actual doctor and nurse (both hearing) as well as a Deaf mother with her sick, hearing baby.

Evidence from the actual medical encounter suggests that the central activity here is the medical interview. Although the presence of the interpreter has a profound impact on the nature of the interaction, if no interpreter were available, the doctor and patient would likely have found an alternative means of communication. The doctor indicated that he had rarely worked with interpreters and that he typically communicated via paper and pencil with Deaf or hard of hearing patients.

At least three laminations of the medical interview are identifiable. First, the medical interview is framed as a pediatric examination. The pediatric examination is framed as an interpreted encounter. The outermost layer of activity is the research study. The four layers of activity within the encounter can be seen in figure 3.2. The data suggest that each participant shares these frames for the activity at hand. However, evidence also suggests that only some of the participants share the same schema for these frames.

Medical Interview Frame

Evidence regarding the medical interview frame is easily identifiable on the basis of the medical interview script, through the unfolding of this script via topic and question-answer sequences. Unlike the mock medical interview, in which only certain scenes were identifiable, the actual medical interview clearly contains aspects of all six scenes (repeated below for convenience) considered basic to a medical interview:

1. Opening
2. Medical history
3. Examination
4. Diagnosis
5. Consultation
6. Medical advice

While all six scenes are identifiable within the data, they do not necessarily occur in isolation from one another. Frequently, there is overlap between or among the various scenes. For example, the nurse, primarily, carries out the "opening" and "medical history" scene within the medical interview as she measures the baby's temperature and weight while seeking information about his shot records. Nevertheless, when the doctor enters, he is also interested in the medical history, as can be seen in lines 41 and 42 below:

Example 3.9*

41		
M:		
D:	I walk in (?) big crowd!	**Is he sick?**
N:		
C:		
I:		
I:	LARGE MANY-PEOPLE C-R-O-W-D HERE	PRO.3 SICK PRO.3?
42		
M:	B-E-E-N SICK SO-SO UP-&-DOWN FOR ONE-WEEK NOW, FIRST STOMACH	
D:	Tell me what's wrong.	With what, =
N:		
C:		
I:	Yeah he's been sick off and on . . .	for about a week now.
I:		(waves for attention)

*In this example and most of the examples from the actual interview, the following abbreviations will be used: M = mother, D = doctor, N = nurse, C = child, I = interpreter.

In this example, the doctor initiates the topic (as well as a recent medical history) by asking, "Is he sick?" When the response is affirmative, the doctor elicits medical information with the utterance "Tell me what's wrong." Thus, the doctor initiates a medical history scene after one has been in progress with the nurse. Analysis of this type of scene overlap indicates that the medical history elicited by the nurse is a less recent and more generic kind of information, whereas the doctor elicits information about the recent history leading up to the current medical interview. In a similar way, throughout the medical encounter, each participant focuses on various aspects of the medical interview script, allowing the scenes to overlap and interweave throughout the course of the interview. The fact that these scenes share such an intricate and interdependent relationship could cause interactional problems. As in the case of the mock medical interview, the smooth running of the interview and the limited repair or renegotiation within the encounter indicate that all of the participants share a similar schema for medical interviews. Thus, linguistic evidence supports the existence of not only the medical interview frame, but also of the similarity of related schema.

Pediatric Examination Frame

Additional linguistic evidence, like the use of third-person pronominal reference and switches in linguistic register, indicates another layer to the medical interview: the pediatric examination frame. The use of indirect pronominal reference while speaking to one individual often indicates that a third party is being talked about. Schiffrin (1993) discusses situated meanings associated with the converse phenomenon, when one individual speaks *for* another. In her discussion, Schiffrin indicates that, depending on the circumstances, speaking for another can be viewed as either respectful or condescending to the party that has been spoken for. For example, Schiffrin points out the difference between when a secretary frees up her boss by making a phone call for him or her, and when "parents arrange play dates for their children who do not yet have the communicative competence to do so themselves" (235). Just as there are situations for which one individual speaks for another, there are situations during which individuals speak *about* one another. As Schiffrin's example illustrates,

interacting with a child who does not have the communicative competence to respond is one such situation.

In the medical interview, the sick patient is a child. Undoubtedly, because of the patient's age, the doctor does not attempt to speak with him directly. Instead, the doctor speaks about the child in order to elicit the necessary information from his mother. The nurse also frequently refers to the child indirectly, as in the following example:

Example 3.10

2

Nurse: Let's put **him** on the scale

Clearly, the nurse is not speaking directly to the patient in this example. Such indirect references are made throughout the interview. The use of third-person pronominal reference indicates that the patient's ability to communicate directly is in question and thus represents at least one feature of a pediatric examination frame. However, there are numerous reasons that a patient might not be competent to communicate well during a medical interview. For instance, the patient might not be fluent in the language of the interview, or a drug or disease might influence the patient's ability to communicate. Hamilton (1994) discusses how an Alzheimer's patient's ability to communicate effectively can be hampered. For example, the patient might have an inability to distinguish information that is shared by an interlocutor from information that is new to the interlocutor. Hamilton makes the point that interactional responsibilities do not fall solely on the person whose communicative competence is in question. It is important to remember that supposedly "normal" communicatively competent individuals often contribute to interactional difficulties. Clearly, it is useful to examine additional linguistic features that signal that this medical interview can be framed as a pediatric examination. One such feature is linguistic register.

Linguistic register refers to language "varieties according to use" (Halliday, McIntosh, and Strevens 1964). According to Tannen and Wallat (1993), lexical, syntactic, and prosodic choices made with regard to addressees and the situation at hand are important indicators of frames. In their analysis of a pediatric examination, Tannen and Wallat (1982, 1983, 1987, 1993) identify various registers used by the pediatrician, including a conversational register with the mother and a teasing register or "motherese" used with the child. They describe the teasing register as distinguishable from the conversational register, indicating that it consists of "exaggerated shifts in pitch, marked prosody (long pauses followed by bursts of vocalization), and drawn out vowel sounds" (1993, 63). The teasing register is reported to occur during parts of the pediatric examination. For instance, during examination of the patient's ears, the doctor playfully implies that she is searching for different animals. The presence of a similar teasing register in the interpreted medical encounter serves as additional evidence of the pediatric examination frame.

The use of the teasing register can be seen throughout the interpreted medical interview. During examination of the patient's ears, the nurse (like the pediatrician in Tannen and Wallat's analysis) pretends to search for different creatures. This can be seen in example 3.11 below:

Example 3.11

86

N: Aw, sweetheart.
We're just looking to see—maybe Barney's in there,
y'know? (-?-). No, Barney's not in that ear today.

In this example the nurse playfully indicates that they are looking for Barney, a character in a children's television program, in the child's ear. Many of the vowels are elongated, and the nurse utters this with tremendous pitch variation. It is interesting to note that the teasing register is produced primarily by the nurse, and that the doctor never speaks to the baby at all. The pediatrician is juggling and balancing multiple frames, and it can be a burden on the physi-

cian to put the child "on hold" (Tannen and Wallat 1993, 68) while consulting with the parent and vice versa. In the interpreted medical encounter, the doctor and nurse might have accepted responsibility for managing different frames in an effort to reduce the doctor's burden. If that is the case, it might explain why the doctor does not speak to the child. It would be interesting to examine the same doctor and nurse with a variety of patients in order to determine if the observations made here are typical or not. It is conceivable that the doctor is experiencing extra burdens as a result of the interpreted encounter and research study frames addressed below.

Examination of linguistic features indicates an additional lamination of the medical interview frame. Participants' use of register shifts and of third-person pronominal reference with regard to the patient indicate that this medical interview has a layer that distinguishes it from other types of medical interviews. These linguistic features provide evidence of the pediatric examination frame. Due to the fact that there are no occurrences of major repairs or renegotiations, the participants appear to share similar schema regarding the pediatric examination frame.

Interpreted Encounter Frame

Analysis of the data indicates that all the participants frame this event as an interpreted encounter. Nevertheless, as in the case of the mock interview, there is some evidence that not all participants share the same schema regarding interpreted encounters. Unlike the mock medical interview, in the actual medical interview the Deaf participant and the interpreter appear to share similar schema regarding an interpreted encounter. Similar to the mock interview, this schema does not appear to match the schema of the medical care providers. Evidence of the unanimous existence of the interpreted encounter frame, as well as of the mismatches in schema, is shown in the following examples.

Primary linguistic evidence regarding the medical providers' interpreted encounter frame can be seen in the use of the third-person pronoun. Both the doctor and nurse frequently refer to the mother in the third person, and often add imperatives for the interpreter to

direct comments to the mother. In the example 3.12, the nurse has just asked if the mother has brought the child's shot records:

Example 3.12

14

N: Just **tell her** we'd like to have them, because if she needs any forms or anything filled out, we need to have the dates.

In this example, the nurse clearly recognizes that she is not speaking directly to the Deaf woman. That is, by asking the interpreter to "tell her" the message, she has demonstrated an awareness that this is an interpreted encounter. The doctor makes similar reference in the example below:

Example 3.13

85

Doctor: **Ask her** to just hold his knees.

In this example, as in the previous one, the use of third-person reference serves as evidence that the speaker frames this as an interpreted encounter. Clearly, the doctor is aware that he is not communicating directly with the child's mother. The fact that both the doctor and the nurse make use of third-person pronouns when communicating with the mother not only indicates that they share the interpreted encounter frame, but also that they share a similar schema for that frame; that they are communicating with the Deaf mother indirectly. In contrast to this, neither the Deaf participant nor the interpreter seem to share this schema, despite the fact that there is evidence that both also frame this as an interpreted encounter.

Unlike the mock interview, the actual medical encounter contains no introduction or explanation regarding the interpreter and her presence. Nevertheless, the interpreter's utterances primarily consist of retellings of what interlocutors have recently said. Pri-

marily, these retellings actually include the first-person pronoun, although the interpreter clearly does not mean to refer to herself, as in the following:

Example 3.14

52

M: PRO.3 START VOMIT =

D: = times did he vomit from the time it started.

N:

C:

I:

I: = MANY- HOW OFTEN VOMIT. START SICK, VOMIT, HOW OFTEN?

53

M: = TUESDAY NIGHT, FINISH BY WEDNESDAY AFTERNOON . . . FINISH

D: Okay.

N:

C:

I: He started vomiting Tuesday night, and finished Wednesday late afternoon.

I: #OK

54

M: VOMIT EVERY TIME PRO.1 TRY GIVE PRO.3 (neutral) SOMETHING VOMIT . . . #SO =

D: And the fever's -

N:

C:

I: And he threw up, um, **and every time he threw up I tried to give him something,** so: =

I:

The interpreter has never met the Deaf woman or her child prior to arrival at the doctor's office. Obviously, the interpreter does not mean that it was she herself who cared for the sick child on Tues-

day and Wednesday. In this case, the first-person pronoun is used to refer to another participant, which indicates that the interpreter frames this event as an interpreted encounter. Further, the use of the first-person pronoun suggests a possible mismatch from the related schema evidenced by the doctor and nurse. The interpreter's schema for an interpreted encounter seems to be one of direct communication between the interlocutors, despite the fact that the interpreter is conveying the utterances for them. Hence, the interpreter's use of first-person reference is intended to apply to the original speaker (in this case, the signer) rather than to the interpreter herself.

A repair initiated by the doctor immediately following the previous example provides further evidence for the existence of this mismatch in schema between the medical practitioners and the interpreter:

Example 3.15

54

M: VOMIT EVERY TIME PRO.1 TRY GIVE PRO.3 (neutral) SOMETHING VOMIT . . . #SO =

D: And the fever's -

N:

C:

I: And he threw up, um, **and every time he threw up I tried to give him something,** so: =

I:

55

M: = PRO.1 GIVE-UP . . . E-V-E-N L-I-Q-U-I-D-S PRO.1

D: **Yo· '(points to interpreter) tried or she (points to mother) tried?**

N:

C:

I: = I don't know: I- (looks at doctor) I tried =

I: (waves)

56

M: PRO.1 ++ (glances to interpreter) NO (taps doctor's arm) PRO.3 INTERPRETER-
D:
N:
C:
I: = to give him liquids too.
I: (taps mother's knee) PRO.1 TRY OR PRO.2 TRY?

57

M: = LET PRO.1 EXPLAIN. WHEN INTERPRETER TRUE INTERPRET, PRO.3 WILL =
D:
N:
C:
I: = Now let me explain. When the interpreter is interpreting, she will be speaking =
I:

58

M: = BE TALK A-S I-F PRO.3 NOT I-N ROOM PRO.3. TALK FOR PRO.1, #SO (?off screen)=
D: (chuckles) Okay, gotcha.
N:
C:
I: = as if, she's not in the room. She's speaking for me. So, if it =
I:

59

M: = CONFUSE TRUE TALK PRO.1, A-S I-F PRO.3 PRO.1
D: I'm just interested in the pronoun, that's all.
N:
C:
I: = confuses you, the interpreter's really speaking as if-
I: PRO.1 (REALLY) INTEREST =

60

M: #OK PRO.1

D: You're not taking care =

N:

C: (cries)

I: = WORD "I" (i on chest) PRO.3 (left hand) I (i on chest)

61

M: NO PRO.1 RECENT MEET- (interpreter) #HER FIRST TIME =

D: = of him, you're just interpreting.

N:

C: (crying continues)

I: I just met =

I: NOT PRO.1, PRO.1 NOT TAKE-CARE -

62

M: = NOW.

D: okay I've been in practice thirty-five years, I've =

N:

C: (screams then crying stops)

I: = her for the first time today, so

I: #OK PRO.1 . . . PRO.1 WORK++ =

The doctor initiates the repair in line 55, when he tries to clarify the interpreter's first-person pronominal reference. He supplements his own pronominal reference in this case with gestures, indicating exactly who is the referent of the second- and third-person pronouns.

The doctor's gestures indicate that he, in accordance with his apparent schema, is directing his comment to the interpreter (the referent of the second-person pronoun) and not to the Deaf woman. Similarly, the interpreter's utterances support her apparent schema of interpreted encounters as direct communication between the noninterpreter participants. Thus, she retells each interlocutor's utterances without any attempt to initiate an explanation of her own.

As in the case of the student interpreter, the professional interpreter's goal seems to be for the Deaf participant to respond, rather than to accept the status of ratified addressee. The Deaf woman's utterances indicate that, unlike the patient in the mock medical interview, she shares the interpreter's schema of what an interpreted encounter entails. That is, the Deaf woman not only understands the doctor's request for clarification, but she immediately responds to that request without any hesitation or expectation that the interpreter will also respond. She apparently trusts that the interpreter has continued to provide her with "direct" communication with the doctor. It is interesting to note the doctor's metalinguistic awareness in this example. In line 59, he himself indicates that his confusion is related to the issue of pronominal reference.

In the actual medical encounter, the fact that all participants share the interpreted encounter frame is similar to the findings regarding the mock medical interview. Moreover, the professional interpreter seems to share a similar schema with the student interpreter regarding this frame: that the interpreter is a service provider who prefers not to be involved in the doctor-patient "dyadic" interaction. Unlike the mock medical interview, in the actual medical interview, the doctor does not provide evidence of a schema in which the interpreter is a professional expert and colleague. Conversely, in lines 60–61 it becomes clear that the doctor's schema regarding the interpreter has been that she is a caretaker of the patient. Finally, although the Deaf patients in each interview frame the events as interpreted encounters, the Deaf patient in the mock interview demonstrates a distinct schema of the interpreter as advocate, whereas the Deaf patient in the actual medical interview shares a schema with the professional interpreter. Thus, although the fact that there are differing schema among the participants is true in both interviews, the nature of the mismatched schema is not the same.

Research Study Frame

The fact that the actual medical interview can be framed as a research study frame is evident through explicit reference to aspects of the

event or to the researcher herself. The timing of these comments indicates that the participants not only share the frame for the event, but also that they share similar schema regarding the research study frame.

Of the participants in the actual medical encounter, the nurse provides the least amount of linguistic evidence of the research study frame and related schema. There are only two types of evidence that the nurse provides: comments regarding unusual aspects of the medical interview and limited interaction with the researcher or her camera. These two types of evidence provide only a limited indication of whether or not the nurse frames this event as a research study. As an example of the former, the nurse comments on the fact that the room really isn't big enough. The room is regularly used for medical interviews and is, thus, taken as big enough for a doctor, nurse, parent, child, as well as medical equipment such as a scale and sink. However, during data collection, this room houses an interpreter, a researcher, and a video camera as well. Thus, she comments in the example below:

Example 3.16

19

N: (enters) 'Scuse me. This room isn't really big enough, we looked for a larger room but we didn't have one available, so.

This comment addresses the fact that the room is overcrowded. It does not indicate the reason for that overcrowding, however. The nurse might make a similar comment with the additional presence of an interpreter or extended family members, even without the presence of a researcher. Thus, although this comment provides some evidence regarding conditions imposed by the research study (overcrowding), it is not sufficient to indicate that the nurse frames this event as a research study. Nevertheless, it is interesting to note that the nurse directs only one comment to the researcher, when her video equipment is in the way of the scale. The comment is made without the nurse making eye contact with, or glancing in the direction of, the researcher.

In example 3.17 the nurse is about to weigh the child. The video camera case is at the end of the table containing the scale, and the nurse reaches to move the camera case while commenting:

Example 3.17

2

Nurse: I'm gonna move this for a second so he doesn't kick it for you.

The nurse does not look at the researcher, nor does she change her voice quality or prosody in any marked way. Nevertheless, since the camera case belongs with the camera being operated by the researcher, it seems likely that the referent of the second-person pronoun (and hence, the addressee) is the researcher. Aside from the contextual information regarding ownership of the camera case, there is no evidence that the nurse is addressing the researcher. In fact, it is entirely possible that the nurse does not recognize the case as a camera case, or does not know or believe that it is the researcher's. Given this possibility, there is no way to tell for certain who is the intended addressee of her utterance.

On the basis of the fact that the nurse interacts directly with all other participants, this example serves as additional evidence that the nurse frames this as a research study, and that her schema regarding such studies is that the presence of the researcher should be downplayed or ignored. Although the evidence demonstrated by the nurse is somewhat limited, evidence from other participants indicates that the doctor, the interpreter, and the mother frame the medical interview as a research study.

Like the nurse, the doctor comments on the crowded conditions of the examination room:

Example 3.18

41

Doctor: I walk in (-?-) big crowd!

During the medical interview, the doctor does not direct utterances to the researcher. However, he does address the researcher at the end of the interview:

Example 3.19

226

Doctor: You'll know it all. You keep comin' here, you'll become an expert.

Thus, the doctor indicates with this utterance that he is aware of the researcher's presence and that his schema allows him to talk with her. However, similar to the schema suggested by the nurse's lack of communication with the researcher, this utterance indicates that the doctor's schema regarding research studies is that the researcher should not be a part of the primary medical interview frame. The timing of the doctor's utterance suggests that it might be intended as a form of frame bracketing, occurring only after the medical interview frame has reached completion.

The timing of utterances addressed to the researcher also serves as evidence of the frame and schema held by the interpreter and mother. It is important to note that the researcher is operating the video camera. As a result, she is not visible in the data collected. Nevertheless, her signed utterances are recognizable in part as a result of the mother's and the interpreter's eye gaze. When the researcher produces an utterance in ASL, the mother and interpreter can be seen to glance in the direction of the camera. The following example occurs during the initial part of the medical interview run by the nurse. Just prior to this example, the researcher has signed an utterance to the interpreter, asking her to move into view of the camera. However, the interpreter does not respond to this utterance until the nurse leaves the room:

Example 3.20

32

M:

N: Doctor should be in in just a few minutes (exits)

I: (to researcher) **Wha'd you say?**

I: DOCTOR COME FEW MINUTE

Throughout the interview, the interpreter interprets all the participants' utterances (English to ASL or ASL to English). It follows that if the researcher produces an utterance in either English or ASL, the interpreter would also interpret her utterance. The interpreter does not do that, however. Instead, the interpreter waits until the nurse leaves the room to respond directly to the researcher in English, "Wha'd you say?" This indicates that the interpreter does not view the researcher as she views the other participants. The researcher's utterance is treated as a part of another frame, the research study frame. The fact that the interpreter does not interpret the researcher's utterance, and that she does respond directly to the researcher during a frame break indicates that the interpreter has a schema associated with the research study frame that is similar to that of the doctor.

Like the interpreter, the child's mother also communicates directly with the researcher primarily during frame breaks. In the following example, the nurse has been conducting the preliminary examination. Just prior to the mother's utterance, the nurse has left the room to get a chart. During this period the child has been crying steadily. Approximately fifteen seconds after the nurse leaves the room, the mother (who is about five months pregnant with her second child) turns to the researcher and interpreter and addresses a comment to them:

Example 3.21

17

M:

D:

N: = So let me just (?) out there, I'll get it real quick.

C:

I:

I: (?) GO (?) NOTES GROW GROW-UP (?) FAST

18

(researcher laughs) (researcher laughs)

M: [15-second pause] (to interpreter and researcher) PRO.1 HAVE SECOND ONE

(laughs) ***And I'm having another one!***

D:

N: (leaves—gone for 28 seconds)

C:

I: **(laughs)**

I: **(signs something but off camera)**

19

(researcher laughs)

M: BOTH BOYS SAME **(laughs)**

They're both boys, too!

D:

N: (enters) 'Scuse me. This room isn't really big enough, we looked for a larger room but =

C:

I: **(laughs)**

I: (? not visible) BIG ENOUGH (?) =

This comment receives laughter from both the researcher and the interpreter, and although both are off-camera at this point, it is clear from the mother's eye gaze that a brief conversation ensues among the three participants in the room. Although the nurse is gone for only twenty-eight seconds, there is time for the interpreter to comment (off-camera, in line 18) and for all participants to be laughing together as the nurse reenters the room. Once again, as the nurse returns, the interaction among the mother, interpreter, and researcher shifts. The mother generally does not gaze toward the researcher and only once directs a comment toward her during the time the medical interview frame is clearly active. This one comment can be seen in example 3.22. In this example, the mother waves briefly at the camera to entertain her son:

Example 3.22

110

M: (waves at camera) (looking at researcher) PRO.3 (baby) PISS-OFF =

D:

N:

C: (cries)

I: = THAT INDEX (neutral)

111

M: = SAME BECAUSE PRO.1 WAKE-UP PRO.3 U-P from POSS.3 (baby) N-A-P

D:

N:

C:

I: **He's really pissed off too because I woke him up from his nap.**

I:

After waving at the camera the mother gazes to the researcher and says that her son is upset because she interrupted his nap. The interpreter renders this comment in English (line 111). As the interpreter finishes her rendition, the mother gazes back and forth between the interpreter and the doctor. It looks as if the mother might have intended the comment to the researcher to be subordinated communication, ratifying the researcher as addressee but leaving the doctor unratified. It is not clear whether this is the case, although the mother does not address the researcher at all for the remainder of the encounter. This example raises a question regarding the issue of subordinated communication. Whether or not the mother has the opportunity to communicate in ASL with participants, or whether the doctor and nurse have an opportunity for subordinated communication in English is an issue that could be deter-

mined by the interpreter's choice of what to (or not to) render. Such a choice on the part of the interpreter has the potential of being more or less partial to one or another of various participants. How a variety of professional interpreters handle this issue is an area for future investigation. With regard to this study, the mother's limited interaction with the researcher, combined with rapid inclusion of interaction with the researcher during frame breaks, suggests that the mother frames the medical interview as a research study and that her schema of a research study entails the notion that one does not interact with the researcher as a part of the medical interview lamination of the event.

On the basis of the content of certain utterances that address the unusually crowded circumstances of this medical interview, as well as the limited number, and timing, of utterances directed toward the researcher, it is apparent that this medical encounter has been framed as a research study. Moreover, the evidence suggests that all the participants share similar schema regarding the research study frame. It is interesting to note that the interpreter and mother treat the researcher and interpreter in similar ways. Both are addressed and responded to primarily during breaks in the medical interview frame. For the mother and the interpreter, it appears that the research study frame and interpreted encounter frame share schematic elements in terms of the nonparticipation or noninvolvement of the researcher or interpreter in the task at hand.

A Mismatched Schema

Four layers of frames have been identified in the interpreted pediatric medical interview and discussed in terms of related schema. The medical interview and pediatric examination frames, the interpreted encounter frame, and the research study frame are characterized by a variety of linguistic features, including topic initiation, question-answer sequences, pronominal reference, linguistic register, and the content and timing of certain utterances.

Of the four frames examined, there is evidence that participants share similar schema regarding all but one: the interpreted encounter frame. Although not all participants frame the event as an interpreted encounter, the nurse and doctor demonstrate a schema in which they communicate with the interpreter about the Deaf participant, rather than one in which they communicate directly with the Deaf participant. This differs from the schema demonstrated by the Deaf participant and the interpreter. Both of these participants demonstrated a schema of direct communication among participants through the interpreter, rather than of communication with the interpreter herself.

The result of this apparent mismatch in schema is a problem area in the interaction. For example, the doctor requests clarification of the interpreter's use of the first-person pronoun. In his schema, the interpreter is seen as a caretaker of the child rather than as a professional service provider unknown to the Deaf participant and her family. His initiation of repair assists in clarifying that the referent of the interpreter's first-person pronoun is the mother.

The examination of the actual medical encounter with the professional interpreter has indicated that the frame and schema issues found in the mock medical encounter are not entirely unique for the student interpreter involved in a technical redoing. Thus, it would be worth exploring some of the similarities and differences in the interaction between frames and schema in the two cases under examination.

Comparison of Frames and Schema in the Two Cases of Interpreted Encounters

The dynamic interplay of frames and schema can allow people to understand (or misunderstand) interactive events. Examination of these two cases indicates that there are some similarities with regard to the interaction between frames and schema between the two cases. For example, the mismatches between participants' schema regarding interpreted encounters represents a similarity that is

highly pertinent to the question of an interpreter's influence on interactive discourse.

In both the interpreted role play and the actual medical interview, a variety of linguistic features serve as evidence of frames and schema. These linguistic features include prosody, discourse sequences such as question-answer pairs, topic initiation, and repairs. In each case, linguistic features indicate that the participants share certain frames for the event. Although the frames for each case are not identical to the other, both cases include evidence of frames regarding the nature of the event, such as a role play or pediatric examination, and the interpreted encounter frame. In addition, both cases include evidence that all the participants share similar schema regarding all but the interpreted encounter frame. This could be due to the fact that medical interviews and even technical redoings are not uncommon types of interaction, whereas interpreted encounters are less familiar to the general population.

In both cases under examination, a hearing interlocutor requests information from the interpreter. In the role play the hearing interlocutor asks for information about the language, a question that could have been directed at the native signer in the group, but was not. Similarly, the doctor in the actual medical interview asks the interpreter for clarification of pronominal reference. This doctor also frequently refers to the Deaf interlocutor in the third person. In these examples, other participants talk about the Deaf participants (or their native language) rather than addressing them directly.

The communicative competence of people who are spoken for or about is an issue not just in interpreted encounters. For example, children and Alzheimer's patients are among those whose communicative competence comes into question in interaction. When hearing interlocutors speak about Deaf participants to an interpreter, do they question the Deaf participants' communicative competence? Does the hearing participant's schema categorize the Deaf participant with children or cognitively impaired patients? In what ways do the interpreter's utterances contribute to the partici-

pants perceptions of one another? These questions reflect some potential ramifications of the ways in which all participants (doctors, patients, and interpreters) align themselves to one another via their utterances. That is, the participation framework and the interpreter's place within it play important roles in the issue of interpreter neutrality and interpreter influence on an interaction.

Practice in Fingerspelling, word lists, and Fingerspelling Categories.

Dan Miller and Cindy Camp

PRACTICE IN FINGERSPELLING

The Manual Alphabet

1. Three basic hand positions:
    a. palm forward (all letters, except g, h, p, q)
    b. palm to the side (g, h)
    c. palm downward (p, q)

2. Position arm and hand:
    a. elbow down
    b. hand slightly below chin
    c. relaxes

3. The letters.

Learning to fingerspelling by pattern

If you studied typewriting in school, you will remember practicing letter patterns until you could find each key and type common letter sequences without thinking. It was automatic. Learning to fingerspell is much the same way. If you will practice the most common letter patterns, you will be able to say the word and spell it simultaneously, almost without thinking about the fact that you are fingerspelling.

For example: Several words have the pattern "ay" in them. Practice "ay" until it is easy to fingerspell. Then practice the following words:

bay, day, Fay, Kay, lay, may, ray, say, jay

Notice all of those words were spelled with letters in the palm forward position. Now, try some words in the palm to the side and palm downward positions:

gay, hay, pay

Be sure to say the word as you fingerspell it. Be sure you fingerspell clearly. Be sure you do not rush.

In the following, practice each two letter pattern until it is easy for you. Then practice the three letter words using that pattern.

"ab" - cab, dab, fab, gab, jab, lab, mab, tab

"ad" - dad, fad, had, lad, mad, pad, sad, wad

"ag" - bag, lab, nag, rag, sag, tag, wag, fag

"am" - ham, jam, ram, Pam, Sam, yam, dam, lam

"an" - ban, can, Dan, man, pan, ran, tan, van

"ap" - cap, gap, lap, map, nap, rap, sap, tap

"ar" - bar, car, ear, far, jar, var, tar, war

"at" - bat, cat, eat, fat, hat, pat, rat, sat

"et" - bet, get, jet, let, met, net, pet, set

"it" - bit, fit, hit, kit, pit, sit, wit, lit

"og" - bog, cog, dog, fog, hog, jog, log, tog

"ot" - cot, dot, got, hot, fot, lot, not, pot

"ow" - bow, cow, how, snow, now, row, sow, tow

"un" - bun, fun, gun, pun, run, sun, dun

"ut" - but, cut, hut, mut, out, put, rut

Practice in fingerspelling four letter words (one syllable).

"aid" - paid, laid, maid, raid, said

"ake" - rake, bake, cake, fake, make, take

"ear" - bear, dear, fear, hear, near, wear

"ent" - bent, lent, rent, sent, tent, cent

"ate" - date, mate, fate, gate, hate, late

"est" - best, jest, nest, pest, reset, test

"ack" - back, lack, pack, rack, sack, tack

"ale" - gale, hale, male, pale, sale, tale

"ame" - lame, came, fame, game, name, same

"all" - ball, call, fall, hall, tall, wall

"ell" - bell, cell, dell, fell, sell, tell

"ook" - book, cook, hook, look, nook, took

"orn" - born, corn, horn, morn, torn, worn

"eal" - deal, heal, meal, real, seal, veal

Practice in fingerspelling five letter words (one syllable).

"ight" - fight, sight, night, might, tight

"ound" - bound, found, sound, mound, round

"unch" - lunch, bunch, hunch, munch, punch

"ouse" - house, mouse, louse

All of the one syllable words you have practiced ended width the same pattern. Now, you will practice beginning letter patterns. Be sure to say the word as you fingerspell it.

"br" - brow, brave, brown, brush, broil, bread

"ch" - chest, cheap, cheer, chair, chain, choke

"bl" - bleed, blood, black, block, blur, blast

"cl" - clean, clear, cloud, clock, close, class

"dr" - drink, drank, draw, drag, dry, drop

"fl" - flame, flash, flirt, flour, flesh, fling

"gl" - glean, glory, gland, glass, glare, glue

"pr" - pray, pride, prize, prom, primp, preen

"sp" - spoil, spark, spike, sport, spell, speed

"tr" - trail, tried, try, trip, trend, tray

"wh" - what, where, when, which, white, why

Practice in fingerspelling two syllable words. Be sure you say the word as you spell it. You will begin with groups of words that begin with the same prefix.

"de" - detain, defeat, defend, deform, detail, debate, decay, decide

"dis" - discuss, dismiss, disease, dislike, disrupt, dispute, distress, distract

"re" - recall, recess, record, react, redeem, recur, reduce, refill

"pre" - precede, prepare, precise, predict, prepay, preserve, preside, pretend

"un" - unbent, uncap, under, undo, unknown, unfold, unfair, unholy

"pro" - proceed, produce, profess, profane, project, promote, propel, propose

Continuation of practice with two syllable words.

You have had experience in fingerspelling and saying groups of two syllable words that begin with the same pattern. Now you will practice words that end in the same pattern. Remember, say the word as you fingerspell it.

"able" - able, cable, fable, gable, sable

"ing" - making, taking, baking, faking, raking

"tion" - nation, ration, caption, action

"less" - careless, useless, helpless, fearless, worthless

"ly" - lively, costly, gladly, sadly, kindly

"ness" - goodness, kindness, deafness, sadness, darkness

Here are some multi-syllable words that include the prefixes and suffixes you have practiced. Practice them until they are easy for you to fingerspell and say simultaneously.

detaining, defeating, defending

reaction, reduction, disruption

predictable, repayable, preservable

unfairness unholiness

unlikely, unkindly, unknowingly

4 Syllable Words:

unicycle
American
dictionary
automobile
information
especially
experiment
community
everybody
education
impossible
discovery
comfortable
transportation
difficulty
arithmetic
thermometer
altogether
underwater
punctuation
apostrophe
curiously
Antarctica
watermelon
supermarket
dandelion
kindergarten
perimeter
capitalize
cemetery
unhappily
apology
firecracker
ukulele

magnificent
superficial
insufficient
inefficient
consequences
rectangular
triangular
diameter
significant
photography
behavioral
understanding
unforgiven
biology
geometry
geology
geography
psychology
literature
military
television
secretary
certificate
incompetent
videotape
audiotape
advertisement
interpreter
communicate
candidacy
invitation
comparison
conceptual
fingerspelling

bicultural
community
inventory
material
correspondence
additional
corroborate
comprehensive
registration
occasional
acquaintances
inhibition
fortuitous
criticism
psychometry
ostentatious
relationship
surreptitious
liquidation
woolgathering
investigate
symptomatic
vocational
presidential
motorcycle
graduation
proficiency
situation
cauliflower
horizontal
epidemic
systematic

Five Syllable Words:

refrigerator
intermediate
denominator
elementary
university
encephalitis
zoological
Yugoslavia
vocabulary
urbanization
unquestionable
tuberculosis
trigonometry
thermonuclear
subterranean
Stradivarius
sociology
appendectomy
depreciation
communication
indiscriminate
interminable
rudimentary
reiterated
inexorable
acrimonious
congratulations
irresponsible
representative
reprehensible
humiliation
excruciating
reverberating
fundamentalists
impresario
organization
synchronicity
dilapidated
derogatory
communicable
educational
paleolithic
Christianity
phagocytosis
superintendent
disenfranchisement
elasticity
philosophical
irresistible
interpretation
irreversible
misunderstanding
astronomical
schizophrenia
intellectual
personality
unemployable
pandemonium
gerontology
gynecologist
kleptomaniac
annihilation
aerodynamic
discombobulate
disproportionate
objectivity
creativity
exploratory
expectorating
facilitator
sedimentary
biographical
orientation
meticulously
enthusiastic
incoherently
remuneration
undeniable
practicality
acceleration
Philadelphia
extravagantly
extraordinary
absentmindedness
virtuosity
appropriations
alcoholism
immunization
spontaneously
Tyrannosaurus
Brachiosaurus
pre-registration
temporarily
parsimonious
pecuniary
metamorphosis
Elizabethan
similarity
immortality
compensatory

Six Syllable Words:

encyclopedia
valedictorian
salutatorian
unintelligible
unconstitutional
sentimentality
onomatopoeia
uncommunicative
octogenarian
unequivocally
responsibility
cardiovascular
extracurricular
archeological
anthropological
idiosyncrasy
Mesopotamia
extemporaneous
paleontology
arachnaphobia
archaeological
biodegradable
ecclesiastical
phantasmagorical
bioluminescent
identification
intercontinental
incontrovertible
stereotypical
environmentally
megalomania
adaptability
microbiology
incapacitated
intensification
heterogeneous
authoritarian
originality
Machiavellian
kinesiology
Indianapolis
photosynthetically
physionomical
decalcification
cinematography
alphanumerical
Episcopalian
filterability
gastrointestinal
hallucinatory
historiographer
imaginativeness
improvisational
inarticulately
infinitesimal
anti-terrorism
administratively
sesquicentennial
institutionalized
hospitalization
rehabilitation

FINGERSPELLING CATEGORIES

- Word families
- 2 syllable words
- 3 syllable words
- 4 syllable words
- 5 syllable words
- 6 syllable words
- prefixes
- suffixes
- double letters
- hyphenated words
- compound words
- diagraphs
- restaurants
- board games
- music groups/singers
- musical instruments
- class subjects
- college majors
- sports
- sports equipment
- animals
- breeds of animals
- cities/towns
- states
- state capitals
- counties
- countries
- holidays
- models and makes of cars/trucks/vans
- stores
- soft drinks
- newspapers, magazines
- flavors of ice cream, candy
- office supplies
- landscape (mountain, valley, geyser, canyon, plains, river, ocean, etc.)
- movie titles
- actors/actresses
- cereals
- foods
- tv shows
- gas stations
- weather/natural disasters
- girls' and boys' names
- last names
- body parts
- clothing
- colors
- shapes
- furniture
- months of the year
- numbers (words)

Chapters 7 and 8. Reading between the signs: Intercultural communication for sign language interpreters.

Anna Mindess

7

The Interpreter's Role and Responsibilities

Suppose you have been invited to a masquerade ball and you are standing in front of a rack of costumes wondering which one to pick. Your behavior will be limited in certain ways depending on your choice of outfit. If you assume the role of the Tin Man, your tight metallic suit will restrict your movements and speaking. If you pick a belly dancer's costume, on the other hand, you will be able to move about freely, but you will have to accept the fact that you will expose more of yourself and that people may expect you to dance. Even though as sign language interpreters we do not don a costume when we do our work, we do assume a certain role that, in part, dictates our behavior. So what is the appropriate role for us to play? Since a look at comparable occupations and the similarities and differences between their work and ours may illuminate this issue, let us begin by examining the roles of mediator and spoken language interpreter.

The Role of Mediator

It is interesting that our profession, for at least the past ten years, has been using the term *bicultural mediator* to describe what we do without much inquiry into the *mediator* half of the term. By examining the duties of professional mediators, we will see if this is really an appropriate title for us.

Mediators can be lawyers hired by the court to expedite conflict resolution, therapists who work with divorcing couples to resolve custody or visitation battles, or volunteers who work on a panel to solve disputes within their community. Many mediators who work in private practice are lawyers and may employ a variety of styles. The one thing that all mediators have in common, however, is that they are called in to help resolve some type of disagreement that the parties involved are unable to solve on their own.

Mediations typically follow a set of steps. Step 1 is a statement by the mediator laying out the ground rules, goals, and expectations for the session, with an optional exhortation to the participants to try to settle this dispute through cooperation. In Step 2 each party gets to tell his or her side of the story without being interrupted. Step 3 is a joint discussion, where the mediator, through active listening, validates each person's position and clarifies what is needed to reach a resolution. There is an optional Step 4, when the mediator may hold private meetings with both sides to discuss the strengths and weaknesses of their stated positions and give them a reality check about whether their expectations are justified. Step 5 is a group discussion of options. Step 6 is the closure phase, where either an agreement is reached and written down or the barriers to reaching agreement are defined (Lovenheim 1996, 7.3–7.50). While the mediator wields no power to directly influence the decision reached, he or she is in constant control of the mediation session to ensure that it stays focused.

The role of mediator does share a few characteristics with our traditional view of interpreters' roles: neutrality and confidentiality. Also presumed is the fact that the interpreter and the mediator find themselves between two parties who do not understand each other. Their role is to try to facilitate communication to create understanding. But at this point the two professions diverge. Interpreters are not allowed their own voice. Whatever we interpreters do to facilitate understanding must be done inconspicuously and usually simultaneously. Also, although mediation, by definition, is utilized for conflict, we usually interpret situations with no inherent dispute (e.g., a classroom lecture, a medical appointment, a conference).

Furthermore, although power imbalances are common in both interpreted and mediated situations, we, as interpreters, are cautioned to add nothing to the situation. We are severely limited in

exercising influence upon this imbalance, while mediators frequently "do their best to ensure that any agreement they oversee is not blatantly unfair to one of the parties" (2.19).

It seems, then, that the bicultural mediator model of sign language interpreting is more wishful thinking than a description of reality. It would be wonderful if we could help each side appreciate the other's reality, encourage the participants to look beyond their immediate wants to their long-term interests, and, in the words of Peter Lovenheim, "unfreeze the parties from their fixed positions, open them to the possibilities of creative solutions and finally guide them to a mutually agreed-upon result" (1.16). Unfortunately, it would be next to impossible to achieve these goals while interpreting everything being said and signed from one language to another. Presumably, professional mediators work with parties who speak the same language (or hire an interpreter), so it makes more sense to conceive of interpreter and mediator as two different roles that share a common goal: when we do our job well, *each participant is enabled to see things from the other's perspective.*

Many interpreters might argue that they identify as a mediator only in regard to their position of being in the middle. However, some Deaf people's complaint about interpreters who see themselves in the role of mediator is that they take over the situation, thereby taking control out of the hands of the Deaf participants and sometimes unknowingly thwarting their carefully conceived game plans. Eileen Forestal, a well-known Deaf educator and relay interpreter, relates several examples in her telecourse, "Understanding the Dynamics of Deaf Consumer-Interpreter Relations." One instance involved a Deaf supervisor who was meeting with a recently hired hearing employee who seemed to be having trouble working under a Deaf boss. The Deaf supervisor decided that what was called for was a firm stance in this meeting with his new employee, yet he noticed that at the end of the exchange the interpreter added a lot of "thank you" and "nice to meet with you" polite phrases as if they had come from the Deaf boss, which seemed to undermine his entire strategy. When questioned, the interpreter, who was apparently unaware of the Deaf client's intended toughness, responded that in hearing culture one must always be polite and say thank you (Forestal 1994).

The Role of Spoken Language Interpreters

The next role we need to consider is that of spoken language interpreter. Since both sign language and spoken language interpreters interpret between English and another language, it would seem at first glance that their jobs are more or less identical. There are a number of important differences, however. One is visibility. In certain circumstances (e.g., consecutive interpreting or legal depositions) spoken language interpreters, like sign language interpreters, have a visible presence right there with the participants and can interrupt, if necessary, to ask for repetition. In many instances, however, spoken language interpreters are strikingly removed from the participants and are in no position to ask a speaker for clarification. In simultaneous conference interpreting, for example, interpreters work in a soundproof booth above the back of the meeting hall and sometimes in a completely separate monitor-equipped room. In both of these cases, their interpretations are relayed through a system of microphones and earphones.

In the courtroom or a small-group meeting, when there is only one foreign speaker, the spoken language interpreter may be placed in an inconspicuous position—seated next to the foreign speaker, for example, where he or she whispers in the person's ear the proceedings of the event, although if the foreign speaker testifies on the witness stand in court, the spoken language interpreter will be up front and visible, too.

Sign language interpreters, by contrast, need to be clearly visible to the Deaf participants (and vice versa). Consequently, we often place ourselves next to the hearing person who will be speaking the most, so that we end up on stage next to the podium, at the front of the classroom, or in the middle of the courtroom. At a small discussion table, we and our Deaf clients sit across from each other instead of side by side (as most people who are used to working with spoken language interpreters expect). This constant visibility, along with the fact that sign language is often a novelty, sometimes makes us, instead of the Deaf (or hearing) speaker, the focus of attention.

A more significant difference between sign and spoken language interpreters is the perceived identity and allegiance of the interpreter. Although it is not necessary for foreign language interpreters to be native speakers of the language(s) they interpret, it is common that a Japanese/English interpreter, for example, is

either Japanese or Japanese American. Therefore, the Japanese-speaking client can more readily identify with the interpreter and trust that the interpreter will either share some common values or at least understand where the client is coming from. Although we hearing sign language interpreters may sometimes share an identity factor with our Deaf client (e.g., by being black, gay, Jewish), we are never deaf. Consequently, there is not necessarily an automatic feeling of trust in the interpreter. As members of the majority culture, we may be seen as being "on the same side" as the hearing judge, boss, or doctor, despite our language skills. An excellent way to alleviate this problem is to use a relay interpreter: a qualified Deaf individual who works as a team with the hearing interpreter. Unfortunately, we don't always have the luxury of this option.

A third distinction involves the majority culture's assumptions regarding foreigners as compared with Deaf people. Americans who are truly ethnocentric assume that the normalcy of everyone they meet should be judged by how much the person conforms to or deviates from the norms of American culture. Other, more open-minded people may expect someone from a foreign country to have cultural and language differences, but they don't assume that a Deaf American has any cultural characteristics that in any way diverge from hearing American culture. Most people naively believe that sign language is just English words and word order on the hands. So when a Chinese person and a Chinese/English interpreter are involved in a meeting with an American, for example, the American may be a little more flexible and forgiving than when dealing with a Deaf person whose sign language interpreter, they assume, is just a device that allows the Deaf person to get the audio input of English through a visual channel—as if they were watching a television show and had turned on subtitles.

With these distinctions—visibility, perceived allegiance, and cultural assumptions in mind—let us look at the manner in which spoken language interpreters view their own job. I recently interviewed several professors at the Monterey Institute of International Studies, one of the few institutions for training interpreters and translators, and perhaps the most respected. We compared preparation and training for our respective professions as well as the scope of our work, what we see as the limits of our responsibility, and under what models our practitioners work. Before being accepted into the Monterey Institute's Graduate School of Trans-

lation and Interpretation, students are required to hold a B.A. or the equivalent and must demonstrate near perfect fluency in English and one or two foreign languages. They are expected to have lived for at least six months in a country where their foreign language(s) is (are) spoken. Compare this with the requirements for entering interpreter preparation programs for sign language interpreters. Although most are becoming more stringent, some programs only require the completion of four or five classes in ASL. And others do not even test the potential interpreter's fluency in ASL.

Graduates from the Monterey Institute can hope to interpret for the United Nations, the State Department, international trade negotiations, and conferences. Their course work in the Graduate School of Translation and Interpretation reflects this emphasis. Because much of their work after graduating with a master's degree will be at high-level conferences, students take classes in economics, international trade, technical terminology, and political oratory. There are separate courses in simultaneous interpreting and consecutive interpreting (in which the students practice special note-taking techniques in order to render from memory significant lengths of discourse). They also learn about register, diplomatic etiquette, and certain exercises to train their memory. Those students who also plan to work as translators of written documents receive in-depth training dealing with journal articles, contracts, books, and scientific texts. In addition, both interpretation and translation courses include substantial practice in sight translation.

As sign language interpreters, most of us do not have the opportunity to work at the level of international conferences. Most of what we do is referred to by spoken language interpreters as *community interpreting*, a designation that includes court, medical, educational, and social service settings. The Monterey Institute's catalogue describes community interpreting as "still in its infancy as a profession." Even though training programs for spoken language interpreters have not focused on community interpreting in the past, the situation seems to be changing. (We will examine the community interpreter training program at the University of Minnesota after this discussion.) The necessity of using trained spoken language professionals is becoming more accepted, since the interpretation can have such a direct and significant impact on people's lives. One of the problems has been

the widespread yet erroneous belief that relatives or other untrained native speakers could adequately fill the needs that arise in hospitals, courts, and businesses.

Perhaps this new attention to community interpreting will affect the model under which conference-level spoken language interpreters see themselves operating. When I questioned the professors at the Monterey Institute, there was consensus that they have been using the conduit model, which is primarily concerned with delivering a linguistic equivalent of the communication. They are aware of the cultural implications, however, and may seek to account for these when they feel it is appropriate do so.

These highly trained spoken language interpreters feel that their responsibility and creativity are generally limited to the linguistic level. This perception may be due in part to the high level of discourse at international negotiations and because diplomats are presumed to have done their homework on the culture of the representatives with whom they will be negotiating. It may also be in reaction to, or to differentiate themselves from, the untrained, drafted-at-the-last-minute relatives and friends who end up "helping out" at the doctor's or lawyer's office and may inappropriately interject themselves into the situation. Also, trained spoken language interpreters may feel that their ability to expand on the cultural significance of a term is more constrained, since their words and those of the participants might be recorded or transcribed to be analyzed at a later time. For example, in legal settings they are instructed not to explain but are directed to use the equivalent legal term in their target language (which can usually be referenced in a bilingual dictionary), whether or not their foreign speaker can be presumed to have the sophistication and experience to understand it.

Since sign language interpreters also work in legal settings, this makes for a striking comparison. There is no word-to-sign equivalent legal dictionary because ASL, having not been used extensively by its speakers in certain specialized settings, has not yet evolved signs that refer to all legal terms. With the small but growing number of Deaf lawyers starting to practice in what was heretofore a basically hearing profession, signs are being developed and expanded through usage. A similar phenomenon is taking place in the computer industry, where, as more and more Deaf people gain employment as computer programmers, signs for computer terms are being developed by the Deaf workers who

best understand these concepts. Deaf people outside this field will then be exposed to these signs, which may ultimately trickle down into more common usage.

In the absence of sign-for-word dictionaries, sign language interpreters are in a different position from spoken language interpreters in legal situations when admonished to "just interpret, do not explain." In order to interpret a legal concept or term for which there is no single equivalent sign, we must either resort to fingerspelling the English word (which would more accurately be considered "transliterating" or shifting from one mode to another while remaining in the English language) or unavoidably expanding on the concept, if it takes two or more signs to adequately convey the meaning of a single word. For example, one way to express the term *conservator* could be PERSON COURT PICK HELP-YOU MANAGE-MONEY, DECIDE LIVE WHERE ETC. Sometimes, although we may be able to translate a word with one compound sign, we end up illuminating the concept in our choice of selected terms. For example, in ASL many terms for collective nouns consist of joining together two or three representative members of the set. Therefore to interpret the word *weapon*, one may sign GUN-KNIFE-CLASSIFIER BIG STICK...with appropriate affect to show that this is not a choice but representative of a category. Sometimes lawyers are purposefully vague in their choice of terms. A sign language interpreter cannot accurately interpret a word such as *assault* without knowing if the aggression consisted of a punch to the jaw, a fist in the stomach, or a knee to the groin, since there is no lexical item to show all the physical possibilities that could be characterized as an "assault." This is one of the reasons why legal interpreting can be so difficult and should be undertaken only by experienced interpreters who have had specialized training that has prepared them to deal with these challenging legal nuances.

This disproportionality between the number of signs required to convey the meaning of one word naturally operates in the other direction (just as there is not always a word-for-word equivalence between two spoken languages). When describing a car accident, for instance, an ASL user can show in just one movement the physical relationship between the two cars involved before, during, and after the impact (using one hand to represent each vehicle simultaneously). This is impossible to interpret into English in less than a sentence, since we cannot speak simultaneously

about two distinct objects doing different things. For example, the following complex English sentence would be needed to translate a description of an event that could be expressed in basically one signed movement: "I was in the process of making a left turn when the other vehicle, which had been following very closely behind me, attempted to move around my car to the left, but then struck my car forcefully on the driver's side, which resulted in my car careening out of control."

This point about the difficulty in interpreting "just the linguistic elements" between any two languages brings us back to spoken language interpreters. Spoken language interpreters, like those trained by the Monterey Institute, are keenly aware that, unlike oil and water, language cannot be easily separated from culture. In translating almost any sentence or interpreting any remark, they are daily reminded of the subtle cultural differences that color a choice of terms or a line of reasoning. Among the clients for whom they interpret, however, there is a widely held misconception that an interpreter's job merely consists of picking the proper equivalent word in another language (like those new little computers for foreign travelers). So spoken language interpreters are not always afforded the latitude to make the necessary adjustments for cultural differences which we sign language interpreters seem to have accepted as an essential part of our job.

Perhaps surprisingly, the professors at the Monterey Institute told me that they consider sign language interpreters very advanced in our discussions about the cultural aspects of interpreting and in the idea of interpreters as bicultural mediators. In certain ways we are role models for them. Spoken language interpreters are cognizant that, as Condon and Yousef state, "sometimes a faithful rendering of the original into the second language but without adjustment to culture differences can lead to new misunderstandings" (Condon and Yousef 202–203). Even though spoken language interpreters are constrained by tradition and expectations, sometimes they too feel compelled to make adjustments for cultural differences, although perhaps with a figurative furtive glance over their shoulder.

In my visit to the Monterey Institute, it was enlightening to compare jobs with spoken language interpreters. There may be many more differences between us than would appear at first glance. One thing we could all agree upon, however, was the near impossibility of successfully interpreting a joke into another lan-

guage, especially if the joke serves a purpose in one culture that it would never serve in another culture. For example, an American may tell an off-color story as an icebreaker to open a speech, while the appropriate way for a Chinese speaker to begin a presentation is to humble him- or herself.

Spoken Language Community Interpreters

As previously mentioned, community spoken language interpreting is a very young field. The Program in Translation and Interpreting at the University of Minnesota, which was established in 1991, may well be the first of its kind to train bilingual members of a community to work as interpreters. It offers a series of introductory and intermediate courses that focus on medical and human services settings. The interpreters have a variety of language backgrounds, from French, Spanish, and Russian to Somali and Hmong.

Laurie Swabey, a former sign language interpreter trainer, has transferred the skills and knowledge gained in our field to that of spoken language community interpretation and currently works as an instructor in this exciting program. She says that the community interpreters do not restrict themselves to any one interpreting model but rather employ the gamut of models from machine to mediator, depending on the situation. When interpreting for an elderly, monolingual, monocultural member of a rural society who has recently immigrated to the United States, a strict adherence to the machine/conduit model will likely prove ineffective. For example, Hmong people are often shocked and resistant when asked to have a routine blood test. (This may be the first time they have ever set foot in a Western medical clinic.) The type of interpreting/mediating required for the Hmong patient, however, would probably be inappropriate if the patient at the medical appointment is a Russian physician who has recently moved here and already speaks a little English.

One of the differences between training sign language and community interpreters, Swabey points out, is that the spoken language community interpreters are themselves members of their linguistic community. This can lead to certain ethical dilemmas. For example, although interpreters are supposed to observe confidentiality while working, a cultural assumption may be that the leader of a community has a right to know what is going on with any of its members. That leader may therefore expect the inter-

preter to explain the reason why some member of his or her community is in the hospital. The interpreter, in this situation, may feel torn between duty to the community leader and the boundaries of the professional role.

Other cultural differences tax the interpreter's ingenuity: A hearing American doctor gives a Russian patient four options for the treatment of his condition. The patient, not used to being given such a choice, questions the physician's expertise, "Why should I tell you what to do? You are supposed to know what is best for me!" In another example, the interpreter's identification with the Hispanic culture of a male patient caused her to halt the discussion. In certain Spanish-speaking cultures, one never tells a person that he is dying. When the doctor began to inform this patient of his terminal condition, the interpreter, sharing the culture of the patient, did not feel she could relay the doctor's news. She suggested, therefore, that the doctor discuss the matter with the patient's family in another room.

Swabey finds that this kind of community interpreting works best if all the parties are educated about the process. The interpreters themselves, who may have been "helping out" their friends for years, must learn the professional boundaries of their new role. The patients need education about the American health care system and the role of the interpreter, and the physicians need to be sensitized to the needs and possible cultural conflicts that may arise when treating this special population (Swabey, personal communication).

It seems, then, that, in many respects, neither the mediator nor spoken language interpreter role can serve as a perfect blueprint for sign language interpreters. Though there are some commonalities, our job is so unique that we must determine its scope and fashion its limits for ourselves.

A Closet Full of Models

If we cannot model ourselves on another profession, then we must negotiate with our fellow sign language interpreters (and the Deaf people we serve) to come up with a consensus of what our role entails so that our behavior can be guided by that image. As I noted earlier, our profession has eagerly adopted and then discarded several models for interpreting, as if they had become outdated skirts or trousers. I propose that we see this collection of

models (helper, machine/conduit, communication facilitator, bicultural mediator) as different styles of clothing and that we keep all of them in our "closet" to "wear" for an appropriate occasion. In reality, when a new style of dress appears, most of us don't throw out all our older apparel and fill our wardrobes with only the latest fashions. We might just push the older styles to the back of the closet while we enthusiastically garb ourselves with the latest innovation. There comes a time, however, when something more traditional is called for and we reach in, pull out an old classic, and put it on again. Actually, it might be better to think of these models as mix-and-match separates. It is entirely possible that what may be most appropriate for a certain interpreting assignment is an old standby with just a touch of the trendy (i.e., basic conduit with a little bicultural mediator).

One reason we seem to gravitate to new models to use as a guide for every situation is that it is much easier to have a panacea than to adopt the eclectic approach. How do we analyze each interpreting assignment to determine where our responsibility begins and ends and what is called for in that particular case? I hope to shed some light on this question in the rest of this chapter.

What Is *Not* the Interpreter's Responsibility

Our discussion of roles and responsibilities must involve a focus on how we decide which aspects of the interpreting situation are in our charge. It is clear that differences in linguistic structure must be dealt with by the interpreter. This book focuses on the cultural influences that are present in transactions between members of any two cultures. Exactly where to draw the line around culture may be ambiguous, however. During an interpreting assignment, we may notice that things don't seem to be going well between the participants. Neither party seems to be understanding the point the other is trying to make. Is a cultural difference to blame? Or is it something about the individual personalities involved? At other times it feels as if there is a larger issue at the core of the rift, which has something to do with differences inherent in our societal structure itself. Should the smoothing out of a*ll* these rough spots be part of the interpreter's task? No. Let us begin by examining three areas that are *not* included in our obligation to deal with the linguistic or cultural elements of the interaction.

Individual Factors

Every individual we interpret for, both hearing and deaf, has a right to express the quirks of his or her personality. When communication difficulties stem from our client's shyness or stubbornness, we do not need to feel responsible for "fixing" anything. For example, if a physician becomes annoyed with a Deaf patient who happens to be a hypochondriac, this problem falls outside the boundaries of our responsibility, since it goes beyond the linguistic and cultural aspects of the interaction.

Also, on any given day, our clients may be experiencing a variety of states that will adversely affect communication. Physical states such as feeling ill, tired, or drunk and emotional states such as being upset, nervous, or depressed may all result in miscommunication. Yet we need not take responsibility for eliminating the consequences of these conditions.

Although we should be on the lookout for instances when cultural differences result in an unintended perception of rudeness, individuals whom we interpret for do have the right to express hostility, be intentionally insulting, and use foul language. I remember interpreting in court when the judge announced a decision which greatly upset a Deaf client, who proceeded to swear at the judge and almost pushed over the table before he was restrained by the bailiff. In voicing the Deaf man's comments, it seemed necessary to pick equally strong terms in English in order to accurately convey his intention. Although I was nervous using the "F-word" in a remark to the judge, I concluded that a "nice" translation such as "Your honor, I am very upset with your verdict" would not have been equivalent to the intensity that everyone in the courtroom could see. Perhaps to alleviate my own fears of inappropriate behavior, the judge thanked me for my work when the proceeding was concluded.

One of Deaf people's complaints about the helper model has been that interpreters, in an effort to protect them, often denied Deaf people access to the reality of hearing people's negative comments. If hearing people display their prejudice, they may be shaken out of their ignorance by a pointed retort from a Deaf person. This will not take place, however, if the Deaf person never knows about the insulting remark.

In conclusion, as long as we feel confident that these uncomfortable encounters are *not* the result of cultural differences, then we need to allow our clients to express themselves whenever they are feeling ill, upset, or ornery in any interpreted situation.

Situational Factors

Now I would like to describe six other factors which may alleviate the need for making cultural adjustments in interpreting situations. The first is *parallelism,* which means that the transaction is essentially the same in both cultures. Such simple actions as ordering a meal, buying a toy, or asking the time of day may not be determined by vastly different systems of behavioral norms in the two cultures involved, so the task of interpreting these exchanges can be relatively straightforward.

In recent months, I happened to have interpreted in quite a few situations involving divorce proceedings. Because of my interest in things cultural, I am always on the lookout for some element of an interpreting situation that seems to carry a different meaning in the two cultures (and which in this case might necessitate some cultural adjustment between the divorcing Deaf couple and the hearing family mediator, for example). Perhaps surprisingly, I have not found these to be in evidence in the divorce proceedings in which I have been involved. Although I can imagine instances where cultural issues might come into play, so far it seems that the human emotions of anger and pain, which take center stage in a bitter divorce, are sadly universal.

Second, some *deaf clients may not identify with Deaf culture,* even though sign language is their preferred mode of communication. Depending on the age when they became deaf, whether or not they attended a mainstream school, and other factors, your deaf clients may be functioning in the mainstream culture. Therefore, cultural adjustment may not be necessary.

Third, we must take into account the *degree of biculturalism of the participants* in the interpreted event. Many Deaf people have mastered the art of cultural code-switching and may choose to follow hearing norms in certain situations, thereby alleviating our responsibility for making cultural adjustments. There are a variety of factors that incline certain Deaf people to be more bicultural than others. Some of these influences come from their family's attitude toward and degree of exposure to hearing culture—if they have chosen, for instance, to associate with both Deaf and hearing people at work and in community activities or have attended hearing high schools and universities. Another influencing factor in biculturalism is personality. It seems there are specific personality traits that predispose some people to be more adaptive in

intercultural encounters than others. These include patience, not taking oneself too seriously, and the ability to accept the fact that two different worldviews are not necessarily mutually exclusive (Althen 150).

Conversely, there are occasions when we work with hearing people who may have some signing skills and an academic knowledge of or an interest in Deaf culture. I am thinking here of a researcher or a therapist who would be familiar with and want the exposure to elements of Deaf culture. Again in this case, we can just focus on interpreting the content of the message, trusting that cultural differences will not impede communication and may actually become the basis of an enlightening discussion between the participants.

Fourth, we need to consider the nature of the involvement between the participants. Is it a *one-time meeting or an ongoing relationship?* In an ongoing relationship there will be many opportunities for the Deaf and hearing participants to associate with each other and figure out ways of communicating without the presence of an interpreter. This is a common situation at a work site. An interpreter may be hired only for a specific weekly or monthly staff meeting, where there are many people present, or for a matter of extreme importance such as an annual performance review or safety demonstration. During most workdays, however, the Deaf and hearing employees and supervisors manage to communicate the necessary information through a variety of methods, which may include lipreading, writing notes, typing back and forth on a computer screen, e-mail, or limited use of basic signs and fingerspelling. This means that they have created their own in-house communication style. If the interpreter at that monthly meeting makes so many unnecessary cultural adjustments that the Deaf person seems to have a whole new personality, the hearing workers may be quite puzzled. Whatever cultural adjustments seem necessary to get the meaning across are still justified.

Another example of an ongoing relationship would be a family event. We are sometimes asked to interpret at a family gathering such as a wedding rehearsal dinner, a family reunion, or a Passover seder. Obviously, many of the participants have known each other for a period of years. They want to see dear Aunt Sally or funny Cousin Bert just the way they remember them, except with the greater ease of communicating through an interpreter.

Much of our work, however, involves situations between people who may not see each other after this one meeting, such as an interview at the Social Security office or an urgent doctor's appointment, or between people who may see each other several times but always with an interpreter present, such as regular checkups with one's family physician or a week of work-related training. In these types of situations, when a cultural issue comes up the participants may have no outside information with which to enlarge their perspective and may be more focused on achieving the goal of the meeting at hand than on really getting to know each other. The interpreter, therefore, should be on the lookout for misunderstandings that may stem from differing cultural behaviors.

The fifth factor would be *special circumstances,* where the literal words or signs used by one or both participants carry special significance and must be preserved. One instance where it is important to convey the literal words used is in an educational situation where a student will be tested on specific vocabulary. A more complex one would be a mental health session, where it is imperative that the hearing therapist know exactly what the Deaf patient signed in order to assess the severity of a mental disorder, so the interpreter must convey the Deaf patient's message literally, even if it appears to make little sense or lacks closure. It is also important to note that in mental health interpreting the interpreter and the client should not engage in the "waiting room chat" that would be expected in other circumstances. The reason for this is that rapport needs to be established between the therapist and the client so they can effectively work together. If the interpreter and client establish their own connection through sharing a common language, it may deter the client from developing a clinical relationship with the therapist.

The sixth and last factor (although you will probably be able to add other factors to this list), is the *presence of a Deaf relay interpreter.* In certain circumstances a team of interpreters made up of a hearing interpreter and a Deaf interpreter can most fully optimize understanding by all the parties involved. Situations where Deaf relay interpreters can enhance communication include working with a Deaf client from another country who may have limited fluency in ASL and/or fluent or limited use of a foreign sign language; a Deaf client with minimal or limited communication skills (this may include some kind of nonstandard gestures or

"home signs"); working with Deaf children or other Deaf people who have had little or no previous experience in an "interpreted setting"; working in an emotionally charged situation where there may be issues of trust, or in any situation where the hearing interpreter and the Deaf client do not completely understand each other. The benefits of using trained Deaf interpreters are still not widely recognized, and unfortunately they are often used only as a last resort in situations (e.g., legal) where their use at the outset might have avoided many misunderstandings.

The dynamics of the situation and the relationship of the participants are altered when a Deaf relay interpreter is used. In most cases, the hearing interpreter's main responsibility will be to pass on the spoken information to his or her Deaf cointerpreter, who will then make any necessary cultural adjustments in communication with the Deaf client. Then the hearing interpreter vocalizes what the relay interpreter has gleaned from the Deaf client. In certain "challenging cases the Certified Deaf Interpreter and interpreter who is hearing may work together to understand a deaf individual's message, confer with each other to arrive at their best interpretation, then convey that interpretation to the hearing party" (RID's Proposed Standard Practice Paper). In practice, the Deaf interpreter can relate to the Deaf client as a peer, and because of the trust derived from shared group membership, he or she can say certain things in a direct way that would be inappropriate, if not insulting, coming from the hearing interpreter. For example, if a Deaf person in a legal situation answers a yes/no question with a long narrative, the relay interpreter, who is aware of the hearing cultural norms of the situation, can inform the Deaf person quite bluntly of the need to keep his or her answers short and to the point.

Societal Factors

Moving on from the levels of individual and situational considerations, there exist imbalances and discrimination endemic to our society which contribute to unfair outcomes in certain interpreting situations. We need to examine these areas carefully in order to determine for what elements, if any, the interpreter can be deemed responsible.

Power. First we will address the power differences inherent in roles. If we look at the most common interpreting situations, we find the following roles: doctor/patient, teacher/student, supervi-

sor/employee, social service worker/applicant, lawyer/client. In most cases the former role is occupied by a hearing person and the latter by a Deaf person. This means that there is an inherent imbalance in the power structure. Describing intergroup communication in general, John J. Gumperz and Jenny Cook-Gumperz point out certain elements of such asymmetrical relations:

> In interviews the interviewer chooses the questions, initiates topics of discussions, and evaluates responses. The interviewees respond, i.e., they answer. Often they are expected to volunteer information but what it is they can say is strictly constrained by expectations which are rarely made explicit...tacitly understood rules of preference, unspoken conventions as to what counts as valid and what information may or may not be introduced prevail. (9)

When the participants hail from different cultural backgrounds, the one in the position of lesser power is at a decided disadvantage. However, if the interviewer erroneously assumes that the interviewee shares the same cultural viewpoint, as often happens when hearing Americans encounter Deaf Americans, the resulting miscommunication may be even more subtle and destructive.

> The participant structure of such events thus reflects a real power asymmetry underneath the surface equality, a serious problem when the lesser communicator does not know the rules. The issue is compounded by the fact that what is evaluated appears to be neutral. Evaluators tend to concentrate on presentation of facts and information, or problem solving and reasoning abilities, so that underlying sources of ambiguity are not ordinarily discovered. (9)

Although it is not within the interpreter's role to even out the power imbalance, we need to be aware of its presence. In such situations, the Deaf person may benefit from the presence of an *advocate,* who would work to achieve a greater balance of power between the participants. As more and more Deaf people attain higher positions, however, these power dyads may be reversed, with a hearing person answering the questions of a Deaf principal, Deaf lawyer, or Deaf college professor.

Even though the imbalance of power between our Deaf and hearing consumers is not within our control, there is a crucial

power relationship in which we are intimately involved and over which we may exercise some control. I am referring to *the relationship between interpreter and Deaf consumer*. In "Who's in Charge Here?: Perceptions of Empowerment and Role in the Interpreting Setting," authors Marina McIntire and Gary Sanderson (1995) examine how the distribution of power has shifted with the interpreting field's shifting models.

In the days of the helper model, interpreters took over the situation, thereby withholding power from their Deaf consumers, who were seen as incompetent, powerless, and in need of their help. The machine or conduit model was an attempt to swing the pendulum strongly in the opposite direction, so the interpreter essentially gave up the responsibility for getting the message across. With the advent of the communication facilitator model, interpreters began to take back some responsibility by empowering themselves to request things (such as adequate lighting) to make their job easier. In the current bicultural mediator model, consumers are seen as equals "who have both the rights to and responsibilities for their own destinies" and "interpreters bear the responsibility for successfully managing and negotiating the communication event" (100).

One result of interpreters' ever-shifting views of their role is that Deaf consumers have no way of knowing what to expect from us. Will we take no control or total control? Forestal observes that this confusion and the resulting lack of trust in interpreters has left many Deaf consumers angry. By deciding what role we will assume, it still seems as if we have all the power. To remedy this situation, Forestal suggests that we take our cue from our Deaf clients and follow their lead regarding our role in the interpreted setting. Even though we may wholeheartedly support the bicultural mediator model, if a certain client prefers a straightforward conduit interpreting style, that is exactly what we should deliver.

Oppression. A deeper issue than the power residing in the interpreters' and Deaf consumers' roles—and one more resistant to change—is the power wielded by the hearing majority over the Deaf. Deaf culture, although similar in many ways to Japanese, French, and other national cultures, differs in one striking feature: *deaf people as a group are an oppressed minority*.

Charlotte Baker-Shenk (1986) introduced this important concept to our profession more than ten years ago at the 1985 RID convention. It is still true, even though in the ensuing years many

advances have been made. Gallaudet has a Deaf president, and Deaf people still feel pride in their united efforts that accomplished that goal. The ADA has given Deaf people more options by expanding their access to communication, education, and employment opportunities as well as increasing the hearing majority's awareness of the Deaf community. The interpreting profession has matured through education, professional forums for sharing our thoughts, and introspection. Yet, inequities and old attitudes still exist in many quarters. If we believe in the basic equality of Deaf people and want to see them achieve even more self-determination over their lives, it might be helpful to revisit some of Baker-Shenk's ideas.

In her presentation, Baker-Shenk cited specific instances, which, taken together, characterize Deaf people as an oppressed minority. ASL is not recognized as a language, and its use in schools is prohibited. Teachers and counselors refute the existence of Deaf culture. Deaf students are blamed for their poor academic performance regardless of the fact that many of their teachers have inadequate signing skills. The hearing majority views deaf people as less intelligent, emotionally and behaviorally deviant, and incapable of self-determination. After receiving a less-than-adequate education, deaf people are subject to a scarcity of jobs, including fewer opportunities for advancement and a lower average income. Deaf people are rarely accorded decision-making power in the very institutions that are supposed to serve them (61). Although recognition of ASL as a language has significantly increased (e.g., it is taught in many colleges and universities and may be used to satisfy the foreign language requirement), most of Baker-Shenk's other points still contain some truth.

Baker-Shenk goes on to explain that the effects of oppression on any group, including the Deaf, are numerous and pervasive, including ambivalence regarding the feature that makes them different, horizontal or displaced violence against those who are more accessible than the actual oppressors, a passive acceptance of the status quo, a magical belief in the powers of the oppressor (e.g., they are smarter, they never make mistakes, they easily get jobs and accumulate money), and an emotional dependence on them (what Forestal aptly terms the "hostile dependency" that some Deaf people feel for interpreters). Baker-Shenk is quick to point out that the preceding analysis is not an accurate characterization of all Deaf people. She suggests, however, "that the apparent parallels do warrant our serious attention" (65).

She then describes the characteristics of oppressors as a group. They believe their way is the best way, the right way, and they regard all differences as inappropriate or inferior. From their feeling of superiority comes the belief that the oppressed group wants to be like them. Their paternalistic attitude reveals itself through sentiments such as "I know what's best for you" or "You people need me." They resist the idea of empowerment of the oppressed, in part because that would lead to a reduction in their own power. One curious characteristic of oppressors listed by Baker-Shenk is their desire for approval and gratitude from the group they oppress.

Baker-Shenk cautions interpreters to keep in mind that by virtue of their hearing status, they may be seen as members of the powerful dominant group, as the oppressors. And when interpreters interact with Deaf people, they may unconsciously be "influenced by the way oppressors think and feel about oppressed people" (67).

In the end, our understanding of and sensitivity to these issues are invaluable, even though as interpreters we cannot change the societal roles in which Deaf people are cast. It is up to us as members of the hearing community committed to developing skills and earning a living as sign language interpreters to understand the impact of oppression on Deaf people, to make sure that we do not engage in oppressive behavior, and, when doing so does not conflict with our role as interpreters, to act to alleviate it.

One way to check our attitudes and behavior is to scrutinize ourselves individually and collectively to see if we are guilty of *audism*. This term (originally coined by Tom Humphries in 1977) is used by Lane in *The Mask of Benevolence* to refer to "the paternalistic, hearing-centered endeavor that professes to serve deaf people" (Lane 43). Althrough Lane includes interpreters in the list of professions that make up the "corporate institution for dealing with Deaf people" along with administrators of schools for the deaf, experts in counseling the deaf, deafness rehabilitation workers, and teachers of the deaf, he goes into no details about our profession.

Do We Behave as Audists While Interpreting?

The biggest point of contention between the Deaf community and the administrators and educators mentioned above centers on the hearing experts' refusal to accept ASL as the natural language

of the Deaf and therefore the most efficient mode of instruction for deaf children. Presumably, if we consider ourselves to be ASL/English interpreters, we recognize and support ASL. However, we may be guilty of more subtle acts and attitudes, perhaps out of our conscious awareness, that effectively take the power of self-determination out of the hands of the Deaf people we work for. It may be the *way* we handle something, which can be perceived as taking over—even something as simple as deciding where to sit.

Setting Up the Room. When we arrive at a job, one of our first responsibilities is to make sure that the room is set up in such a way that we can hear the speaker(s) and that everyone can see whomever they need to see. Although it may be faster and easier for us to make all these decisions, it may be better to involve the Deaf consumer(s), in part for practicality (they have to be sure that they can see comfortably) and partly out of politeness (group consensus is preferable to one person's taking control). If there seems to be some resistance from the hearing person in charge about having us up at the front of the room, it is better to introduce him or her to the Deaf person(s) present and then go back into our role of interpreter and allow them to handle their own negotiations.

"I've Always Wanted to Know...." Since sign language is so visual, we attract a lot of attention. The first time hearing people see a sign language interpreter at work, they are often intrigued enough to come over and interrogate us: "What's the sign for...?" "How long did it take you to learn to do that?" "Where can I learn sign language?" "Are you his daughter?" (Or now that the years have gone by, "Are you his mother?")

Although it may be faster and easier for us to give curious hearing people the answers to their questions, we must keep in mind who the real expert is in this situation. How much better to defer to the Deaf person by interpreting the question to him or her, even though it was addressed to us. It is simple enough to spell the word for which the onlooker would like to know the sign, so that they can see it made by the Deaf person's hands. If the question is specifically about interpreting and the Deaf person is not offering an opinion, by signing the entire exchange at least they are included in the conversation and may be able to add something later on. Recently, a nurse at a medical appointment began questioning me about where she could learn sign language, leaving the Deaf person to wait for her to finish the physical exam. In the interest of getting her question out of the way, I replied

hurriedly, "Vista College in Berkeley," while signing both the question and the answer. The Deaf person then jumped in and expressed her opinion: "Sure, Vista is good, but the real way to learn ASL is to associate with Deaf people." The Deaf woman went on to describe her church, where there are both Deaf and hearing members, and it soon became obvious that the nurse had a strong religious background as well. The two of them became involved in a great discussion which never would have occurred if I had only whispered "Vista College in Berkeley," without signing.

"Off the Point" Questions. How many of us can honestly say that we have *never* done the following: The lecturer finishes his or her presentation and inquires of the audience, "Any questions?" We sign the previous invitation while seeming to cast our glance around the room, making sure, however, to avoid eye contact with a certain Deaf person whom we know to be notorious for asking irrelevant questions.

Why do we do that? If we are honest with ourselves, I think, we may admit that we feel embarrassed at being the deliverer of an unrelated question or remark. I know I have been guilty of this audist behavior and recently observed myself doing a fancy variation on it. Knowing that a hearing audience member's comment was coming to an end in a question-and-answer period, I signed the closing statement v-e-r-y s-l-o-w-l-y, stretching it out so that when the speaker asked, "Any other questions?" my lag time was such that there was already another comment from the floor to interpret before the Deaf person I wanted to ignore could raise his hand. I was simultaneously amazed at my ingenuity and appalled when I realized what pains I had gone to, simply to avoid voicing what I presumed would be an inappropriate comment.

In some cases our Deaf consumers may need to receive feedback from the lecturer or other participants regarding their irrelevant questions. At other times, we may see the poor timing as based on a cultural difference and feel it is within our province to pick a more appropriate time in which to present the comment, or decide to phrase it in such a way as to make it sound more appropriate. Sometimes a question from a Deaf participant, for example, "sounds" off the point only because it lacks a short introductory phrase that would either connect it to the previous comment or explain that the questioner would like to address a new topic. Since these would fall into the category of cultural rhetoric, the interpreter should make the necessary adjustments.

Is There Audism in RID?

So far we have examined some subtle behaviors by which we, as individual interpreters, may take the power of self-determination out of the hands of the Deaf. We may find ourselves embarrassed to admit that we have consciously or unconsciously acted in ways that could be judged audist. But, what about our national organization, RID? Let us take a brief look at its beginnings. In *Silver Threads*, Lou Fant states that the Deaf and hearing people (most of whom were from Deaf families) who founded the organization in 1964 "were of like mind in [their] attitude toward deaf people and shared a common vision about the role of interpreter" (Fant 34). The charter members were divided into two categories: interpreters and "sustaining members," which was the designation for the Deaf people present. It is ironic that the word *sustaining* has several meanings. We cannot guess which of the definitions listed in *Webster's New World Dictionary of the American Language* the Deaf members were expected to fulfill: "maintaining or keeping in existence," "carrying the weight or burden of," "enduring," "suffering as in an injury," "strengthening the spirit of," and "encouraging." As it turned out, probably a little of each.

Carl Kirchner, president of RID from 1972 to 1978, explains (in a personal communication) that there were several events that gradually created a rift between the Deaf and hearing members of RID. The real rift, however, came in relation to issues involving testing and certification.

In RID's original format for testing interpreters, candidates were interviewed and evaluated by teams made up of three Deaf and two hearing evaluators. The organization felt the need to retain its Deaf members to help with these evaluations. The Deaf members, however, began to resent the fact that, other than for these testing purposes, they were not asked to work much as interpreters. In effect, they were helping the hearing interpreters make money while they themselves were not enabled to do so.

Meanwhile, as the seventies progressed, so did interpreter training programs. A new generation of interpreters, who had not grown up in Deaf families, were becoming involved in RID, bringing with them values that were different from those of the original group that had founded it. Kirchner explains that these new interpreters focused more on "professionalism," whereas the older generation had focused more on "service." The new group questioned the value of having Deaf people on the evaluation teams, some-

times going so far as to state that they were "only consumers." The balance of the evaluation teams was then reversed to three hearing and two Deaf. Some of the Deaf people who had been involved in the founding of RID began to feel unwelcome and left. Some of the hearing interpreters from Deaf families felt they were being attacked because they hadn't gone through a training program. They were also accused of not being professional enough, and it was said that their volunteering would undermine the professionalism of the organization. Mud was slung back and forth. At the height of the debate, according to Kirchner, a patronizing analogy aimed at the Deaf was "Patients don't certify their doctors, other doctors do"—implying that the issue of certification was better left to the interpreters.

The testing system was revamped in the 1980s in an effort to increase its objectivity, reliability, and validity. There are now written questions that test prospective interpreters' knowledge of the history of the field as well as its ethics and culture. In the performance section of the test, candidates are no longer evaluated by people in the same room with them but are videotaped instead. These videotapes are then sent to three independent evaluators for critique, one Deaf and two hearing—one of whom is an interpreter. To ensure objectivity, candidates are identified only by social security number.

During a two-year period in the mid-1980s when RID had placed a hold on testing so they could develop their improved instrument, some Deaf-run agencies experienced a lack of certified interpreters and developed their own interpreter evaluations to fill the gap. This may have also been in some measure a reaction to their perceived exclusion from the RID testing process. Members of RID criticized some of these tests for not being adequately rigorous. Hard feelings remained, with each side claiming that the other had refused to understand its point of view.

At present, there may be hope. At the time of this writing, a task force composed of members of both NAD and RID is attempting to collaborate on developing a combined testing system. It is too early to tell if this collaboration will bear fruit.

From an intercultural perspective, I wonder if the conflicts between various segments of RID and the Deaf community about testing and certification may, in essence, boil down to different cultural outlooks. An emphasis on scientific validity, objective criteria, statistics, and proof through numbers is the hallmark of hear-

ing American culture. So too is the status reflected in being a professional, earning money, and achieving recognition through degrees and certificates.

Deaf culture, in contrast, places more emphasis on contributing to the group than on individual achievement. Approval of something or someone is achieved through an informal word-of-mouth process. The current NAD test retains several features of the early RID test: "candidates are rated locally," the "evaluators work as a group," and the face-to-face format makes possible "intuitive assessment of mood, attitude, relationship to community" (Moore 1997, 15–17).

Power—let's face it—is also an underlying issue here. Who will have the right and ability to decide these questions? Currently, there are different opinions regarding how to involve Deaf people in positions of power in RID. There are probably a few who would advocate letting the Deaf control their organization, NAD, while we, the hearing interpreters, chart the course of our profession into the twenty-first century. Even putting aside the point that the number of Deaf relay interpreters is increasing, I suspect that most of us would not share that separatist sentiment. It is our challenge to find a way to include both cultural vantage points. Wouldn't a test designed to include the elements valued by each culture, technical skill as well as personal attitude and rapport, benefit all parties? Although it might make our deliberations longer and our testing system more complicated, in the end we would all be enriched by the experience.

As Lane has eloquently put it,

> The truest friends of deaf people...will work together with deaf individuals and organizations to forge a hearing and deaf partnership.... For that partnership to be forged, both parties must bring their cultural frames into consciousness, construct a mutual understanding of those frames and make an empathetic leap, trying to position themselves at each other's "center." (200)

Taking Responsibility for Cultural Adjustment

Thus far in this chapter we have established that rather than modeling ourselves on another profession, we must decide the pa-

rameters of our responsibility ourselves. If we agree that the interpreting function concerns language and culture, we can exclude several items (personality differences, situational factors, and the inequalities inherent in society) that would not fall under that domain. Yet, we have noted that as interpreters we must be aware of and take responsibility for our own acts of audism. Before we zero in on the necessity of accommodating for cultural differences in certain interpreting situations, we will deal with two arguments that are often presented in opposition to the concept of cultural adjustment.

It Depends on How We See Our Role

Recently, I had an informal discussion with several working interpreters about the differences between Deaf and hearing cultures. When the question of what to do when the literal translation of the speaker's statement would be perceived as impolite in the other culture was raised, one interpreter said, "If we keep putting on Band-Aids to fix their mistakes, how will Deaf people ever learn that their behavior is rude?" Since this point of view may be shared by others in the interpreting community, I think it deserves some analysis. The interpreter who made the statement seemed to assume that it is the Deaf people whose behavior is wrong; that it is part of our job to get them to "fix their wrong behavior"; and that the way for Deaf people to learn what is appropriate behavior in the hearing world is to have their ASL translated literally. Then by observing the negative reactions of the hearing people in the situation, they will become enlightened about the rules of hearing culture.

In response to these assumptions I suggest that we examine our convictions. If we believe that every culture is equally deserving of respect, then no culture is "wrong." It just happens that sometimes there is a mismatch between cultures as to what is seen as polite or appropriate in a certain situation. By focusing on the surface form of an utterance, we lose sight of the speaker's intent. If we see our job as interpreting between two languages and cultures, then it may be our duty to discard the surface form of a statement in order to preserve the speaker's underlying intent. If the speaker's statement is not rude in his or her own language, then it should not appear so in the language into which it is interpreted.

In addition, it is misguided to assume that by interpreting the Deaf person's comment literally he or she will gain an understanding of hearing culture. As anyone who has spent time in other countries knows, it is extremely difficult to figure out the rules of another culture based on what we perceive as people's response to our behavior. To ourselves, our own behavior always feels right. Even if we suspect that we have made a faux pas, how do we guess if it was the words we used, our excessive eye contact (or lack of it), or the clothes we were wearing that provoked a negative reaction?

If we feel that part of our job is to educate Deaf and hearing people about each other's cultures, we can certainly make the attempt, but not while interpreting. We may choose to educate our clients through culturally sensitive suggestions. We might, for instance, say to the hearing consumer, "You don't need to say 'Tell him'; just speak directly to him." "The term *deaf and dumb* is out-of-date. You can just say *deaf*." Or "May I make a suggestion? It might be clearer if you could give some examples." In the same way, we may offer the Deaf consumers some suggestions before or after the actual interpreting takes place, especially if they ask us. I am thinking of one Deaf man who was nervous about appearing in traffic court for the first time and asked me what was the proper way to address the judge. I was pleased to be able to tell him that the accepted term of address is "Your Honor." As an interpreter, however, it is not my job to penalize a Deaf consumer who does not know that we are expected to call the judge by that title or even that there may be a special title at all, because in his or her culture titles are not used. My job is to recognize the facial expression/body posture in ASL that demonstrates a submissive or respectful attitude to authority and translate that into "Your Honor."

Why Should We Do Cultural Adjustments At All?

There is another well-intentioned but misinformed resistance to the concept of cultural adjustment, which I have heard expressed by some hearing and deaf consumers as well as by a few interpreters. Their basic argument is that if the interpreter takes it upon him- or herself to adjust for cultural differences between Deaf and hearing people, members of the two cultures will never be exposed to or acknowledge their different ways of doing things and consequently will miss the opportunity to discover the fascinating

richness of each other's cultures and to develop their own strategies for working things out. The problem with this line of reasoning is that *exposure to another culture does not automatically lead to mutual understanding.* In fact there is strong evidence to suggest that it leads to a continuation or even a strengthening of preexisting stereotypes.

An excellent example of this point may be found in relations between whites and blacks in our own country. The two groups have certainly been exposed to each other over many years. Has that unmediated exposure led to an appreciation of cultural differences and a tolerance of contrasting styles of communication? The answer, in general, is no.

In *Counseling the Culturally Different,* psychologists and authors Derald Wing Sue and David Sue cite an example of cultural misunderstanding that took place at a faculty meeting of a counseling department during a discussion that followed a proposal to add more multiculturally related courses to the curriculum and hire more minority faculty members. When several white professors raised objections to this proposal, a black male professor, Dr. S., addressed the faculty. During his remarks Dr. S. raised his voice, pounded the table, and "rose from his seat, leaned forward, and made eye contact with the most vocal objector." In the ensuing exchange the white professors urged Dr. S. to calm down and "address these issues in a rational manner." Dr. S. continued to strongly express his views and challenged the other faculty members to justify their reluctance to state their own opinions. Finally, one white male professor requested that the discussion be tabled "until we can control our feelings" (Sue and Sue 1990, 49–50).

In the discussion following this example, the authors identify some features of black and white communication styles that often lead to such cross-cultural misunderstandings. In the type of meeting described above, the white "mode of acceptable communication is low-keyed, dispassionate, impersonal and issue oriented." In contrast, "Black styles tend to be high-keyed, animated, confrontational, and interpersonal." These types of differences manifest themselves in many communication arenas. The danger here, as Sue and Sue point out, is that *"differences in communication style may trigger off certain preconceived notions, stereotypes, or beliefs we may have about various minority groups"* (italics added). For example, a common white stereotype about black males is that they are full of anger, which often leads them to violence (49–51).

In the foregoing incident, it is interesting to note that despite their high level of education and (one would assume) greater than average sensitivity to issues of expressive style, these psychology professors fell victim to stereotypical thinking. In this light it becomes clear that *academic education and interpersonal skills alone do not immunize one against personalizing cross-cultural encounters.* Since we all look at the world from our own cultural perspective, anything that does not fit our expectations seems inappropriate, out of place, and wrong. Our natural tendency when encountering difference is not understanding and acceptance but labeling and stereotyping.

Communicating the Spirit and Intent

How does the foregoing illustration of the possible consequences of cultural difference in communicative style relate to encounters between hearing and Deaf individuals? In a transaction in a doctor's office or a government office, will the Deaf and hearing people involved be able to discover the richness of their respective cultures and come to appreciate their distinctive ways of expressing themselves? What should be the interpreter's role in managing the variations inherent in these situations?

One of the tenets of the RID Code of Ethics states that "the interpreter shall render the message faithfully, always conveying the content and spirit of the speaker...." *Webster's New World Dictionary of the American Language* cites several definitions for *spirit*, one of which describes the term as "the real meaning" or "true intention." So my contention is that *our responsibility as interpreters is to impart each speaker's true intention, making adjustments for differences in communicative style in situations when our failure to do so would result in a misunderstanding of the real meaning of the statement.*

Let us say that a Deaf person goes to a medical appointment with the intention of getting a prescription for his or her ailment from the doctor. The doctor's intent, meanwhile, may be to prescribe the appropriate medication, if any, for this patient's problem and be on to the next patient in fifteen minutes. Then that is exactly what we as interpreters should facilitate happening. If the two consumers' modes of communicating happen to be different enough and if we as interpreters do nothing but literally transmit the words and signs used, the real meaning and true intent will be lost in a sea of misunderstandings and judgments (e.g., "Deaf

people go on and on and never get to the point," "Doctors are so rude they never let me finish my explanation").

Naturally it is a different story if a hearing person whom we are interpreting for is interested in Deaf culture and is eager to know more about it. In our normal workday, however, this is a rare event. Mostly we work with doctors, Social Security Administration case workers, and job supervisors, all of whom just want to get this meeting over with as quickly as possible and get on with the rest of their work. When communication breaks down because of differences in cultural styles, everyone involved becomes annoyed. And what happens? The participants do not achieve their original intentions or an understanding of the real meaning behind their communication.

As we have established, the appropriate way to converse varies considerably in different cultures. A Japanese/English interpreter who is interpreting between an American and a Japanese businessman will make the appropriate adjustments for politeness so that no one will feel insulted. There is a complex system of honorifics in the Japanese language that expresses the correct level of politeness and respect between different ages, sexes, and social positions. An American is not expected to know about the use of honorifics in Japanese, let alone the suitable term to use to address his Japanese counterpart. It is the interpreter's job to make the necessary addition or adjustment to ensure that the American does not provoke his host, when absolutely no insult was intended. In the opposite direction, the interpreter in her English translation may leave out a certain term of respect used by the Japanese businessman because to literally translate the term would "sound funny" in American English, where we are used to a more informal conversational style. The interpreter who is aware of such cultural differences between English and Japanese will do her job so that the communication seems as natural as possible between her two consumers, so that each speaker's true intentions are imparted. Shouldn't we do the same? Isn't the point of our job as bicultural mediators to ensure that consumers can convey the intent and real meaning of their utterances without cultural differences getting in the way?

In this chapter we have examined the role and responsibilities of sign language interpreters from many angles. It is clear that our task is too complex to be summed up by a simple model. Not only do we have to concern ourselves with two different languages,

but we also need to analyze the situation so as to determine whether cultural adjustments are necessary. Suppose we decide that without a cultural adjustment, erroneous judgments will arise in the minds of our consumers. What then are our options? The next chapter will discuss specific techniques we can employ to prevent cultural differences from obscuring the true meaning of our consumers' messages.

8

Techniques for Cultural Adjustments

So far, we have (1) established that cultural differences greatly affect communication, (2) become familiar with contrasts between American mainstream culture and American Deaf culture, (3) identified specific cultural misunderstandings that occur in common interpreting situations, and (4) explored the roles and responsibilities of sign language interpreters. In this chapter we will look at successful cultural interventions and examine what the interpreters did well in these situations. I will then offer a set of questions interpreters can employ to assess whether cultural adjustment is needed in any interpreting situation. Next, I will suggest useful techniques for cultural adjustment, and finally, I will return to a few of the scenarios from chapter 6 and offer some options (based on these techniques) for handling them more effectively. This approach will give us a framework that we can apply to future interpreting challenges.

Every profession has a vocabulary with which to discuss the techniques used by its practitioners. Chefs learn how to scald, sauté, and simmer. Football players can compare the advantages of a double reverse, a shovel pass, and a quarterback sneak. Ballet dancers can work to perfect their jetés, pirouettes, and arabesques. Because the profession of sign language interpreting is so young and the concept of cultural adjustment is itself relatively new, we have not yet developed a set of terms with which we can easily

discuss what we do. On several occasions, I have tried to talk about cultural adjustments with other interpreters, only to be reduced to such explanations as "Well, I did this sort of thing...." It is hard to be precise without a special vocabulary that more clearly delineates our options. As a result, I have come up with eight terms for things that we may have been doing for years without having any labels for them (see pages 190–98). I do not pretend that this is the last word on the subject. It is only a starting point; others may add to or modify my terms or throw them out altogether. But it will give us a start in talking and thinking about these subtle yet vital aspects of interpreting.*

Successful Cultural Adjustment Scenarios

1. "Information, please"

A meeting takes place between a foreign-born Deaf employee and his supervisor at the large store where they work. The supervisor is in charge of over two hundred employees. The Deaf worker is very upset; he feels that he was not informed of the change from a weekly to biweekly pay schedule. The supervisor responds that a notice about the change in pay periods was posted in the break room. The worker's comments to the supervisor appear to be accusations, and if they were interpreted literally would come out something like this: "You are trying to take advantage of me because I'm deaf. Why didn't you tell me about this change? Were you deliberately trying to keep this from me?"

The interpreter asks herself, What is this really about? What is the Deaf employee's intent? The answer may reside in the preciousness of information and the difficulties a foreign-born Deaf person may have with accessing it in the workplace. So the interpreter voices the worker's comments as, "You know, I don't really notice the signs on the wall. English is my third language and I don't read it well. It's very upsetting when I feel I am missing important information here at work. How can I find out about changes like this in the future?" To which the supervisor, clearly

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* I want to thank several superb interpreters who shared their insight and experience with me for this chapter: Aaron Brace, Patricia Lessard, Nikki Norton Rexroat, and Daniel Veltri.

understanding his employee's concerns, asks, "What do you think would be a good plan for the future? Should I call in an interpreter every time there is such a change?" The worker, happy to be in charge of his own communication needs, responds, "No, that's not necessary. I just need someone to sit down with me and show me on a calendar when I will get paid."

2. "Surprise!"

Before an administrative hearing, the interpreter and the Deaf client are seated in the waiting room. The Deaf client briefs the interpreter on the issues he is planning to bring up at the interview, giving him the context and some of the major events relevant to this case. When the administrative official takes them into the conference room, she prefaces the hearing with a list of three topics to which discussion will be limited. The interpreter, on being informed of these topics, is surprised that none of them includes the issues the Deaf client had mentioned in the waiting room. In interpreting the statement about the three topics, the interpreter emphasizes the point that these and *only* these topics will be discussed, adding several phrases that stress that discussion of other topics will not be allowed. The Deaf client responds, "Wait, do you mean that I cannot bring up any other issues? I want to talk about X, Y, and Z." The administrative officer kindly asks to hear the client's concerns and then the two of them work out a way to satisfy the client's needs without ever "formally" beginning the hearing.

3. "My, how you've changed"

At a meeting between a Deaf client and her social security worker, the Deaf client's opening remark to her worker is, "WOW YOU FAT NOW!" The relay interpreter, in this case, asks the Deaf client, "Do you mean that she looks different from the last time you saw her?" The client nods emphatically. The relay interpreter puts the woman's comment as, "I've noticed that there's a change in your appearance," intending to convey the caring attitude that was under the surface of the client's first comment. It also leaves it up to the hearing worker to elaborate on the comment or let it go.

4. "It all started when..."

At a doctor's appointment, the interpreter is aware of a familiar pattern: the doctor asks the opening question expecting to get a

short introduction to the patient's current concerns and is thrown off when the Deaf patient launches into a detailed chronological narration. So when the doctor says, "And what brings you here today?" the interpreter conveys a request for the patient to specifically relate what's wrong now. Nevertheless, the patient begins his comments, "Five years ago...." The interpreter realizes that the need to supply the context must be very important to the patient and begins voicing, "Doctor, I need to explain a few things first to give you some background. Five years ago...."

5. "Hint, hint"

During a discussion between an official of the Department of Motor Vehicles and a Deaf man about how he could win back a suspended license, it seems to the interpreter that the official is hinting that of two possible courses of action, it might be more advantageous for the Deaf man not to follow the officially sanctioned procedure but to follow another course of action instead. As a DMV employee, however, the woman might not feel comfortable overtly advocating such an alternative. The interpreter realizes that in order to convey the underlying message to the client she will have to be more explicit. So she checks out her hunch with the DMV official by asking, "Are you saying that...?" Getting an affirmative murmur in response, the interpreter describes the two options to the client and states explicitly why the alternate course of action would be faster and cheaper. Then the Deaf man asks the DMV official, "Do you mean that it would be better for me to...?" The DMV official nods, smiling.

Let us look back at these five scenarios and analyze what took place. I believe that in each case the participants' intentions were accurately conveyed. Not only did the interpreters not take over, but by their skillful handling of the situations and elimination of cultural red herrings, they allowed the participants themselves to control their transactions. Without getting derailed by culturally different ways of communicating, each discussion came to a satisfactory conclusion. (This is not to say that successful cultural adjustment means that all participants must leave every meeting totally satisfied. Sometimes if we do our job well, the participants come to see just how different their opinions and goals really are.)

Awareness and anticipation seem to be key ingredients in recipes for successful interpretation. In each scenario the interpreter demonstrated an awareness of the cultural factors and anticipated

what might have happened had he or she not made a cultural adjustment.

1. "Information, please": the interpreter anticipated that a literal rendering of the employee's comments might have caused an emotionally defensive reaction from the supervisor that would have halted communication.
2. "Surprise!": the interpreter realized that if he had matched the offhand, flat affect of the administrator in delivering the line, "The discussion will be limited to three topics," it might have slipped by unnoticed, only to become the crux of confusion later on.
3. "My, how you've changed": the relay interpreter foresaw that the Deaf woman's comment would sound extremely insulting to her social security worker.
4. "It all started when...": the interpreter, correctly anticipating a common cultural mismatch, tried to take preventive action. When that did not bring about the desired response, he was flexible enough to try another technique.
5. "Hint, hint": the interpreter realized that the DMV worker was subtly suggesting a beneficial course of action to the man. Knowing the limitations of her skills as a nonnative signer, the interpreter decided that she might not be able to achieve the same subtle hinting quality in ASL and so decided to opt for explicitness. She was careful, however, to check out her understanding of what was hinted at before proceeding.

I want to reemphasize that the choices made by the interpreters above were not the only possible solutions. There are many options that could have produced similar results. Also, the same situations with different clients would probably have led these interpreters to make alternate choices. The point is that the interpreters saw as their paramount responsibility that communication and understanding take place unimpeded by cultural differences.

One of my goals in this book has been to install a "cultural early-warning system" in your brain that will light up to signal a possible cultural misunderstanding. The next time you are in an interpreting assignment and notice that something does not seem to be going right, stop for a moment and assess the situation. Perhaps there is a feeling of tension in the room, a subtle shift of a body in a chair, or a fleeting expression of puzzlement that tips you off. One way to ascertain if there is indeed a need for cultural

adjustment is to go through a mental checklist, asking yourself if any of the following elements are present. (Feel free to add your own questions to this list.)

1. Does there seem to be an intention of *rudeness*? If not, and I interpret the comment literally (without a cultural adjustment), will there be a perception of rudeness from the other party?
2. If the surface form of the comment seems to be troublesome, can I look for the *function* of the statement and convey that?
3. Are the points being presented in an *order* that the other person may find unclear?
4. Can I use my *own reactions* as a barometer in this situation? (Am I confused? Am I surprised or offended at something?)
5. Is there a *hidden implication* that I should make explicit? (Do I need to check it out first?)
6. Does this comment assume *prior knowledge* or *shared assumptions* that the other party may not possess?
7. Are participants leaving with basically *the same conclusion* that I came to?

After we have asked ourselves questions like those listed above and concluded that there does indeed seem to be a cultural difference which might get in the way of clear communication, the next question is surely, "What can I as the interpreter do about it?" I will now offer eight techniques for cultural adjustment, labeled so that we can discuss their relative merits for a given situation.

The Waiting Room Chat

Chatting with the Deaf client for a few minutes before the appointment gives us an opportunity to get a picture of the context, timeline of events, and main point from the Deaf client's perspective. It is also gives us a moment to examine his or her use of language and to establish rapport. Give the Deaf client an opening line which invites his or her story without demanding it, for example, "Is this your first time here?" or "Can you tell me a little bit about what this meeting is for?" Contrary to some opinion, it is not "cheating" to get background information. Without some kind of briefing by the patient, when the doctor refers to "that procedure we tried last year" or "those tests I told you about" or "my concern about your condition," you will probably have to stop the conversation to ask for a more specific explanation (so you can

convey the "procedure" as a D and C or a triple bypass, the "test" as a blood test or an eye test, and the "condition" as high blood pressure or diabetes). The more information we can obtain in an overview of the situation, the better we will be able to structure the Deaf client's comments in a way that is clear to the hearing client and vice versa.

A few notes of caution are needed, however. First, take the information gleaned from the waiting room chat and hold on to it *lightly*. Once in the actual meeting, the Deaf client, just like anyone else, has a right to change his or her mind, forget, or even lie about what he or she told us previously. Second, sometimes we are so good at establishing rapport with Deaf clients that they develop too great an expectation of our support for them. It might be necessary, if this seems to be happening, to remind the client that we are there to serve both parties and that once we go into the office, the client will need to explain everything he or she just told us to the doctor or lawyer or social worker. Third, remember that the waiting room chat is a nice but optional bonus. For a variety of reasons, the Deaf client may decline to give you a preview of the upcoming appointment.

Targeted Translation

Cultural misunderstandings in interpreted settings can be broadly divided into two categories: those that stem from variations in *form* and those that come from surprises in *content*. Quite often in a question-and-answer session, for example, if we pay attention to the expected form of the answer and structure our translations so they elicit the anticipated form, things will flow smoothly. A question might require a numerical response (How many times? How often?), a narration (What did you do after the accident?), or a description (What did it look like? What kind of pain did you feel?).

Also, the questioner expects an answer based on a certain time frame: the present (What is your current position?), the past (When did these headaches first start?), or the future (How will you pay for your college tuition?). The more we hone our ASL skills to be able to target a specific kind of response to a question, the more we can eliminate misunderstandings based on form.

Inoculated Questions

Medical inoculations often inject a person with a mild form of the unwanted disease in order to achieve immunity. Similarly, when the cultural tendencies are very strong, it can sometimes be effective to specifically state what kind of response you wish the respondent to avoid in his or her answer. For example, one challenging task is to interpret a question from English that asks for a simple yes or no response. Knowing that in ASL it is common to supply background or context in answering questions, it can be helpful to acknowledge that fact instead of just hoping it won't happen. Strict expectations of adherence to a yes/no format are of critical importance in legal settings, but this type of question comes up in many other situations as well.

In the following example, "Have you informed your supervisor of these problems with Joe, your coworker?" you can predict the types of elaborative details the Deaf client may be tempted to add but which may be more appropriate for a later time. Instead of ruling out any mention of these details, your inoculated question could specify that those will be asked about in a moment. Here is one option: FINISH INFORM SUPERVISOR PROBLEM WITH J-O-E? (HAPPEN + + JOE BAWL-YOU-OUT, YOU MAD CLASH, HOLD EXPLAIN LATER) WANT KNOW SUPERVISOR YOU INFORM FINISH. YES NO WHICH?

Signposting and Road Mapping

Just as signs on the highway such as "Detour" and "Construction Zone" alert us that the road ahead is not what we anticipated, we can add phrases or sentences to our interpretations that clue in consumers that the statements to follow may not be in the form they expect. For hearing consumers, prefacing your interpretation with phrases such as "Let me give you some background..." or "I would like to go back to the beginning and explain how this all started..." may help them wait patiently for the point or allow them to see why the Deaf consumer began his or her comments with details instead of an introductory statement.

What form would signposting take for Deaf consumers? A more visual analogy might be called "road mapping." Instead of adding an explanatory phrase, road mapping lays out a picture of the conversational journey ahead. Suppose that a hearing boss calls a

Deaf worker and his hearing coworker into her office to resolve a conflict between them in the work environment. If the interpreter gets a sense of the sequence of events to follow, either explicitly or implicitly from the boss, she can lay out a road map for the Deaf client; for example, "First Fred will tell his side of the story, then the boss will ask him some questions, then you will get your turn and she will ask you some questions. Then you and Fred can ask each other any questions you have and try to come up with a mutually satisfactory solution."

Very often in the types of meetings we are called upon to interpret, the Deaf person is not the one in power and does not have control over the order in which things are presented. The way a Deaf boss would structure the same meeting might very well differ from the hearing boss above. A road map does not grant you the ability to change the road ahead, but at least it tells you what to expect.

Identifying the Function

This is a critical skill that is not easily taught. What does it take to figure out what a person is *really* expressing? It calls for the intuition of a therapist, the clue-gathering skills of a detective, and a chess master's ability to see things from different points of view. One way to prepare for this task is to become familiar with basic functions of language acts, such as requests for information, connection-building comments, criticisms, explanations, and so forth. Just as an actor working on a role looks for the intention behind each line, we, too, can analyze what is behind the lines we deliver.

To help us anticipate what the function of some of our Deaf clients' comments may be, we can refer to the most central values of Deaf culture. In the successful scenarios at the beginning of this chapter, the interpreter in "Information, please" looked below the surface form of the employee's comment and identified the intention as relating to the value of information, which is a major theme running through Deaf culture. In "My, how you've changed," the interpreter saw the intention of the client's opening remark as connection building and interpreted it to retain that function, instead of insulting the intended target. Some other themes in Deaf culture we might want to keep in mind are the value of clear communication and sharing information about one-

self and others, loyalty to the group, and the insider/outsider distinction.

On the other side, one of the most common confusions occurs when the hearing client expresses a veiled criticism or a negative remark that is covered in a positive coating in order to make it more palatable. If we conclude that the underlying intent of a comment is critical, we should try to bring that out.

A note of caution: since divining the intent underlying a statement involves an intuitive guess, it is often a good idea to check out your hunch before proceeding. Note that the relay interpreter in "My, how you've changed" did so. In another circumstance a more bicultural client could have conceivably answered, "Just interpret what I signed, it's this joke we have—every month we tease each other about being fat."

Highlighting the Point

We probably all have some kind of "third eye" that monitors our interpretations to see if we are communicating effectively. It may help us to identify the major point each of our clients is trying to make and mentally check that the point is getting across. The point may get lost due to a less direct style or different order of presenting arguments than the participants are used to. Two questions we can ask ourselves are "Do I need to add an introduction, a conclusion, or a summary in order to bring out the point?" and "Do I need to stress the important points through emphasis in the appropriate channel: vocal inflection, facial expression, sign choice, or repetition?"

Sometimes you, as the interpreter, may have difficulty identifying the point. You may therefore choose just to relay the muddy thought and then translate the Deaf person's puzzled expression or the hearing person's "Huh?" Or you may subtly insert a query for clarification of the point. One interpreter told me that when the doctor says "Your blood pressure is 150/80," she feels she cannot deliver that line without knowing if it's good or bad news. So she might ask "Is that good?" in order to be able to convey the point of the statement.

Context Balancing

Shelley Lawrence, Anna Witter-Merithew, Theresa Smith, and other interpreter educators have noted that one of the major differences in discourse style between English and ASL is the latter's use of expansion, amplification, and elaboration. As discussed in chapter 3, these include adding layers of detail, shifting perspective, and describing things by indicating what they are not. When interpreting from English to ASL, therefore, a common strategy is to increase the amount of context, making use of these features.

English discourse structure, in comparison, is more linear. Where the point in ASL may be implicitly understood from the accumulation of details, in English the point of a lecture or a large chunk of discourse is usually stated explicitly at the outset. In ASL one clarifies a concept by demonstrating it, acting it out, or showing how it works. In English, a label (word, phrase, or technical term) is often sufficient. In other words, when interpreting from ASL to English, we may often need to reduce the amount of context in order to make it sound appropriate in English.

Another type of context balancing occurs when there is a reference to cultural information that one party erroneously assumes the other party shares. For example, hearing Americans make reference to many aural aspects of their culture without thinking twice. Theme songs from television shows and famous lines from TV commercials or popular songs are woven into everyday conversations. Interpreters cannot usually explain the entire reference, but a parenthetical "G-I-L-L-I-G-A-N'S ISLAND (an old TV show from the 1960s)" helps clarify a little. By the same token, references to artifacts of Deaf culture such as "TTY," "residential school," "relay service," or "NAD" may need a parenthetical short explanation to bring hearing consumers up to speed.

A cautionary note: sometimes the other party's ignorance of the cultural reference becomes the whole point of the rest of the conversation. In her teleconference, Forestal mentions a job interview where the Deaf applicant was asked if he had any last questions for the employer. The applicant asked, "YOU HAVE TTY HERE?" to which the interpreter, with all good intentions, added, "a telecommunications device that deaf people use to talk on the phone." That added clarification essentially ruined the Deaf person's strategy, which was to check out the level of awareness of this prospective employer.

Back-Channel Feedback, Cues, and Empathy

If we were raised in mainstream American culture, it will be a lot easier for us to put ourselves in the hearing person's shoes than the Deaf person's. We have internalized the expectations for structuring discourse in mainstream American settings. When an internal sensor tells us "That comment will be counter to this hearing person's expectations," we can signpost accordingly. Depending on our amount of involvement in the Deaf community, however, we may be more or less able to see things from our Deaf clients' perspective.

Back-Channel Feedback. There are a few features of ASL discourse which are readily apparent. The receiver of the communication is involved in active listening (often called back-channel feedback), which includes head nods and signs such as UH-HUH and nose wrinkle (YES). While interpreting, if we feel that the hearing person is listening silently, yet attentively, albeit with a blank face, we may consciously or unconsciously supply the missing back-channel feedback to the Deaf client.

Speaking of silence, is interpreting silences part of our job? After all, what is there to convey? Actually, there can be quite a lot. As discussed in chapter 2, silence in different cultures has many meanings. In American mainstream culture, wherein long pauses are typically avoided, silences perform different functions. There is the silence of respectful attention, the silence of thinking before answering, and the silence that follows an emotionally intense announcement, to name only a few. That we usually have no trouble knowing which is which shows how attuned we are to our own culture. Conveying to our Deaf clients the function of the silence not only prevents them from interrupting an already full moment but also gives them clues to the aural mood.

Cues. Besides silences, there are other aspects of a conversation the purposes of which may not be explicit. As a hearing person is getting ready to wrap up a meeting, clues of this intention are clearly present in vocal inflection and body language. For example, if our sign rendition of the hearing person's repeated "Okay...okay...okay" does not convey the intention of ending the conversation we know to be present from their heavy exhalation of breath and the rustling of papers, we may need to add the sign FINISH to explicitly state that the interview is now concluded.

Although we may feel that conveying information back and forth is the goal of our interpreting, many Deaf people have told me that often they consider cues to the emotional undertones to be of equal or greater importance than the content of the information. In ASL, affect is often conveyed by facial expression, at which we may or may not be natively proficient. Sometimes it may be necessary, therefore, for us to add an explicit comment to make sure that the affect is getting across. Since we are not psychologists, it may be safer to preface this comment with SEEMS (e.g., SEEMS ANGRY, SEEMS UPSET).

Empathy. Besides supplying back-channel feedback and cues to emotional and functional aspects of a conversation, there is one more area of cultural adjustment that I would like to discuss. It has to do with an expectation of what is polite and appropriate in conversations in Deaf culture. Because of the importance of relationships and the frequent sharing of personal information, there seems to be an expectation of expressing understanding and empathy.

It was not until I analyzed the polite function of such expressions that I understood why I observed myself and other interpreters exhibiting a type of empathetic behavior in certain situations. The setting could be an impersonal office transaction such as getting a replacement TTY from the local phone company or discussing an alleged overpayment from the Social Security Administration. The Deaf person tells his or her story and makes a request. The hearing worker coldly cites the rules as the last word on the subject and denies the request. I have observed many instances where the interpreter just mirrors the uninvolved distance of the hearing worker and relays the fact that "The rule says no, so I must deny your request." This would often bring about a strong reaction from the Deaf person, who it seemed to me was insulted not by the denial itself but by the manner in which it was presented. I have also observed other interpreters, including myself, who would preface the denial of the request with UH-HUH, UNDERSTAND or SORRY. As I watched myself do this, I was puzzled as to why I had added a sign when the worker did not specifically express understanding. It just felt right to do so. Finally it hit me: *not* to show an empathetic response is just as rude in Deaf culture as a direct comment on one's personal appearance is in hearing culture. If the hearing worker, in our opinion, is intentionally be-

ing rude, that is the point that we should convey. If, on the other hand, the literal translation of their comments would come out *unintentionally* rude, we might be better advised to point up their implicit understanding.

When Is Our Responsibility Over?

In keeping with our American tendency to compartmentalize, when we are interpreting for two people and one of them leaves the room, we may feel that our job is done. After all, there is nothing left to interpret. Our Deaf clients may have a different expectation. A frequent occurrence at a medical appointment, for example, is that the doctor exits and the Deaf client asks us clarifying questions about what just took place. One common query is about the affect of the doctor. Did he or she seem to be in a hurry, distracted, or impatient? We may feel it is appropriate to answer this question if we accept the responsibility for having neglected, in the midst of relaying important information, to convey the emotional aspects of its delivery. What about questions regarding the content of the information? Again, if we feel that the lack of clarity in our interpretation was at fault, we may decide to repeat the major points; *but only if we are absolutely certain we remember the information correctly.* If there is the slightest question in our mind whether it was two pills, three times a day or three pills, two times a day, we are obligated to call the doctor or nurse back in to clear up the confusion. Concerning health matters, it is better to err on the safe side, even if we are pretty sure we remember what the doctor or nurse recommended.

Just as our job may begin in the waiting room (before there is anything to interpret), it may not end when the hearing person leaves. Certainly everyone has a right to leave a meeting with a misunderstanding about what took place. It happens every day. Despite our best efforts to the contrary, it will sometimes occur. Often people have their own reasons for "mishearing" even the most lucid explanation. The purpose of our presence, however, is to facilitate communication taking place. Sometimes the Deaf person feels more comfortable asking us to restate the point than the hearing person. To mentally punch the time clock the minute the hearing person leaves the room and refuse to wrap up the transaction with the Deaf client borders on the culturally insensitive, if not the unethical.

Our Responsibility to Educate

The comment has been made that if we do all of this subtle cultural adjustment, the participants will leave the meeting thinking that their own communication strategies were successful. Although it is not clearly defined, part of our job as interpreters is also to educate our consumers.

Therefore, it is sometimes appropriate, after the situation, for us to give our Deaf or hearing consumers information about what cultural adjustments we just made, the cultural expectations that prompted us to do so, and what they themselves might do differently the next time around. There is no general rule. In each situation you must judge which consumers would have the time to listen, would be interested, would understand, and might benefit from your explanations. In my own work, I would say that, unfortunately, most people are too busy or are too involved with their own lives to be open to such discussion. Nevertheless, sometimes it is worth a try, particularly if the two participants intend to have an ongoing relationship or series of meetings. You might begin your discussion with the hearing consumer by reminding him or her about your requests for clarification. "Do you remember how I asked you for examples several times during the interview? Well, in ASL...."

The Deaf person may also be interested in a short explanation of hearing cultural expectations. We might explain that hearing doctors usually want to be in control of the interview and therefore prefer short answers, which they can follow up with more questions, or that in hearing job interviews one is supposed to be very positive and try to sell one's skills.

Let us now revisit some of the scenarios from chapter 6 and apply the techniques discussed above.

Medical Scenarios

Scenario 1

Hearing Doctor: Hi. How are you?

Deaf Patient: Well, that first pill you gave me last year was awful, made me itch all over, then the blue one made my headache worse, and this one made me feel dizzy in the morning....

Let us use this common situation to go through the eight techniques described earlier and see how each one could be applied. The *waiting room chat* is invaluable for medical appointments. If you learn that this is the patient's first visit to this particular doctor, at least you will find out that you are on equal footing with the doctor in knowing about the events which led up to it. If, on the other hand, the patient and the doctor have a long history together, it may be more difficult for you to catch the context. In the waiting room, however, if the patient doesn't mind giving you a brief overview of what the appointment today is for and what led up to it, you will have a mental picture of the timeline of events and the point of the visit.

Like the interpreter in "It all started when...," you should anticipate how easily this first exchange can turn into a frustrating experience for both doctor and patient. It's a good idea to try to *target the translation* in ASL to focus on the reason for *today's* visit. You may add an *inoculation* by stating that this is not the moment to describe all the events leading up to today, so hold that for a bit later. For example, point-doctor-HE WANT KNOW YOU HERE TODAY FOR-FOR? [HAPPEN + + (moving from past till present) THAT HOLD, point-HE WILL ASK-YOU LATER.] WHY HERE? WRONG WHAT?

If that strategy doesn't work, and the patient, like the one in "It all started when...," responds with a chronological narration, you can use a *signposting* phrase to clue in the doctor as to the reason the response is not in the form he or she expected.

It is important, in your own mind at least, to *identify the function* of each of these statements. The doctor's question is an attempt to elicit a short statement of what brings the patient in today. The patient's statement is an attempt to give the doctor valuable information connected to the patient's medical history, without which the patient believes the doctor cannot make an enlightened diagnosis. One of my Deaf consultants on this book confided that even though she considers herself to be bilingual and bicultural, for a medical appointment several years ago she wrote out pages and pages explaining her medical history, which the doctor put aside after barely a glance.

Having learned the reasons for the patient's visit during the waiting room chat, the interpreter can use this information to *highlight the point* in the signposting phrase or at the end of the patient's narration (e.g., "So you can see that the reason I'm here today is

to try to get another medication for my headaches which won't have such unpleasant side effects").

One way to *balance the context* would be to expand the doctor's question and specify the type of answer the doctor is looking for. On the other side, the interpreter may need to reduce the details of the patient's narrative response, perhaps summarizing it to, "As you know, I have experienced several unpleasant reactions to the medication you have prescribed in the past."

As to what we can do to satisfy the expectations of the Deaf client, if we successfully signposted, the doctor may indeed be listening attentively to the patient's first statement, which we can make more obvious by supplying some *back-channel feedback*. If we pick up some subtle clues of impatience on the doctor's part, however, we can relate those to the client through *cues* as to what kind of silence or restless throat clearing we perceive. Lastly, if we judge the doctor to be essentially supportive of the patient, we may make it clear through a sign of *empathy* (e.g., UNDERSTAND).

Clearly, to use all these techniques in one exchange would be redundant. My effort has been to illustrate the range of possibilities at your disposal. In the remaining scenarios revisited below, only those techniques best suited to the context will be examined.

Scenario 4

Deaf Patient: My friend told me she has glaucoma too and she used a blue bottle of drops that made her vision blurry, but then she got a red bottle of drops that made her eyes feel better....

Hearing Doctor: Never mind about your friend.

"My friend" comments are very common at medical appointments. The most trusted authorities in Deaf culture are other Deaf people's experiences. So if we look under the surface of the statement, its function is to invoke an authority. Some cultures invoke a holy book as the authority; others, like mainstream American, rely on scientific data and the media. The doctor, in dismissing the patient's statement, is reacting to its nonprofessional, almost gossipy tone. If a hearing patient had concerns about his or her medication, yet presented them differently, such as "I read in the *Wall Street Journal*" (or "saw on *20/20*..." or "found on the

Internet...") that there is a new experimental drug for my condition," the doctor would probably treat the patient's concerns much more seriously.

In interpreting the Deaf patient's comments I am not suggesting that we invent a newspaper article, only that we downplay the chatty tone. Perhaps something like, "Recently, I was made aware of a new medication for my condition...." If we have the benefit of the waiting room chat to get a preview of the patient's concerns, identify the function of the statement as invoking an authority, perhaps reduce the context by summarizing the details of the friend's experience, and highlight the request for information as the point, the doctor may be able to satisfy the patient's inquiry after all.

Educational Scenario

Scenario 5

Hearing Professor: I am glad you came in to discuss your paper. Hmmm...your choice of topic is fine, you have a few good examples...but I do have some concerns about your thesis.... I'm not sure it is strong enough to support a paper of this length.

Deaf Student: You mean, make the thesis statement longer?

As cited in chapter 6, this scenario went on much longer as misunderstanding compounded misunderstanding. Let's see if highlighting the point early on could have nipped the problem in the bud. Depending on how much lag time we allow ourselves, we may already begin signing before we hear the tip-off phrase, "...but I do have some concerns about your thesis." That is the point. We may have gotten a clue that the point was on its way from the "leading-up-to-something" tone of the professor's voice and from our familiarity with the sandwich approach to giving criticism. Once we identify the point and determine that it is a critical comment, it is essential to make that clear in our translation. If we have already signed the comments about the topic and the examples, we may decide to preface the next statement with the sign POINT or POINT WHAT? T-H-E-S-I-S.... The signs CONCERN or WORRY may not be emphatic enough. Using PROBLEM

or TROUBLE with the appropriate facial expression would be more likely to get the student's attention. In the next sentence, "I'm not sure it is strong enough...," the professor again tries to be polite by picking his words carefully. What he is really saying is that the thesis is weak. If we sign something like WEAK or NOT GOOD or NEED CHANGE, it will likely lead to a discussion between the student and professor focused on what specifically needs to be changed in order to make the thesis statement effective.

We can use ourselves as a barometer. If we don't know what the point is ourselves, we cannot convey it in our interpretation. If the professor uses a lot of academic jargon, it may be necessary to ask him or her directly, "Excuse me, but the interpreter wants to make sure she understands clearly. Your point about the paper is what?" Otherwise, it is very possible that real communication will not take place.

Job Interview Scenarios

It is interesting that notwithstanding our discussion of the cultural set of job interviews and the necessity for knowing the rules of the game beforehand, there are still some cultural adjustments we can try in order to make the playing field more level. Remember that it is impossible to generalize. Despite the stressful situation and different set of cultural expectations, some Deaf people give excellent interviews (and some hearing people don't). Novice interpreters should be especially careful about job interviews and realize that there are no hard-and-fast rules about what is most effective.

Scenario 1

Hearing Interviewer: Why do you want this job?

Deaf Applicant: I need the money and you have dental insurance. I have to get a couple of crowns.

Suppose that you interpret the first question straightforwardly and receive this statement in reply. You have several options. One is to increase the register and reduce the amount of context in the answer to make it sound more businesslike, such as the following (which I appropriated from another interpreter): "I believe I am ready for a salary as competitive as what you are offering and

would appreciate the type of comprehensive benefits package this company provides." A note of caution: although the elegant phrasing of the above translation would fit in beautifully in a corporate setting, it might not fit the repertoire of the interviewee. We need to walk a tightrope when it comes to selecting a register for our interpretation so that we do not create unwarranted expectations.

Another option is to excuse yourself to the interviewer, saying that you would like to interpret the question again, as you believe you were not clear the first time around. The second time you could target your translation of the question to emphasize that all jobs pay money but what is it about working at this particular company in this specific position that appeals to the applicant?

Scenario 2

Hearing Interviewer: Why do you feel you are the best qualified candidate for this position?

Deaf Applicant: Well, my first job was as a secretary, my second job was as a claims adjuster, and my third job was as a supervisor.

Again, there are several options for cultural adjustments. If you get this response, you may focus on restructuring the answer by adding an introduction and summary, remembering to pick a register that balances the expectations of the interviewer with the client's individual style and level of education. If you have managed a waiting room chat prior to this moment, you may be able to craft a specific introductory statement to preface the details. Something like, "My advance from an entry-level position to supervisor of more than twenty people in a period of only five years demonstrates my familiarity with and proven responsibilities in this field," and then use a short conclusion to highlight the connection of the person's previous experience to the job being interviewed for.

If on the other hand, you did not have a waiting room chat and do not have an overview, a more general signposting phrase might be used to preface the details. "I would like to tell you a little about my background so you can get an appreciation for the breadth of my experience." Then after you have learned the details, you might use a concluding statement to sum up the applicant's most striking selling points: "So you can see that my

quick rise to a supervisory position is a clear demonstration of my aptitude in this field."

Another strategy is to target your translation of the first question into ASL by figuring out what the interviewer is really looking for. You may decide that what the interviewer really wants to hear is why this applicant is unique, what makes him or her different and better than other applicants for this position. Or you could conclude that the point of the question is to elicit the way the applicant sees his or her skills as matching the requirements of the job. The English question itself is rather vague, so it may take some familiarity with job interviewing strategies on your part to make it more specific.

Scenario 3

Hearing Interviewer: Do you have any experience with the XYZ software?

Deaf Applicant: No. None at all.

This quick exchange does not seem to give the interpreter much room to maneuver. If you have a lot of experience interpreting job interviews, however, you may realize that this and many other questions are really invitations to the applicant to describe all his or her relevant skills. Therefore, you may safely broaden the question to YOU HAVE EXPERIENCE WITH XYZ SOFTWARE OR OTHER SIMILAR? One option when presented with the answer above is to emphasize the underlying function by interpreting the response as, "To be totally honest, no I do not." At least the applicant may get points for candor.

I hope that you now feel you possess a cultural tool kit for interpreting that contains an appreciation of cultural differences, a set of questions to probe for their presence, and a range of techniques to adjust for them. There is one more topic that we need to address. Perhaps surprisingly, it concerns our cultural awareness and sensitivity at times when we are *not* interpreting.

Sign language with people who are deaf-blind: Suggestions for tactile and visual modifications.

Susie Morgan

To develop personnel preparation programs. The full range of these competencies can be used as a blueprint for courses and field experiences by those who teach and develop university personnel preparation programs in deafblindness. Qualified teachers must have basic competency in all the areas addressed in the knowledge and skill statements.

For families and school personnel to make responsible decisions. As family members and school personnel sit down together to make decisions, these competencies may be used as a base to evaluate the knowledge and skills that are essential to provide a rich educational experience for the individual child who is deafblind.

They can be used by parents to ask questions about the skills of the staff working with the child and to develop a plan for staff to acquire needed skills or to identify the need for additional support staff. They can also be used to educate families and other team members about the unique challenges imposed by deafblindness.

For coordinators of statewide services to identify technical assistance and training needs. Those who plan technical assistance on local, state, and regional levels must identify needs and devise a training plan that will develop cumulative knowledge and skills for service providers. Teachers, support personnel, and caregivers who are essential to the lives of infants, children, and young adults who are deafblind must have excellent training. These competencies can work as effective tools to identify needs and implement training in a cohesive way.

Competencies for Teachers of Learners Who Are Deafblind **may be purchased from:**

Public Relations and Publications Department
Perkins School for the Blind
175 N. Beacon Street
Watertown, MA 02172 (cost: $5.00)

Competencies for Teachers of Learners who are Deafblind was developed as a product of the Perkins National Deafblind Training Project, a three-year granted project from the U.S. Department of Education, Office of Special Education and Rehabilitation Services, Office of Special Education Programs, Model Demonstration Projects in Deafblindness, Grant Number H025D30006. The contents of this article do not necessarily reflect the opinions of the U.S. Department of Education.

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NTAC

Sign Language with People Who are Deaf-Blind: Suggestions for Tactile and Visual Modifications

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Communicating with individuals who are deaf-blind is a unique experience. The language, mode, style, speed, and aids and devices used to facilitate communication are different from person to person. If you are interpreting for an individual who is deaf-blind you will need to know what adaptations will be appropriate and what additional environmental concerns you should be aware of. This article provides helpful hints about techniques that will enhance your comfort and ease your concerns when working with deaf-blind people.

The information in this article will be useful to a variety of communication partners such as interpreters, support service providers, intervenors, teachers, companions, and anyone else who is facilitating communication with an individual who is deaf-blind. It assumes that you are already fluent in the consumer's preferred sign language system and knowledgeable of cultural and linguistic differences that may affect your interaction. Due to the various etiologies, modes of communication, and cultural and linguistic differences among individuals in this population, some of these suggestions may be applicable to one consumer but not to another. It is imperative to ask the consumer his or her preferences on how the message should be conveyed and what additional auditory and visual information should be detailed.

Expressive Communication

Appearance/Attire

Wear clothes that provide contrast for your hands. Consider the following guidelines when selecting clothing:

- Dark colors (black, navy blue, brown, dark green, etc.) for persons with light skin
- Light colors (off-white, tan, peach, etc.) for persons with dark skin
- Solid colored clothing (avoid stripes, polka dots, etc.)
- High necklines (no scoopnecks or low v-necks)
- Professional, yet comfortable enough to allow for flexibility

Many people wear a smock over regular clothes and keep one in their office or car for accessibility.

Wear plain jewelry that is not visually or tactually distracting. Avoid rings, bracelets and necklaces that may interrupt the flow of communication. Avoid sparkling or dangling earrings as they can reflect light and cause interference.

Fingernails should be short, neat, and filed smoothly. Rough edges can be irritating. A neutral color of polish may be worn, but avoid bright reds, dark colors, French manicures, or other frills.

Due to close sharing of personal space, you need to ensure good personal hygiene.

- Avoid perfumes and scented hand lotions.
- Wash hands often or use an antibacterial lotion when moving from consumer to consumer to reduce the risk of "germ sharing."
- Use non-oily, unscented lotion on a regular basis to avoid dry or rough skin that may cause distractions when communicating for extended periods of time.

Distance & Seating

The distance between you and the consumer will vary from situation to situation depending on the consumer's mode of reception. The consumer may use visual reception while you are signing in a reduced area sitting at a specified distance away. This situation may occur if an individual has peripheral vision loss and relies on central vision (also known as "tunnel vision"). Tracking is another possible visual modification. Tracking allows the consumer to keep your hands in a restricted signing space by grasping either your forearms or wrists.

When communicating tactually, close seating is necessary. There are a variety of seating arraignments. For example, when communicating with a one-handed tactile receiver, you and the consumer may sit side-by-side or at the corner of a table so that the consumer can rest his or her elbow. However, if the consumer is a two-handed tactile receiver, a comfortable position is to sit facing each other with legs alternating. Women may want to avoid short or straight skirts as they are problematic for this configuration. Slacks or wider, full skirts allow more flexibility.

For both communicators, it is helpful if the levels of the chair seats compensate for the height differences of the signers. For comfort and in order to avoid fatigue, your bodies and signing spaces should be at similar levels.

Chairs with arm rests and back support are helpful. An additional chair may be placed next to each communicator. The back of the chair can then be used to provide support for either the signing or the receiving hand.

Signing Space

Be sure that both you and the consumer are comfortable with the personal and signing space established. When communicating with individuals who rely on residual vision (e.g., tunnel vision), you need to be cognizant of the location of your hands in the signing space. They should be held slightly below your face in front of your clothing to allow for color contrast. When communicating tactually, it is helpful to move the general signing space down to the chest for postural ease.

During tactile signing, you must be comfortable using signs that come in contact with the body. The location of signs and consistency of placement are crucial for clear communication. Adaptations such as ducking your head to accommodate for the sign for "father" or "mother," for example, will cause confusion because the receiver determines gender by the height of the signer. In some cases, however, to be less obtrusive, simple modifications may be made to certain signs by either lowering or raising the hand slightly from its original contact position. For example, "home" which touches the face or "body/mine" which touches the chest.

Hand Positioning

The use of one-hand versus two-hand tactile reception of communication varies depending upon the preference of the consumer. Allow the consumer to place his or her hand(s) where he or she is comfortable and to follow your hands freely. Do not "squeeze" or pull the consumer's hand(s) toward you.

Conveying the Message

Whether communicating tactually or visually with someone with reduced vision, you must identify who is talking and where the speaker is located. If it

is known, use the sign name of the individual and point in the direction where they are seated. If a sign name is unknown and it is an inappropriate time to request one from the speaker, one can be created between the interpreter and consumer to save time and establish consistency.

Before the activity, if at all possible, discuss the consumer's preferred mode, style, and speed of communication. In order to convey the tone and manner in an accurate way, attempt to follow the speed and fluidity of the speaker while meeting the speed of reception and processing time of the consumer. To ensure clarity, however, fingerspelling and number production should be produced at a slower pace for both visual or tactile receivers.

One of the essential components to communicating visually is facial expression. If a consumer has tunnel vision, low vision, or complete blindness, many or all of these expressions can be lost. It is imperative that you become adept at adding facial expressions using hand and body language. Signs can be added to describe the apparent emotion of the speaker. For example, if a person is laughing, the signs for "smiling," "laughing" or "hysterically laughing" can all be added to aid in conveying the speaker's expression. If the speaker is angry, you may add the signs for "raised eyebrows," "frowning," or "mouth turned down."

When relaying facial expression, it is not necessary to constantly repeat the same expression but do convey any change in facial expression. If a person is upset, frowning, has tears in his eyes and then begins to cry, pulls out a handkerchief and blows his nose, all that information should be relayed. However, if a person is frowning and maintains this expression throughout the conversation, it does not need to be repeated more often than at the beginning and end of the speaker's monologue.

Use body language to convey the message (spoken language or body language) of the speaker whenever possible. For example, if the speaker shakes his or her head dramatically, bends over in laughter, and grimaces in disagreement, the interpreter should relay this information by replacing head movement with hand movement and arm movement to replace upper torso movement.

Tactile Adaptations

When using signs that require and provide information from two hands ("highway," "garage," "meeting people," "total communication"), both of your hands should come in contact with the consumer's hand. This can be done either through a one-handed or two-handed tactile position. A skilled one-handed tactile receiver may not need additional contact for clarity. Use your judgment about when to move to a two-handed tactile approach in order to convey the message most accurately.

Some confusion or awkwardness in positioning can occur with various signs. For clarity, additional information may need to be added or a slight variation of the sign may need to be employed. Because a consumer may not visually be able to discriminate between "understand" and "don't understand" it is imperative to elaborate the interpretation to include the sign for "yes," "no," or "not" or provide head movement in the hand. Many signs are similar and can be easily misinterpreted by the consumer. Simple additions can provide clarity. Consider the following examples:

- The word "gun" may be confused with the number "21." To avoid confusion, fingerspell "g-u-n" and add the sign "number" before "21."
- Due to body positioning the traditional sign for "dog" can be awkward. It is helpful to fingerspell "d-o-g" or use a version of a finger snap.
- To ensure clarity when fingerspelling, add the context before fingerspelling a word. For example, "city, c-h-i-c-a-g-o," "name, k-a-r-e-n," "time, 10:30."

The print-on-palm method, instead of the tactile use of numbers, is sometimes preferred when conveying numbers and/or money. Use your index finger in the palm of the consumer's hand. The letters should be in capitals (except for "I"), block format. Stay in the palm area. Do not print down the hand toward the fingers.

Be very clear about where a question is directed. Depending on the context of the question, a different sign may be employed. If the speaker is directing a question to the entire audience you could use the sign for "question/question mark" in a circular manner. If the question is directed to an individual, you should sign in the direction of the individual, adding the sign name or description of the person in question.

At times, it can be difficult to discriminate between a question and a statement. You may wish to add a question mark or question indicator after the statement to help avoid possible misunderstandings.

Describing the Full Environment

When entering a new environment, be sure to explain the surroundings. If you have entered a restaurant and there is a long waiting line and the customers look unhappy, relay this information. Describe the color of the walls and things in the

room, decorative style, lighting, seating, table arrangement, and so on. Inform the consumer where things are located in relation to his or her body. For example, a chair to the immediate left, handouts on the right of the table, a pitcher of water directly in front. Use of the "clock" or "compass" concept to describe items in the environment may be helpful. You can say that the glass of water is at 12:00 o'clock or the brailled handouts are on the east end of the table.

Describe items of importance or items that draw attention such as a woman wearing a violet suit, a video camera in the corner recording the meeting, people who appear to look uncomfortable, and so on. Additional visual information should be shared such as the news that a person in the meeting has fallen asleep, a couple is fighting across the street, or a person sitting across the table keeps sneezing. To the best of your ability, try to relay what is happening in the environment without allowing your personal opinion to influence the information that is being communicated. Describe how many people are in the environment and ask the consumer if he or she would like to know, by name, who is there.

When you are describing an event, it may be helpful to move from a one-handed tactile approach to a two-handed tactile approach to allow for a fuller description. For example, if you are describing Michael Jordan getting ready to shoot a basket, it helps to add his facial expression, or that he is sweating, or his legs are in the air, and so on.

Receptive Communication Issues

Environmental Concerns

Numerous environmental factors can hinder the flow of communication. These include the following:

- Inadequate lighting that causes dimness or shadows. Additional floor lamps may be helpful. When establishing seating arrangements, consider where shadows will fall.
- Distracting overhead lighting such as light from overhead projectors and florescent lights.
- Glare from outside. Close the blinds or turn your seats in a different direction so that the consumer's back faces the lighting source.
- Confusing background. It is helpful to have a solid, black or dark background behind you. This backdrop enhances visual reception for the consumer and can also provide assistance to a Team Interpreter who is feeding information and/or interpreting sign-to-voice. (A Team Interpreter is someone who works as a support partner to the interpreter who is currently communicating with the consumer. The Team Interpreter provides either visual and/or auditory information that may have been missed.)

Consumer Feedback

If you are working with the same consumer over a long period of time, establish a system that works for both of you. Certain tactile feedback provided by the consumer can aid the flow of communication. Examples include the following:

- **"Keep going."** The consumer taps one or more fingers on top of your hand.
- **"No."** The consumer's two fingers ("no" sign) will tap on top of your hand.
- **"Ha ha."** The consumer may put two fingers similar to the sign for "no" on top of the your hand or may sign "ha ha" under your hand.
- **"What? Repeat."** The consumer gently squeezes and pulls your hand toward himself or herself.
- **Facial expressions.** These vary from consumer to consumer; however, you can clarify which expressions portray specific feelings. A frown may mean "confusion," raised eyebrows may mean "thinking/processing," head nodding may mean "I'm following/understanding," and so on.

Team Interpreting/Duration of Interpreting

Due to the additional weight and unusual positioning used while interpreting tactually or communicating with visual modifications, you will want to work in partnership with someone else. To avoid fatigue or undue stress, you should switch often with your partner, approximately every 15 to 20 minutes. Try to coordinate this exchange with a natural pause to avoid interrupting the flow of communication.

Cumulative motion injuries can occur whenever there is repetition and extensive use of the hands. In addition, for consumers who receive information through tracking method or tactile sign language, taking breaks to rest and stretch the arm of the receiving hand may be necessary. Some consumers prefer to receive information in their nondominant hand to provide relief to their dominant hand. If you can perform sign communication with your nondominant hand at the same level as with your dominant hand, offering to switch hands may be greatly appreciated by the consumer.

Additional Information

Do not consistently interrupt the dialogue to check for clarity. Instead, it is helpful to set up a system with the consumer beforehand. For example, at the start you may say, "If I am not clear, please stop me." It is then the consumer's responsibility to ask for clarification. Continually asking, "Do you understand me?" or "Am I clear?" can be disrupting and insulting.

Due to the ambulatory issues of individuals who are deaf-blind, you may be asked to "sight guide" a consumer. It is helpful to become familiar with basic sighted guide techniques.

Discuss with the consumer what symbol or sign to use in an emergency. Some consumers and interpreters are familiar with the process of printing a large "X" across the back of the consumer. An "X" is a clear indicator that an emergency situation has occurred, sudden movement is necessary, and explanations will follow. However, even though this symbol is somewhat universal, not all consumers are familiar with this method.

Remember to rely on other communication partners in the environment for additional visual activity or information that may have been missed. Teamwork is essential!

Be honest about how the environment is affecting you. A consumer can tell if you are in a hurry, frustrated, mad, lazy, tired, scared, nervous, sloppy, don't care, and so on. If you think it will affect your work, discuss your mood with the consumer. Remember to take breaks and stretch.

Finally, when in doubt...ASK!

Special thanks and appreciation goes to M.J. Shahen, Kathy Zarate, Maricar Marquez, Stacey Sullivan, and Rich McGann. Without their expertise, experience, and support, this article could not have been written.

For Further Reading

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Professional Standards Committee.

Registry of Interpreters for the Deaf

STANDARD PRACTICE PAPER

MULTIPLE ROLES

Standard Practice Papers are available in brochure format through the national office. RID encourages use of these brochures for public distribution and advocacy.

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MULTIPLE ROLES

About Multiple Roles in Interpreting
Interpreters work in a variety of settings and situations, many in private practice. That is, they are self-employed, and work on a fee-for-service basis. Private practice interpreters are careful to avoid situations in which non-interpreting duties might be expected in conjunction with an interpreting assignment. The role of these interpreters is singular; that role is to interpret, and to do so in accord with the Code of Ethics of the Association.[1]

Other interpreters may hold jobs in which interpreting is one among several types of work included in their job descriptions. Jobs such as this may be referred to as **multiple role jobs.** In multiple role jobs, conflicts may emerge between the interpreting role and other job requirements. The best time to deal with potential role conflicts is before they occur. When a job description for a multiple role position is being developed, job requirements likely to come into conflict with the interpreting role should be considered and resolved. When job descriptions for multiple role positions are already a reality, and are found to produce role conflicts, employers should deliniate which role takes precedence. The appropriate revisions should be considered.

Developing multiple role positions
When developing and implementing a multiple role position with interpreting named as the primary role, **include**

- interpreter certification as a desired job qualification[2]
- opportunities for the interpreter to participate in activities necessary for continuing skill development, professional growth, and certification maintenance[3]
- a compensation formula that takes into account recommended compensation for professional interpreters and the weight of the interpreting component relative to other components of the job.
- clarification regarding special situations in which the interpreter is part of a support services team which shares a common committment to confidentiality

When developing a multiple role job description with interpreting named as the primary role, **exclude** tasks that require the interpreter to

- reveal, report, or use confidential information obtained while interpreting
- perform the interpreter role and another role simultaneously
- interpret beyond their competency level
- routinely perform tasks that might exacerbate physical problems sometimes associated with interpreting
- interpret for long periods of time without relief
- be unavailable when needed for the interpreting component of the job.

When interpreting is not named as a primary role, conflicts can still occur. Great care must be taken to inform all parties

- of the role in which the person is functioning
- of the possible future use of the information gained in that situation
- that there may be legal mandates which override the Code of Ethics

Interpreter's credentials
Employers of interpreters will want to employ competent interpreters. It should be noted that the only reliable indicator of an interpreter's level of competence is the interpreter's credentials. The most reliable credentials, and the only ones recognized nationwide, are those issued by the national Registry of Interpreters for the Deaf.

Code of Ethics
The Code of Ethics is the foundation of the interpreting profession. Every employer of interpreters should become familiar with the Code of Ethics, which should have significant influence in the development of multiple role positions.

The Association believes that through multiple role positions, interpreters can be placed in many settings in which the hiring of a full time interpreter would not be feasible or justifiable. While having interpreters in more places means better access for deaf consumers, multiple role positions can result in misunderstanding of interpreters and the interpreting profession. The Association believes that as multiple role positions are developed, respect for and adherence to the standards of the profession will promote understanding and will protect the credibility of the interpreting profession.

[1]see RID Code of Ethics, [2]see RID National Testing System
[3]see RID Certification Maintenance Program

Use of a certified deaf interpreter.

Registry of Interpreters for the Deaf

STANDARD PRACTICE PAPER

USE OF A CERTIFIED DEAF INTERPRETER

Standard Practice Papers are available in brochure format through the national office. RID encourages use of these brochures for public distribution and advocacy.

USE OF A CERTIFIED DEAF INTERPRETER

About the CDI
A Certified Deaf Interpreter (CDI) is an individual who is deaf or hard of hearing and has been certified by the Registry of Interpreters for the Deaf as an interpreter.

Specialized training and/or experience
In addition to excellent general communication skills and general interpreter training, the CDI may also have specialized training and/or experience in use of gesture, mime, props, drawings and other tools to enhance communication.The CDI has an extensive knowledge and understanding of deafness, the deaf community, and/or Deaf culture which combined with excellent communication skills, can bring added expertise into booth routine and uniquely difficult interpreting situations.

Meeting special communication challenges
A Certified Deaf Interpreter may be needed when the communication mode of a deaf consumer is so unique that it cannot be adequately accessed by interpreters who are hearing. Some such situations may involve individuals who:

- use idiosyncratic non-standard signs or gestures such as those commonly referred to as "home signs" which are unique to a family
- use a foreign sign language
- have minimal or limited communication skills
- are deaf-blind or deaf with limited vision
- use signs particular to a given region, ethnic or age group
- have characteristics reflective of Deaf Culture not familiar to hearing interpreters.

The CDI at Work

As a team member
Often a Certified Deaf Interpreter works as a team member with a certified interpreter who is hearing. In some situations, a CDI/hearing interpreter team can communicate more effectively than a hearing interpreter alone or a team of two hearing interpreters or a CDI alone. In the CDI/hearing interpreter team situation, the CDI transmits message content between a deaf consumer and a hearing interpreter; the hearing interpreter transmits message content between the CDI and a hearing consumer. While this process resembles a message relay, it is more than that. Each interpreter receives the message in one communication mode (or language), processes it linguistically and culturally, then passes it on in the appropriate communication mode. In even more challenging situations, the CDI and hearing interpreter may work together to understand a deaf individual's message, confer with each other to arrive at their best interpretation, then convey that interpretation to the hearing party.

For Deaf-Blind individuals
When a consumer who is deaf-blind is involved, the CDI may receive a speaker's message visually, then relay it to the deaf-blind individual through the sense of touch or at close visual range. This process is not a simple relay in which the CDI sees the signs and copies them for the person who is deaf-blind. The CDI processes the message, then transmits it in the mode most easily understood by the individual who is deaf-blind.

Solo
The CDI sometimes works as the sole interpreter in a situation. In these instances, the CDI may use sign language or other communication modes that are effective with a particular deaf individual; and may use, with the hearing consumer, a combination of speech, speech reading, residual hearing, and written communication.

On the platform
The CDI sometimes functions as interpreter before an audience. This may involve the CDI watching a hearing interpreter and restating the message to the audience in a different sign mode. At

other times, the CDI may be in front of the audience to "mirror" comments or questions from a signing member of the audience so that the rest of the audience can see them.

Benefits of using a Certified Deaf Interpreter are:

- optimal understanding by all parties
- efficient use of time and resources
- clarification of linguistic and/or cultural confusion and misunderstanding(s)
- arrival at a clear conclusion in the interpreting situation.

The Association believes that when use of a Certified Deaf Interpreter (CDI) is appropriate, the CDI and a certified interpreter who is hearing can function as a highly effective team to provide quality communication access for everyone involved.

Job enrichment: One avenue to retaining strong staff and providing quality service or they really can do more than interpret.

Bambi Reihl

Job Enrichment: One Avenue to Retaining Strong Staff and Providing Quality Service OR They Really can do More than Interpret

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Midwest Center for Postsecondary Outreach

Abstract

Because of the physical limitations of sign language interpreting, when a postsecondary institution hires a full time interpreter, it is generally with the understanding that s/he will not interpret forty hours a week. Many institutions and administrators wonder what these employees will be doing after they have finished interpreting classes. This paper examines various approaches to hiring interpreters and the positive outcomes of enriching and expanding the variety of duties for interpreting staff. Higher quality, consistent and stable services for students and increased job satisfaction for staff are some of the possible benefits of retooling interpreter position descriptions. For those institutions using primarily freelance interpreters, these issues raise the possibility of creating palatable staff positions or developing new approaches to hiring interpreters who work in private practice.

Introduction

Historically, postsecondary institutions in the United States have had difficulty hiring enough interpreters, slotting interpreters into appropriate human resources categories, developing job descriptions, and determining duties other than interpreting and preparing to interpret. This paper examines the variation in interpreters' roles at various institutions, focusing on the University of Wisconsin—Milwaukee (UWM), and suggests that interpreter job duties can be enriched to include varied professional duties beyond interpreting, thereby improving staff job satisfaction and at the same time leading to improved quality, consistency, and stability of services for students who are deaf or hard of hearing. This builds on research that interpreters are advised, due to repetitive motion injuries, to limit their number of actual interpreting hours to approximately 20 - 25 hours weekly. With this limitation on the number of hours a person can interpret, institutions are faced with the dilemma of fashioning positions to meet the interpreting needs, while at the same time creating palatable positions.

Retention of Interpreters

Hiring and retaining qualified interpreting staff has long been an issue at many postsecondary institutions. As more students who are deaf or hard of hearing attend these institutions and work in professional positions on the same campuses, there are even more challenges in keeping strong staff than there might have been in the past. This issue is significant for numerous institutions. In 1997/98, both PEPNet and the Midwest Center for Postsecondary Outreach (MCPO) surveyed postsecondary institutions in their *National and Regional Needs Assessments Results: Priority Needs for Postsecondary Institutions Serving Students who are Deaf or Hard of Hearing.* The needs assessment reflects the need, both nationally and regionally, for knowledge of "managing interpreters" and "how to recruit, coordinate and fund quality interpreters."

Also, the 1989/90 National Technical Institute for the Deaf/Rochester Institute for Technology (NTID/RIT) Repetitive Motion Injury research established the need for new standards on the number of hours per week someone can interpret to retain qualified interpreters, and this resulted in the lowering of the weekly number of interpreting hours at NTID and other institutions. In addition, the current tight labor market, competitive salaries and the development of more staff positions at community interpreting agencies, are additional reasons for postsecondary institutions to pay attention to retention of skilled interpreters.

One of the greatest challenges a DHH program faces is providing quality, consistent, stable and responsive services while at the same time retaining strong staff. Campuses would do well to analyze their own services and ask these questions:

1. Does the campus have established hiring standards in terms of certification, education, and experience?
2. Is the campus able to provide consistent interpreters for ongoing classes and meetings?
3. Are interpreters available for the full length of a student's needs?
4. Are the services responsive; are interpreters available for last minute one-on-one meetings with faculty?
5. Does the campus ask consumers to evaluate the interpreting services?

Historical Deaf/Hard of Hearing Programs Staffing Models

Postsecondary institutions have made a few attempts at creative position development for interpreting services. In general, the first and most common approach is to hire someone generically referred to as a "Program Manager/Interpreter." Many campuses have found this arrangement to be beneficial when there are only a few students who are deaf/hard of hearing. This arrangement allows the manager to serve as an advisor to students, to schedule freelance interpreters, and to do some interpreting also. This is a common model.

As programs expand and serve more students, a next logical step beyond hiring a Program Manager is creating a "Lead Interpreter" position. In general, this person interprets, does scheduling of other interpreters, and might serve in a supervisory capacity as well. While these positions create new duties for the individuals lucky enough to land the Program Manager or Lead Interpreter positions, this does not create other interpreter positions with duties above and beyond interpreting. On many campuses, administrators look at the interpreting situation and request that staff interpreters also tutor. While this appears reasonable because interpreters often have "down time" between classes and understand deaf/hard of hearing students and their needs, due to conflict of interest or lack of subject knowledge, this is not always the best use of interpreters' time. There are other ways to retain strong staff, build interesting interpreting positions, meet campus demands, and make the best use of staff hours.

Applying the Theory of "Enrichment" to a Postsecondary DHH Staff

One approach to re-tooling interpreting staff positions is to "enrich" the jobs. According to Frederick Herzberg's theory of "job enrichment" (Herzberg, 1968, 1987), if you re-design jobs by giving employees more and varied duties, which are different than their standard responsibilities, they will be more satisfied and motivated, which in the case of a DHH program, ultimately leads to higher quality services for students and staff retention. This can be viewed as altering the jobs vertically - giving people more challenging duties which might have been done by supervisors, by people above them - instead of enlarging the jobs horizontally or giving staff interpreters more of the same duties they are already performing, in this case, interpreting. In fact, due to repetitive motion injuries, additional interpreting between 20-25 hours a week is generally not acceptable. If a full time staff member interprets half of the week, s/he has to carry other duties. With the above in mind, how can programs retain staff?

According to Herzberg, if employees are satisfied and motivated, they remain loyal, and organizations see less turnover. In terms of DHH staffs, less turnover means the campus retains strong individuals, familiar with the workings of the institution, familiar with the students, and committed to the office culture.

Job enrichment theory suggests that employees are satisfied and motivated by some of the following factors:

- achievement
- recognition
- responsibility
- intrinsic challenge of work itself
- advancement

While familiar issues such as salary, benefits, and institutional policies need to be fair, it is the above motivation factors which keep employees interested and committed to the work. In the early stages of the development of the interpreting field, interpreters were often relegated to the lower rungs of pay scales. Interpreters who were motivated by the work often stayed in the field because they were satisfied by other factors. Certainly, if an institution's pay scale is not in accordance with local standards, this will be detrimental to staff retention.

In creating interpreter positions with more and varied duties, institutions can reap some of these positive benefits of job enrichment:

- Answering administrators' questions about non-interpreting downtime.
- Making staff interpreters a more valued and integral part of the institution.
- Assisting in further professionalization and diversification of the interpreting field.

Enriching a Staff Position

The following suggestions are not all inclusive of job enrichment ideas, but attempting the following can assist a campus in redefining staff positions:

- Remove controls: allow interpreters more power in choosing their schedules.
- Increase accountability: more varied duties means staff might have to report to more people.
- Create natural work units: encourage self-managed teams based on various projects or experiences.
- Provide direct feedback: have more one-on-one meetings to assist with new projects.
- Introduce new tasks: provide additional duties that might be considered a duty normally performed by someone higher up on the chain of command.
- Allocate special assignments: give staff the time to create a presentation for local, state, or national conferences.
- Grant additional authority: develop a mentorship/intern program and allow staff to supervise the mentees or interns; grant employees more power over planning and control, not just execution of a project.

The University of Wisconsin - Milwaukee DHH Program

The University of Wisconsin—Milwaukee (UWM) is a medium-sized program with six staff interpreters with varying contracts (some full-time, some nine-month, some twelve-month), one program manager, and one assistant program manager. The campus also houses an outreach site for the Midwest Center for Postsecondary Outreach and sub-contracts interpreting services to other local postsecondary institutions. The use of job enrichment ideas at UWM might not parallel those of campuses of varying sizes, but some of the points can be used in programs of any size.

Following the concept of job enrichment, UWM has added these types of duties for interpreting staff beyond the standard 20-23 interpreting hours per week:

- Develop/manage internship site.
- Coordinate Deaf Issues Network on campus.
- Develop new faculty/staff training: Deafness 101.
- Administer RID testing supersite.
- Serve as liaison to UWM ITP advisory board.
- Coordinate student "Sign and Dine" program.
- Co-teach RID certification preparation course.
- Plan high school preview days.
- Handle accounting for notetaking and subcontracting services..
- Coordinate notetaker training.
- Provide TTY inservices.

- Develop/maintain national staff interpreter salary survey.
- Design/maintain web page.
- Manage Postsecondary Interpreting Network listserv.
- Manage student reflector.
- Assist with scheduling.
- Troubleshoot computer challenges.
- Manage graphic design projects.
- Assist with photography to document DHH program history.

The half-time staff members also have "enriched" duties, but not as many as full-time staff. In addition, UWM has several positions which include two jobs, such as, Interpreter/Program Manager and Interpreter/Outreach Specialist. These positions allow experienced interpreters to maintain their interpreting skills and at the same time expand their repertoire of experiences.

One might argue that job enrichment looks similar to "slash" positions sometimes used in primary and secondary settings, such as interpreter/tutor or interpreter/aide. These have been criticized because the duties often appear to be used to fill interpreters' downtime. The difference with the job enrichment approach is that the duties are more challenging; hence, the term enriched, instead of expanding their jobs into "slash" positions, only to fill them with less meaningful duties.

Hazards of Change

While enriching job duties for interpreters at UWM has met with positive reactions from the staff, is it also possible the idea might be met with resistance.

Interpreters might say, "We don't want to be enriched." If the staff is comfortable with fairly predictable positions, adding new duties might be overwhelming for some. During hiring of new interpreters, it will be important to clarify the expectation of the program or department.

The next question interpreters might ask is, "Are you going to pay us more?" The short answer to this is, "No." This can be qualified by adding, "If your job duties change significantly enough to warrant a transfer to a totally new job category, yes, your pay will be adjusted."

Finally, managers might not be interested in job enrichment for staff interpreters because it generally means that managers relinquish some power. In addition, it might mean more time providing feedback as staff learn new duties. In general, managers can benefit by transferring some duties to the staff, thereby giving themselves more time for planning, working with students or program development. Many DHH Program Managers were or are interpreters themselves and might not have had the opportunity for any management training. Job enrichment of staff interpreters might provide time for professional development for managers also. In the case of UWM, these changes were viewed by all as positive and led to staff retention at the campus.

"Quick Wins"

For some institutions, immediate, large-scale change is not possible. There are still means to attempt to retain staff interpreters while considering other changes. Also, campuses might try some of these ideas in retaining hourly or freelance interpreters. (During the sessions in Denver, the audience contributed some of these ideas for "Quick Wins," or ideas to retain experienced staff. The ideas listed needed to be inexpensive, feasibly accomplished and have positive outcomes.)

- Nominate deserving individuals for campus, local, state or national awards.
- Remain flexible to personal scheduling needs for doctor appointments, children's illnesses, etc.
- Provide passes to campus health and recreation facilities.
- Free parking.
- Tuition reimbursement if the campus provides it for other employees.
- Free tickets to campus events.
- Mental health days with classes covered by colleagues.
- End-of-year party or dinner.

The Future of Work

Job enrichment for staff interpreters and "quick wins" are not a panacea for all DHH Programs' retention challenges. Each program carries its own idiosyncratic issues. Job enrichment does take into account that the world of work is ever changing. Our original models for interpreting positions need to be examined and placed in the greater context of the current and future professional and technological world; postsecondary institutions are researching providing long distance classroom interpreting between several campus via remote video.

At the same time, we need to be aware that organizations will need to be more flexible and provide less rigid job descriptions. In the future, employees with varied skills/competencies - not only interpreting - will be valued more than those with one specific expertise. Those who can learn new skills/competencies quickly will be highly valued in our rapidly changing world. Job enrichment is one means to meeting those future challenges.

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Mediated Communication in the Postsecondary Education of Deaf Students.

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Abstract

As increasing numbers of students with impaired hearing seek postsecondary education, the naivete of many receiving institutions about these students' needs assumes greater importance. Students report and staff confirm that representative facilities often fail to distinguish between deaf and hard of hearing students. Such confusion leads to inappropriate accommodations, when any are made. The authors suggest antidotes for the neglect and confusion, and offer ideas for alterations in educational administration, for preparing and deploying interpreters, and for research.

Few postsecondary institutions enroll deaf students in any given year (Karchmer & Rawlings, 1991; Schein, 1986). Recent federal legislation, however, requires postsecondary programs to accept academically qualified deaf students and to make reasonable accommodations for them, as well as for students with other disabilities. Because by definition a deaf student cannot hear and understand speech through the ear alone, even with best amplification, reasonable accommodation presently calls for *mediated communication.*[1] The implications of that latter requirement occupy the remainder of this paper.

A major obstacle to meeting the requirements for communication assistance is many postsecondary educators' lack of knowledge about hearing impairments. Too often they think that providing interpreters for deaf students solves their problems: "During the early years, it was often assumed that accessibility to postsecondary education for hearing impaired students simply consisted of an interpreter in the classroom" (Woodrick, 1991, p. 7). Worse, recent surveys have uncovered the confusion that exists in some postsecondary programs that seem to believe that *deaf* and *hearing impaired* are synonymous terms (Schein & Mallory, 1990; Schein, 1990). The sad results of that misunderstanding affect far more students than the equally sad misconceptions about mediated communication for deaf students.

Deaf, Hard of Hearing, and Hearing Impairment

In a recent survey of all postsecondary programs in the province of Alberta, 15 of 57 postsecondary institutions claimed to be serving students with impaired hearing during the 1989-90 school year (Schein, 1990). On further inquiry, the majority of the programs offer all their "hearing impaired" students interpreting services! Hard of hearing students, who make up the majority of the students with impaired hearing, seldom receive support from assistive listening device systems (ALDS). Only 4 of the 15 institutions had any such devices, and none provided them for all classes attended by hard of hearing students (Schein & Mallory, 1990).

Hearing impaired to many administrators implies a homogeneity of need among students so labeled. Administrators sometimes use of *hearing impaired* or *hard of hearing* to avoid saying *deaf*, because they consider the latter to be pejorative. Similarly, using *deaf* to include all degrees of impaired hearing shortchanges students with mild to moderate hearing impairments who do not know sign language but who need ALDS support. Precise terminology is important to provision of communication services, and everyone concerned with postsecondary education should insist on differentiation of terms that accord with the realities of need rather than linguistic rectitude. As has been noted earlier:

> *Because the single appellation hearing impaired encompasses all of them does not mean that students with impaired hearing are homogeneous. To the contrary, they differ widely among themselves in ways of importance to educators. Most critically, they vary in the kinds of assistance that will best serve their particular configurations of hearing abilities, courses of study, and personalities. (Schein, 1991, p. 156).*

Mediated Communication Approaches

Mediation becomes essential when communication cannot be directly received, which is the case for most deaf students. The National Technical Institute for the Deaf, in Rochester, NY, and Gallaudet University, in Washington,

DC, have instructors who sign. Seattle Community College, Johnson Community College (Kansas City), St. Paul (Minnesota) Technical College, and California State University at Northridge also have instructors in some courses who can sign. However, for the majority of postsecondary institutions, instructors do not sign.

Communication can be mediated in several ways; as examples, by amplification, automatic speech-to-text, typed projection of printed text, and oral and sign-language interpreters. Mediation sufficient for students with mild to moderate losses seldom is sufficient for those with severe to profound losses and vice versa.

Automatic voice-to-print (AVP),[2] though technically feasible, is not yet suited for classroom applications. Current models are limited because (a) they take much time to each user's pronunciations, (b) they cannot manage multiple inputs, such as occur in a seminar or class discussion, and (c) in classes with both deaf and hard of hearing students, arrangement would still have to be made to voice for students who do not speak.

Manual speech-to-text systems (MSTS) consist of a typed or handwritten version of speech that is projected onto a screen as the speaker talks. In one version of MSTS, stenotypists ("court reporters") attach their machines to computers that are programmed to translate their shorthand into fully spelled-out words. Stenotypists can handle speech at a rate of 250 words per minute, a rate adequate for keeping pace with most lecturers. Alternatively, a typist's output can be directed into a computer that, in turn, drives a projector that flashes the words onto a screen. A third possibility, though not giving full coverage to what is spoken, consists of someone who writes on transparent film continuously fed onto an overhead projector. Since handwriting is relatively slow, the output is usually abbreviated and may present problems of legibility. All three versions have the virtue of potentially providing a record deaf students can review after class, eliminating the need for a notetaker.

Interpreters. Human mediation is provided by interpreters. Oral interpreters repeat (mouth) what the lecturer says, while substituting for, or adding to, words and phrases that confuse persons dependent on lipreading. The oral interpreter receives English and repeats English, serving as "a visual amplifier."[3] Manual interpreters encode speech into any of a number of English-like manual codes. *Sign-language interpreters* (SLI) convert English into American Sign Language (ASL) and reverse the process when students who sign but do not speak express themselves.[4]

Complexities in Sign-Language Interpreting

The mediation process differs when translating from one language (English) to another language (ASL) or from spoken English (auditory-vocal) to Signed English (visual-manual). The former is a far more complex assignment for an interpreter than is the latter.[5]

Every spoken word can be represented by signs and fingerspelling and transmitted in English word order. Such interpretation is referred to as Signed or Manual English.[6] However, born-deaf and early deafened students usually prefer that English be translated into American Sign Language (ASL), their "native language." ASL is not "English on the hands;" it is a distinct language in its own right, with a syntax different from English and a cultural context that also differs from English (Stokoe, Casterline & Cronberg, 1965). For many deaf students, ASL is their "thinking language," and, in a typical rapidly unfolding lecture, they find it easier to follow than English.

The mediators in the English-English situations have only to acquire manual skills - typing, writing, or signing. SLI who interpret in ASL, however, must command two languages. Acquiring ASL competency requires intensive study and extensive practice before one can satisfactorily use it in simultaneous interpretation.

Even when ASL competency is achieved, SLI's problems persist. They are compounded by technical-professional vocabularies embedded in contexts unfamiliar to the SLI. Consider, for example, an SLI competent in ASL and English signing a pathology lecture of which the following is a sample:

> *During the secondary stage as well as in recurrent syphilis large flat papillomatous lesions (venereal warts) may appear, especially on the genitals and perineum. On dry surfaces these are called condyomas; on moist surfaces, such as between the labia and in the axillae, they are often called moist papules.*

Or a calculus lecture that contains sentences like:

> *Osborne's rule states that, in any formula connecting circular functions of general angles, the corresponding formula connecting hyperbolic functions can be obtained by replacing each circular function by the corresponding hyperbolic function, if the sign of every product or implied product of two sines is changed.*

The setting and the circumstances can also contribute to misinterpretation. One deaf student cited numerous instances of miscommunication in her doctoral studies:

> *Miscommunication can and does occur between deaf and hearing people when using sign language interpreters in university classrooms. . . . These instances of confusion occurred with the greatest frequency when interpreters were unfamiliar with the subject they were interpreting and/or were required to interpret diagrams or verbal descriptions. The data [from videotaped classes] showed that the deaf students experienced difficulty looking at the board and at the interpreter simultaneously. (Johnson, 1991, p. 1)*

Further complicating the problems of serving deaf students are SLIs' personalities. Researchers have found wide variation in SLI personalities (Rudser & Strong, 1986; Schein, 1974). In addition to linguistic skills and subject-matter understanding, SLIs' personalities also are important factors in determining the deaf students' satisfaction with them. One research team concludes that "the interpreter provided must have the skills and *personal attributes* to meet the needs of hearing-impaired students" (Rittenhouse, Rahn & Morreau, 1989, page 61, italics added).

Attitudes of Deaf Students, Teachers, and Interpreters

Participants in mediated communication do not agree on the desirable characteristics of the mediators. Rittenhouse et al. (1989) asked 18 college-aged deaf persons, 24 teachers certified to work with deaf students, and 27 interpreters to rate a list of interpreter qualities. Table 1 presents a revised version of the results of that survey.[7]

The Kendall coefficient of concordance (W) for these data is 0.44, which is far below a value indicating significant relations among the three sets of rankings, confirming what a rapid glance over the ranking suggests that the three sets of judges do not agree on SLI characteristics critical to interpreting. This result poses as many questions as it answers. First of all, one wonders if the raters attached the same meaning to the items they ranked. For example, deaf raters ranked Lipreading Ability sixth, whereas the teachers and interpreters ranked it 18th, the lowest ranking. It is possible that the def raters construed the term to refer to how easily an SLI's lips could be read, whereas the other two groups of judges were ranking the SLIs' ability to read lips. The particular group of deaf raters seemed far less impressed with organizational affiliations than the teachers and interpreters; the former ranked RID Certification and Professional Members first and

Table 1
Rankings of Sign-Language Interpreter Qualities, by Deaf Persons, Teachers, and Interpreters

Quality	Deaf Persons	Teachers	Interpreters
RID Certification	1.0	15.0	13.5
Clarity of Signs and Fingerspelling	2.0	2.5	1.0
Professional Memberships	3.0	17.0	17.0
College preparation for interpreting	4.0	16.0	16.0
Confidentiality	5.0	1.0	2.0
Lipreading Ability	6.0	18.0	18.0
Attitudes toward Deafness	7.0	2.5	3.0
Ability to Interpret in Deaf Students' Preferred Mode of Communication	8.0	8.0	6.0
Interpreting Experience	9.5	10.0	9.0
Familiarity with Professional Literature on Interpreting	9.5	14.0	15.0
Adaptation to Different Levels of Language Proficiency	11.0	6.0	5.0
Assessment of Deaf Student's Preferred Mode of Communication	12.0	9.0	7.5
Interpreter-Client Rapport	13.0	4.0	7.5
Knowledge of Regional Variations in Sign Language	14.0	11.0	13.5
Contact with Deaf Individuals After Interpreting Assignments	15.0	12.0	11.0
Impartiality	16.0	5.0	4.0
Knowledge of Regular Classroom Procedures	17.0	7.0	12.0
Manner of Dress	18.0	13.0	10.0

third, respectively, whereas the latter groups of judges ranked both near the bottom. Raters also disagreed markedly about Impartiality; deaf raters ranked it 16th, whereas teachers ranked it 5th and interpreters 4th. The three groups agreed fairly closely about Clarity of Signs and Fingerspelling, Interpreting Experience, and Ability to Interpret in Deaf Students' Preferred Mode of Communication.

This overall lack of agreement about the importance of SLI's characteristics may reflect nothing more than a combination of (a) misunderstandings about terminology, as discussed above, and (b) the newness of SLI in postsecondary education. After all, hardly two decades have passed since interpreting for deaf students shifted from a favor to a profession (Interpreting, 1987; Schein, 1972). However, if additional surveys confirm the lack of concordance in the views among representatives of the three groups who regularly participate in mediated communication, then major impediments to developing and refining the mediation process have been uncovered.

Strenuous efforts are underway to obtain recognition for SLI certification in Canada and the United States. Deaf people, as represented by this one small sample, appear vigorously in support of the move, whereas educators and interpreters appear, at best, lukewarm. Such a division among principal stakeholders could spell defeat for certification efforts in many jurisdictions. The similar lack of agreement about college preparation for SLI - deaf people much in favor and educators and interpreters ranking it near the bottom of desirable qualities - might create difficulties for interpreter-training programs that already are feeling budgetary pinches. Instead of arguing for their expansion, in order to increase the supply and improve the quality of SLI, the results of the Rittenhouse et al. survey show a lack of enthusiasm among those one would expect to be most supportive of advanced education for SLI. Obviously, further probes of stakeholders' attitudes should be pursued. In doing so, exclusive reliance on printed questionnaires will not provide the kind of information that is needed; personal interviews should supplement the mail surveys.

Follow-up interviews did illuminate a survey of Canadian SLI. In the national study (Schein & Yarwood, 1990) a somewhat surprising finding was that 60 of 140 SLI said they had doubts about their fellow SLIs' ethics. Because 26 respondents chose to express no opinion, only a minority (54) regarded their colleagues as behaving ethically - an initially shocking fact. In the interviews with a sample of SLI, however, what respondents regarded as unethical was accepting assignments that called for skills beyond those an SLI had (Schein, Greaves, & Wolf-Schein, 1990). This purported failing applied especially to interpreting for courses in subject-matter fields for which the SLI had no preparation. Only a few of the personal interviews uncovered any fears that SLI were violating such ethical provisions as maintaining confidentiality or engaging in dubious financial dealings. The additional information from the interviews explicated the survey data, avoiding misinterpretations that might have arisen from the questionnaire responses alone.

In another study, data from deaf students, their parents, educational administrators, teachers, and SLI at the elementary and secondary levels yielded additional evidence of discordance in the views of interpreting services by principal stakeholders (Schein, 1992). Administrators regarded their efforts to provide interpreting services with considerable satisfaction. Deaf students and their parents, to the contrary, found these services inadequate, suffering from a shortage of personnel and from substandard use of ASL. Teachers, many of whom had no preparation in Special Education, felt uncomfortable about the mediated communication in their classes, because their lack of knowledge of signing prevented their supervising it. Uncertified SLI frankly expressed their concern about their lack of formal preparation for interpreting, and most expressed a desire for opportunities to upgrade their communication skills.

It is possible that opinions about interpreting change radically from secondary to postsecondary settings. More likely is that larger samples will show the attitudinal schism between educational administrators, interpreters, and students is as wide as the above studies indicate.

Yet another view of SLI competencies comes from personnel of interpreter-preparation programs. Asked about the competencies they regarded as most important for their students to acquire, they rated maintenance of confidentiality and understanding of the roles and function of interpreters most highly (Anderson & Stauffer, 1991-92). Interpreting accurately both the content and feelings of the speaker was rated third; smooth signing and fingerspelling, fourth; appropriate sign selection, fifth. The fourth-ranked characteristic was either first or second in the ratings reported by Rittenhouse et al. Confidentiality, rated most highly by the interpreter-preparation personnel, was ranked in Rittenhouse first by the teachers, second by the interpreters, but only fifth by the deaf respondents.

Because of their independent interests, stakeholders tend to weight differently the factors that lead to satisfaction with interpreting. Each group wants mediated communication to be successful, but

what constitutes 'success' varies among those who judge it. For that reason, it seems imperative that programs using SLI as well as those preparing them to interpret have input from all of the interested groups, in order to balance the conflicting views held by the parties most frequently involved in the process.

Reverse Interpreting

Deaf students are not - should not be - potted palms; they should participate in their classes, even if they lack intelligible speech. In such cases, SLI must read their signs and correctly voice what they say. That this is difficult is indisputable; that it is not always done well increasingly becomes evident. Hurwitz (1980) has documented the difficulties of voicing ASL in his doctoral dissertation. Rosen (1992) makes the same point:

> *Although I have a doctoral degree, years of educational experience and top-notch bilingual skills, I am practically reduced to a babbling idiot, fingerspelling at a snail's pace and signing on a pre-school level in order to be understood by the interpreter. One such interpreter, at the end of my presentation, apologized to me, saying that although he interpreted full-time in a high school, his receptive skills were practically nil, since the deaf students were mostly passive. However, many of us have already heard the sad tales of woe by deaf mainstreamed students, who admit to becoming passive and withdrawn, rather than to face misunderstandings and humiliation by inept interpreters. (p. 3)*

Voicing ASL is the reverse of the interpreting coin. It should be recalled that deaf students usually can only know how inaccurately their signing has been represented when they observe their auditors' reactions. Less well-educated students than the two bedoctored deaf persons cited above probably have the same experiences but do not have their ability to detect them. The point to be made here is that communication is - and must be - a two-way process. If deaf students have difficulty getting accurate accounts of what is being said, they must confront the possibility that what they sign is voiced inaccurately. How these inaccuracies impede their educational progress has not, as yet, been adequately investigated and documented.

Supply and Demand

SLI who meet the criteria of language competence and subject-matter expertise are scarce. The shortages of such virtuosos restrict deaf students' abilities to profit from the full range of postsecondary opportunities. A report from the Canadian Secretary of State concluded, "The deaf are education poor precisely because there are few sign interpreters in Canada." (*Obstacles*, 1981, p. 105, cited in Rodda & Hiron, 1989). Lack of qualified SLI occurs as well in the United States (Rittenhouse et al., 1989). Indeed, the imbalance between supplies of, and demands for, SLI appears to be a universal phenomenon (Bartlett, 1991; Power, 1991; Quesada & Chavarría, 1991; Weisel & Reichstein, 1991).

Interpreter Preparation

The increasing demand for SLI and the lack of training facilities led to establishment of the National Interpreter Training Consortium (NITC), in 1974, in the United States. In that year, only seven postsecondary institutions provided any training for potential SLI (Schein & Stewart, 1995). In 1980, Congress enacted legislation continuing the NITC concept by authorizing regional preparation programs; funding for them under P. L. 95-602 is now at an annual level of nearly one million dollars. From the earlier seven institutions, Anderson and Stauffer (1991-92) found interpreter training at a certificate or degree level has swelled to 61 postsecondary facilities in the U.S. In Canada, eight institutions presently offer preparation for SLI (Schein, Mallory, & Càrver, 1990).

Despite the number of preparation programs, the shortage of interpreters persists. In part, the shortage stems from inefficient distribution of resources (see Budgetary Considerations below). The arduous nature of the task and the relatively small rewards - at least in terms of the wages and salaries paid to SLI in educational settings - have also been cited as reasons for the high turnover among them (Schein & Yarwood, 1990). In addition, many SLI find that their position is a natural steppingstone to more prestigious, higher paying positions, such as counselors and administrators.

From their survey of U.S. interpreter-preparation programs, Anderson and Stauffer (1991-92) concluded, "There appear to be a good deal of commonality rather than diversity among programs with respect to the types of curricula available to trainees enrolled in pre-service academic programs." They found all of the programs responding to their questionnaire offered History of Interpreting, Community/Culture of Deaf People, Professional Ethics and Consumer Issues, and Skills Development-Methods. Three-fourths of the programs had the following courses: ASL Grammar and Vocabulary, Skills Development to Manage Specialized Settings and Special Populations, Community Resources, Supervised Practicum, Nonverbal Communication, and Cross-Cultural

Issues. The same course title, however, may not cover the same curricular content. So though there is an appearance of uniformity of breadth in training, its actual depth (extent) remains open to question.

The contrasting views of the importance of various factors in interpreting found among deaf persons, teachers, administrators, and SLI make the agreement among personnel in interpreter preparation somewhat surprising. With so many programs open to potential SLI, one might also wonder if their uniformity is healthy at this stage in their development. Has enough been learned in the scant two decades since interpreting has become generally available to justify such homogeneity? Should we be satisfied with the little systemic study so far given to potentially critical elements of the process and its applications? Would the profession and deaf students profit more from broader questioning of the enterprise, leading to more extensive research into mediated communication?

Budgetary Considerations

Educational administrators often regard providing SLI as expensive. Viewed on a per-capita basis, the cost of interpreting may appear to be outrageous when the postsecondary program has only one or two deaf students. The per-student cost of interpreting services declines in inverse proportion to the number of students being served by an interpreter. One SLI can communicate with as many deaf students as can see him or her. If the postsecondary program provides SLI for only one student the cost will be twice as great as providing for two students in the same class, three times as great as providing for three students, and so on. The sole deaf college student taking courses meeting 15 hours each week will run up a sizable bill over eight semesters before graduation.

One response to such a complaint is that, if the school attracted more deaf students who shared the same curriculum, its unit costs would be proportionally reduced. (The argument only holds if the deaf students attend the same classes. If not, each additional deaf student adds even more to the expense of interpreting, because each would require a separate interpreter.) There are, however, more compelling reasons for wanting to recruit large numbers of deaf students to a program.

Inter-Student Communication

Postsecondary education involves more than formal classes. Students learn as much, if not more, from each other than from their instructors. What they learn involves developing social skills and making friendships that will serve them in good stead over their working lives. As deaf students frequently find, being the only deaf student poses difficult, if not insuperable, barriers to socializing with other students. Loneliness, more than educational shortcomings, can lead to dropping out from postsecondary programs. Faced by limited communication, lone deaf students not only miss the informal exchanges of information that are important to their education, but also the social contacts that motivate them to remain in the program. As noted by one research team, "the dropout problem is exacerbated if the students are also minority, poor, or urban" (Simon, Reed, & Clark, 1990). Unless other students can communicate effectively with the deaf student, that student becomes a social isolate.

No one has seriously suggested that, in such circumstances, the educational institution provide interpreting during *all* extracurricular activities. Even if it were economically feasible, the constant intrusion of a third party in social interactions would likely cause them to be stilted, if not to dry up altogether. A reasonable solution appears to be concentrating deaf students in a few institutions within a state or province, rather than scattering them throughout the region's educational postsecondary programs. The small loss of choice can be compensated by the better education that results from the increased numbers of deaf students in each location (Copeland & Florsheim, 1991; Serwatka & Hansford, 1991).

Suggestions for Research and Development of Mediated Communication

Given the short time that mediated communication for deaf students has been widely available - both in terms of financial support and of qualified personnel - its present status should not be accepted as fixed and immutable. Indeed, it would appear there is ample room for improvement or, at least, for attempts at improvement. The following suggestions will, it is hoped, serve both as a summary of the preceding discussions and a spur to further investigations of avenues of enhanced opportunities for deaf and hard of hearing students.

First of all, the necessity for differentiating programs by the communication needs of the students seems overly obvious. Nonetheless, to assure that such differentiation comes to pass, we urge frequent surveys of postsecondary programs to assure that, indeed, communication services are matched to the problems students with different degrees and onsets of impaired hearing have. As discussed above, some postsecondary program administrators have provided either for deaf students or hard of hearing students but not both. Because what is useful to deaf students seldom adequately serves those who are hard of hearing and vice versa,

administrators who enroll students with both degrees of hearing impairment should be sure that the services provided are appropriately matched to the students. The remainder of these suggestions concern the deaf student - those whose impaired hearing denies them the full benefits of amplification and whose early onset of deafness leads them to be visually dependent.[8]

Consideration should be given to optimizing the use of the valuable resource represented by those SLI now in the field and the those preparing to enter the profession. One possibility is to subsidize only deaf students in programs enrolling large numbers of deaf students. Rather than a loss of freedom, restricting deaf students' educational choices to selected schools in each region might actually increase their freedom, in the sense of assuring them a better quality education. What would be the impact of such a decision in a province or state? Would the only benefits be financial or would the larger number of deaf colleagues also enhance a given student's education? Is a system of regional postsecondary programs for deaf students feasible? Would limiting government support to selected programs in each region violate deaf students' civil rights, as defined by either Canada or the U.S.? Are the assumptions of improved communication and, hence, better education by concentrating deaf students demonstrable?

Despite the broad acceptance of SLI in postsecondary programs, few studies have been done to support their effectiveness. Does the use of SLI actually put deaf students on an equal footing with other students? Do they receive the same amount of information? More? Less? If less, how much less? And if SLI do not completely overcome the communication barriers, what can be done to supplement their efforts? Would the use of other approaches to mediated communication be more successful with some, if not all, deaf students? Such fundamental questions have not, so far, been addressed.

We have discussed at some length the handful of studies that have compared the views of sign-language interpreting by various stakeholders. The generally observed lack of agreement ought to be explicated for the benefit of all parties involved. Administrators, in hiring SLI, may be focusing on characteristics that deaf students do not appreciate, while overlooking those that deaf students find abhorrent. The views of teachers who work with SLI should enter into the decision-making processes for their selection and retention. Certainly, those preparing SLI should give thought to how interpreting is perceived in the field, lest their curriculums stray too far from its day-to-day realities.

What SLI characteristics are most highly associated with interpreting success? And a corollary: Are there constellations of factors that are essential? Some factors can be easily taught; e.g., maintaining confidentiality. However, developing the abilities to accurately sign voiced messages and voice signed messages may be limited by individual differences in SLI. Also, a particular deaf student may find a particular SLI more suitable in certain circumstances than another SLI or another SLI in other circumstances. Preparation programs must face the likelihood that not all characteristics are amenable to instruction. What, if any, factors must be present in applicants for interpreter training to assure their eventual success? Research should be directed at untangling these possibilities. If the issues seem complicated, it is because they are. Mediated communication only appears to be simple and straight forward. In practice, it seldom is.

Conclusions

In Canada and the U.S., postsecondary programs are being increasingly challenged to undertake the education of students with impaired hearing. To succeed, the programs must differentiate among these students according to their communication needs.

With respect to mediated communication for deaf students, numerous questions have had little or no systematic research. Those doubts that seem most urgent are: How can educators best allocate the available resources in personnel and money optimally to serve deaf students? Is sign-language interpreting an effective means of overcoming the communication barriers deaf students face? If it is, what factors make it more or less successful? How does it compare to other means of handling communication in the classroom?

That many questions have not been answered can be explained by the recency with which SLI have become a part of the postsecondary education of deaf students. But explaining why so little research and thought has been given to this educational response to the communication needs of deaf students should not continue to be an excuse for a future lack of study. Mediated communication promises deaf people expanded opportunities for educational achievement. To bring the promise to fruition may be more distant than, at first, it seemed to be. Whether near or far, however, it is a promise that we should vigorously strive to make come true.

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Endnotes

[1]This term applies to all means - personal, mechanical, and electronic - that are interposed between parties to facilitate their communication.

[2]Also referred to as Automatic Speech-to-Text Systems (Schein & Greaves, 1990).

[3]Northcutt, 1984.

[4]Cokely, 1992, and Schein & Stewart, 1995.

[5]Ingram, 1988, found "a significant difference between interpreters working between a signed and a spoken language and interpreters working between two spoken languages." His studies also suggested signing the same message in ASL word order and English word order differ significantly.

[6]Additional versions have such names as Signing Exact English, Linguistics of Visual English, and Pidgin Signed English. For a detailed exposition of sign forms, see Gallaudet Encyclopedia of Deaf People and Deafness, 1987, New York: McGraw-Hill.

[7]The original researchers treated the ratings parametically; their mean ratings were converted to the ranks shown in the table, enabling an easier nonparametric analysis.

[8]In saying that deaf students do not benefit fully from amplification, we do not imply that they get no benefit from it. We are merely reiterating the definition of deafness used throughout this chapter. While some deaf students obtain some benefit from hearing aids and assistive listening devices, they cannot depend upon them for the level of communication required in a postsecondary class.

Students who are deaf-blind on campus.

E. Spiers and R. Hammett

HEATH
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STUDENTS WHO ARE DEAF-BLIND ON CAMPUS

When people hear the term "deaf-blind," they may think of Helen Keller. Most people who are deaf-blind, however, are very different from her. A person who is deaf-blind does not necessarily have total loss of hearing and vision. Many have some usable hearing and vision, but the combination of decreased hearing and vision have an effect on their ability to communicate and live independently. People who are deaf-blind are now pursuing higher education with the aid of communication devices and technology. Some people become deaf-blind later in life through illness or injury, so they need to enter postsecondary education to be retrained in new career fields. Also, many people who are deaf-blind have the same interest as others in learning new things, in preparing for careers, and living a productive life.

The important thing for any university administrator or staff to remember when working with deaf-blind students is to treat each student as a unique individual. It is essential to establish a comfortable working relationship with each student, and to remember that the student is most knowledgeable about what works for him or her.

The purpose of this paper is to educate deaf-blind students in postsecondary education, campus disability support service coordinators, teachers, faculty, and administrators about the rights, responsibilities, and supports for deaf-blind students in postsecondary education. This resource paper will explain the etiologies and backgrounds of four distinct groups of deaf-blind individuals, the types of services and accommodations they require in postsecondary education, explain how a college or university can provide these services or modifications, and list available resources.

Definition of Terms

The federal definition of *deaf-blindness,* most commonly used for children in educational settings, defines deaf-blindness as ". . . children and youth . . . with auditory and visual impairments, the combination of which causes such severe communication and other developmental and educational problems that they cannot properly be accommodated in special education programs solely for the hearing impaired child or the visually impaired child."

The term *hearing impairment* defines a hearing loss ranging from mild to profound. However, this term is being used less and less as the deaf and hard of hearing communities prefer to use the terms *deaf* and *hard of hearing*. They feel these terms are more descriptive of their degree of hearing loss, and are less negative than the term impairment. In some cases, some people who are deaf prefer to be identified as Deaf, with a capital D, because they are involved in the Deaf community, have their own language (American Sign Language), and their own culture and norms. The term Deaf reflects this culture.

The *severity of the hearing loss* is measured in decibels—the loudness and intensity of a sound. A person with a mild or moderate hearing loss may have difficulty hearing conversational speech, but still can clearly hear a door slamming or a car backfiring. A person with a severe or profound hearing loss may only hear the very loudest sounds, such as a jet taking off. In some situations, a person may hear nothing at all. Most deaf or hard of hearing persons have some residual hearing which can or cannot be amplified through hearing aids or other assistive devices.

Likewise, a person who is *blind* may see nothing at all or may only be able to see light or shadows. A person with a *visual impairment* may not be totally blind. Many have some usable, but not always, reliable, vision. For example, a person may have perfect central vision, but no peripheral vision, so that what he or she sees is comparable to looking through a tube or straw. A person may be legally blind, but still be able to see a great deal. Such a person might have no problem seeing large objects or things close up, but may have problems seeing small objects or things far away.

Perfect vision is measured as 20/20. People are considered *visually impaired* if their vision is no better than 20/70 with correction in the better eye. If a person's vision is no better than 20/200 in the best eye with correction, that person is considered *legally blind.* A person is also considered legally blind if he or she has lost enough peripheral vision so that central vision (what a person can see looking straight ahead) is no better than 20 degrees. Perfect peripheral vision measures 180 degrees.

An official census of people who are deaf-blind in the United States does not exist. It is difficult to

This national clearinghouse on postsecondary education for individuals with disabilities is funded by the U.S. Department of Education

obtain an accurate number of people who are deaf-blind since many people do not identify themselves as such. The University of Arkansas at Little Rock estimates that there are currently almost 6,750,000 people in the United States with combined hearing and visual impairments (1993). However, these figures are projections based on census figures from the late 1970s or early 1980s. These figures also include people who are unlikely to consider post-secondary education, such as people who are deaf-blind and have other disabilities such as mental retardation or mental illness, as well as people aged 65 and over.

According to the University of Arkansas at Little Rock, there are over 45,000 people who have little or no usable hearing or vision; over 26,000 people who are deaf and are visually impaired; over 366,000 people who are blind and hard of hearing; and over 312,000 people who are hard of hearing and visually impaired.

The percent of persons who are deaf-blind presently attending some type of postsecondary education is unknown. Some students may not identify themselves as deaf-blind, because they may be losing or have lost their vision and hearing gradually over time. Others may not be aware that they can benefit from support services, so they may not let on that they have an additional disability. For instance, a person who is blind or visually impaired may have trouble hearing, but may not want others to know; or a person who is deaf may not want to admit that he or she also has a visual impairment.

Students who are deaf-blind are unique people with unique needs. They cannot simply be served by combining services for deaf or hard of hearing and/or services for blind or visually impaired people together. They may need, in some cases, specialized services unique to their population, such as interpreters familiar with deaf-blind interpreting, or companions or support service providers who can accompany them to places on and off campus. While the college or university may not be directly responsible for providing such services as support service providers, campus Disability Support Service coordinators may be responsible for linking students with needed services in the community (such as agencies providing needed orientation or mobility services). Thus, it is important for campus Disability Support Service coordinators to be aware of resources available in the community. In many cases, students and campus Disability Support Service coordinators can assist each other in getting resources the student may need. For example, the student may be aware of a local deaf-blind association unfamiliar to the coordinator, while the coordinator may know where to get books brailled or converted to large print.

Characteristics of People who are Deaf-Blind

Deaf-Blind

About 45,000 people in the United States are fully deaf-blind, having little or no hearing or vision. Some people in this group grew up deaf, were involved in the deaf community, and use American Sign Language for communication. Many became deaf-blind through Usher Syndrome, which is a combination of deafness and retinitis pigmentosa. Others may have become deaf-blind through illnesses, accidents, or injuries. Previously, they relied on their vision for communication; now they use their sense of touch. They also may be skilled in using braille for reading, and can use VersaBraille (computers with Braille readout) and TeleBraille (phones with braille output) for communication. Others may just be learning braille or tactile sign language, especially if they just lost their vision or experienced a sudden decrease in their vision. This group of students who are deaf-blind may identify themselves as culturally Deaf or Deafblind. Such individuals are part of a group with its own language and culture, in much the same way that people who are Asian or Hispanic belong to a cultural group.

If people in this group were blind but lost their hearing because of age, accident or illness, they already may be trained to use braille, and may already have received training in how to travel independently. They may have relied on their hearing to learn about the world. Now they need to learn some tactual form of communication, such as sign language or fingerspelling. They may also have to deal with losing their hearing. They may prefer to communicate using fingerspelling or English-based signs rather than American Sign Language, a separate language unto itself.

Occasionally, people with "normal" hearing and vision may suddenly lose these senses, perhaps through accident or illnesses. They may have to use completely different methods of learning, functioning in daily life, and coping with the world. In addition, they may have to survive with first, the emotional impact of losing both hearing and vision; second, relying on fingerspelling, and third, requiring more time to do assignments or complete coursework.

Deaf and Visually Impaired

Approximately 26,000 people in the United States are deaf and have visual impairments. Some are involved in the Deaf community, identify themselves as culturally deaf, went to schools for the deaf, and use American Sign Language for communication. Others may prefer to use their residual hearing or to function as much as possible in the hearing world. Again, many people in this group experience decreasing hearing and vision because of Usher Syndrome, a combination of deafness and retinitis pigmentosa (RP). People with Usher Syndrome sometimes are born deaf or severely hard of hearing; their hearing may remain stable while they experience progressive vision loss. Others may be born hard of hearing or with normal vision, and lose both their hearing and vision as they become older. People with retinitis pigmentosa tend to lose their peripheral vision slowly and gradually, starting with night blindness in their teen years. This may or may not lead to total blindness. For some people, loss of vision may not occur until they reach their forties or fifties.

College students with Usher Syndrome are usually in their late teens or early twenties. They may still have some central vision, which can be very good, but have trouble with their peripheral vision. This means that they may have difficulty seeing people or objects on either side. They also may have difficulty seeing at night or in a room with

dim lighting. Their vision may also fluctuate; for example, they may have trouble seeing when they are tired or not feeling well. They may not yet want to admit that they have a visual impairment, and therefore, identifying themselves as deaf-blind may be difficult.

Hard of Hearing and Blind

Approximately 366,000 people in the United States are blind and have hearing impairments. Many grew up as persons who were blind, went to schools for the blind or received support services in a mainstream setting. They may have received training in travel or independent living skills. They may or may not know braille. Most importantly, especially if a blind or visually impaired person became deaf or hard of hearing later in life, they have used their hearing as a major way to receive information. They have to deal with not only the emotional impact of losing their hearing, but the loss or decrease of one of their major methods of receiving information.

This population may be new to learning braille (especially if they depended on audiocassettes before), and to sign language and/or fingerspelling. Some people in this group may prefer to fingerspell and to receive information through fingerspelling as this is easier to learn than sign language. If they use sign language, they may prefer Signed English (signs in English word order) rather than American Sign Language (which has its own grammar and syntax). Also, individuals who have some residual hearing may want to amplify their hearing through assistive listening devices.

Hard of Hearing and Visually Impaired

This group of people varies in their characteristics. Currently, there are approximately 312,000 people in the United States with some degree of combined hearing and visual impairments. Some may be part of the Deaf community, use sign language, and have a Deaf school education. Others may prefer to be a part of the hearing culture, and to use their residual hearing and vision as much as possible. This population group could benefit from supports such as individual or small group interpreters, large print materials, and/or assistive listening devices or systems that enable them to use their residual hearing more effectively.

Many people who are visually impaired and hard of hearing sometimes will have difficulty reading regular materials, seeing the blackboard, or hearing what goes on in the classroom. For instance, a person who is hard of hearing may have trouble hearing the professor or the other students. Also a student in this situation may not want to admit that he or she has both hearing and visual problems, and/or may not be aware of their impact on his or her school performance. For example, a person may recognize that he or she is hard of hearing, but may be reluctant to admit to having low vision.

Rights and Responsibilities of Students

Services for students with disabilities in postsecondary education is provided under a different authority than in elementary or secondary education. At the elementary and secondary levels, school administrators and parents are responsible for making sure the students get an appropriate education through the Individualized Education Plan (IEP) process, determining their needs, and providing support services for them. These responsibilities are outlined under P.L. 101-476 of the Individuals with Disabilities Education Act of 1990 (IDEA), formerly the Education of the Handicapped Act (EHA).

In postsecondary education, however, the *student* is responsible for informing the college about his or her disabilities, and requesting accommodations and support services. Once the student provides documentation of the disability, and needed services are discussed, it is then the postsecondary institution's responsibility to provide reasonable accommodations.

Students are not *required* to inform the college or university about their disability **during the application process.** However, once a student is accepted into the college or university, it is then his or her responsibility to notify the institution of the need for support services.

Students with disabilities are guaranteed access to programs and services in postsecondary education through Section 504 of the Rehabilitation Act of 1973 (P.L. 43-112) and the Americans with Disabilities Act (ADA) of 1990 (P.L 101-336). In addition, the ADA guarantees the prevention of discrimination at places of employment, public accommodations, transportation, state and local government services, and telecommunications.

Application Process

When students and families are investigating colleges or universities, they will want to make sure the college of their choice offers enough services to meet their needs. Students and/or their families can write or call for HEATH's booklet, **How to Choose a College: Guide for a Student with a Disability** (1995), and HEATH's newsletter reprint, **The Student Consumer Speaks Up**. Also, the student may want to visit the school before or during the application process, and talk to the Disability Support Services coordinator to find out what services are provided and what experience the college or university has in working with students who are deaf-blind. The student may find it helpful to talk to other students who are deaf-blind to find out their opinions about a particular school and its services.

Financial Aid for Postsecondary Education

Students who are deaf-blind can sometimes get financial assistance or aid from their federal/state vocational rehabilitation (VR) system. In many states, students can get assistance based on their primary disability. For example, deaf-blind students who identify themselves as deaf can usually get services from a VR agency specializing in deafness. Deaf-blind students who identify themselves as blind or visually impaired first can get services from a VR agency specializing in blindness or visual impairment, or from a commission for the blind. Some states such as Massachusetts or Virginia have specialized services for persons who are deaf-blind.

A person can become a VR con-

sumer if he or she has an impairment that results in a substantial impediment to employment, and the person requires VR services for employment. VR may assist in paying for a student's tuition, and in some cases, also for housing, food and/or transportation. VR may also assist in paying for assistive devices for *personal* use, such as braillers, closed circuit television (CCTVs), personal alert systems for a person's home (such as vibrating or flashing light signal alert systems), and computer technology.

The institution is responsible for providing and paying for services that all students who are deaf, deaf-blind or have visual impairments use to participate in the college program. Examples of these accommodations are oral or sign language interpreters, CCTVs or computers with large print or brailled output in campus computer labs, brailled and large print signs in elevators and major entrances or exits, and alerting devices for campus-sponsored housing.

Section 504 of the Rehabilitation Act of 1973 and the ADA require the college or university to be responsible for providing (hiring and paying for) interpreters. Each college or university, however, may also be able to obtain money to pay for interpreters from Vocational Rehabilitation (VR), or from other sources of funding. According to the National Disability Service Provider Databank (1994), 65 percent of all colleges and universities responding to its annual survey paid for interpreters out of their own funds and 29 percent used VR funds to pay for interpreters.

In all states, VR provides consumers with financial assistance that will facilitate training towards employment. However, determinations regarding the amount and type of aid vary with each state. VR seldom pays full tuition costs for consumers to attend college, but may still contribute money necessary to cover expenses if other sources of financial aid have been exhausted, and there is still a need for support.

As part of the vocational rehabilitation process, a VR counselor meets with a consumer to write together an Individual Written Rehabilitation Plan (IWRP), which describes the work that a student and a counselor will do together. A student must make sure the necessary campus services are covered by the IWRP. The plan needs to state specifically the respective responsibilities of the student and the agency, and the student should request a copy. It is important to arrange this meeting in time for the student to apply for federal and state financial aid, and for VR to send authorization to the college or university business office and Office of Disability Support Services or the office or person responsible for providing services for students with disabilities so the student will not have a delay when enrolling for classes. Students can request HEATH's Resource Paper, **Financial Aid for Students with Disabilities.**

Types of Services

Students who are deaf-blind can often benefit from services available to other students who are blind or visually impaired, and to students who are deaf or hard of hearing. For example, they can benefit from readers, books on tape or computer disks, transportation services, interpreters, personal assistive listening devices, assistive listening systems in public places, closed circuit televisions (CCTVs) for reading, voice-activated software, or large print software for working with computers. In addition to those services, however, they also need other specialized services or accommodations. Again, students know what accommodations are best for them, and they can be valuable resources in what works for them and what services are available in the community. Deaf-blind students can benefit from the following accommodations or services:

Before the Semester Begins:

- Orientation to campus before classes begin
- Scheduling of college placement tests ahead of time (especially if the student needs to have the tests brailled or changed into large print in advance)
- Extended time on placement tests
- Preregistration
- Priority scheduling and registration
- Advance scheduling of classes so interpreters can be found
- Advance scheduling of classes so books can be brailled or changed into large print (which usually requires at least three to six months in advance)
- Advance meeting with professors and interpreters if possible to discuss class assignments before classes begin
- Interpreters, assistive listening devices or other accommodations during test time if placement tests are taken
- Reduced credit hours if necessary (some deaf-blind students need extra time to read papers or do assignments because they may be new to braille, or their eyes may tire rapidly while reading)
- Brailled, tactile or large print maps of campus

During the Semester

- Adapted courses, course waivers or course substitutions (e.g., adaptive P.E., a French literature class instead of spoken French)
- Access to equipment such as closed circuit televisions (CCTV), VersaBraille (computers that translate material into braille), or computers with large print software
- Interpreters and notetakers for class (for students who use sign language communication)
- Assistive listening devices and notetakers for class (for students who use residual hearing and/or vision
- Preferential seating for students and interpreters so both can better see and understand what is going on in class
- Preferential seating for students using assistive listening devices so they can hear instructor and students better
- Permission to use equipment such as braille notetakers or "talking computers" (especially for deaf-blind students who use their residual hearing)
- Advance notice of tests so students can arrange for extended time or to convert tests into large print or braille
- Advance notice of trips or outings so students can arrange for support services if needed
- Individual instruction when needed to replace group activities such as study groups, sign language courses
- Access to electronic mail system

TIPS FOR NEW COLLEGE STUDENTS

Before Classes Begin

If possible, begin investigating colleges and universities during your junior year in high school. If you are an older student returning to college, it would be helpful to investigate colleges and universities at least one year, if possible, before you plan to attend.

To get more information about available services, contact the Disability Support Services (DSS) office of each college and university you are investigating. Also, you may wish to talk with other deaf-blind students to get their opinions of the college or university and its services.

Arrange for special administrations of standardized admissions tests if needed. Some accommodations provided to students with documented disabilities include large print and brailled test editions, extended time, interpreters, use of a reader, or an assistive listening device. Contact the testing agency well in advance of the test date to find out what is necessary to arrange for a special test administration.

Advocate for your needs. Practice explaining your disability-related needs to teachers, friends, and families while in high school. While in college it will be important to work with administrators, DSS coordinators and faculty to make sure your needs are met.

If you need to take placement tests before registering for courses, try to arrange to take them the semester before you enter college so you can know what courses you need to take. Also, try to arrange, along with the DSS office, to preregister or register early for your classes so you can have your books and syllabi converted to large print or braille.

You may want to talk with the DSS office at least one semester before attending class about the interpreting services and/or assistive devices you may need.

During the Semester

Let the DSS office know if you need notetakers or readers for your classes, since the DSS office is responsible for providing readers or notetakers for academic activities such as classes or when taking tests.

If you use readers for your own personal reading, you will need to hire these readers. A university career center or student employment office are usually good sources for readers, as are students in sign language classes.

If you can read thick, dark print more easily, sometimes it is helpful to let your notetakers know this. The DSS office can supply your notetakers with the pens for use in class only, but not for personal notetakers.

If you use interpreters, it is helpful to educate the interpreters on your language preference and style which best fits your needs, and to educate teachers and other students on how interpreters are needed and used.

If you use assistive listening devices, it also helps to educate teachers and other students on why they are needed and how they are used.

If you need a particular service or type of equipment that the college has not yet provided, you can request that the DSS office provide this (e.g., another CCTV). If the DSS office cannot provide this, consider contacting university administrators (the Dean of Student Affairs, the Vice President of Academic Affairs, or the President) to inform them of your needs. You may also use the campus grievance procedures. In most cases, it helps to consult with your Vocational Rehabilitation counselor as well, who can act as an advocate.

TIPS FOR INSTRUCTORS

Make your syllabus available before the first class meeting and announce at this meeting that students who have disabilities can meet with you privately to discuss accommodations.

Identify yourself to the student who is deaf-blind when meeting for the first time, as well as each time you encounter the student and intend to converse.

Ask the student how you can be of assistance.

If possible, give the student an orientation to your classroom.

Upon request, provide the student and/or the Disability Support Services (DSS) office with a list of textbooks and syllabus ahead of time (preferably the semester before, but at least six weeks beforehand) so the student or the DSS can have the textbooks brailled or converted to large print.

When speaking to a student who is using an interpreter, talk directly to the student, not to the interpreter.

Ask other students to identify themselves when having a class discussion. Allow enough time for the interpreting process.

Give copies of handouts to the student before the class session. If possible, give them to the DSS office early enough to allow time to convert them to large print or braille format.

Allow preferential seating to the student and the interpreter, or for the student using an assistive listening device.

Sometimes the lighting in the classroom must be adjusted to a level that is comfortable for a student with limited vision. A person with limited vision may experience glare, so the light must be even and fairly bright. Consult the student to see what is comfortable.

Allow the student to use an assistive listening device, audiotape recorder, braille notetaker or other device in class.

Review audio-visual materials prior to using them in class. Use videos that are captioned or furnish the student with the script in an accessible format.

If you can, find out if the student is majoring in your field. It might be helpful to you and to the student to coordinate activities and accommodations between the department chair and other instructors in that field, or for the department chair to assign such a person. Also, it may help to check with former instructors to find out what worked for the student in the past.

Allow the student extended time to complete reading and/or writing assignments if needed. Some students need extra time to read brailled assignments, especially if they are new to braille. Others may tire rapidly when reading assignments because of eye strain or fatigue.

Allow the student extended time to complete exams or tests if needed for the reasons cited above. Also, some students with residual hearing

may wish to have the exams read to them.

Notify the student ahead of time about trips or outings so the student can arrange for support services such as a guide or interpreter.

Some students may find it hard to participate in group activities such as lab projects or study groups. If this is the case, allow the student to take individual instruction or independent study. Recognize these classes or sessions as having value equal to traditional instruction.

TIPS FOR ADMINISTRATORS AND STAFF

Disability Support Service Coordinators (DSS)

Meet with the student who is deaf-blind (with an interpreter, or provide the student with an assistive listening device if necessary) to assess the student's needs and to discuss how to work together.

Be ready in case students do not know what they need or want. For additional information contact resources listed at the end of the paper, such as HEATH, American Association of the Deaf-Blind (AADB), or the Association on Higher Education and Disability (AHEAD).

Designate one staff person (if there are several in your office) to work with students or to serve as a liaison between students and the college community. In some cases, students might benefit from a social worker or case worker in the community, or a social worker on campus to assist in coordinating services off campus.

Work with college course placement officials to make sure that students can take tests early if needed, and that they are in an accessible format such as braille or large print.

Coordinate efforts with orientation staff to make sure that the student's orientation activities are fully accessible. Make sure the student is aware of the Disability Support Services office or of the office or person responsible for working with students with disabilities, and the services that are available. Some students may enter college and not be aware that they can benefit from services and are entitled to them.

Coordinate efforts with an association or group of deaf-blind students to train staff about their needs.

Train residence hall staff, teachers and other staff who work directly with students to recognize signs of visual and hearing impairments. Work out a way to refer these students to the DSS office for help if needed.

Determine the availability of financial support to provide for interpreters, braille and large print services, and equipment such as CCTVs and computers with large print software. If there is not enough financial support, make university administrators aware of the situation. Enlist the help of an association or group of deaf-blind students if necessary.

Inform students of social events as well as academic ones. Post information in various formats about parties, performances, and other university events in the DSS office or through the university electronic mail system, if there is one.

Work through an interpreter referral service or otherwise enlist a group of interpreters who can be available to interpret for classes. There is usually no central listing of interpreters who are skilled in working with students who are deaf-blind.

Identify a pool of interpreters who may be available to interpret for social or cultural events outside of class (e.g., a lecture).

Provide assistive listening devices for the same purpose, or work with college administrators to make sure that all main lecture halls, auditoriums, or other public meeting places are equipped with auditory loop systems.

Work with faculty to get books, syllabi or other materials brailled or converted to large print at least six weeks in advance, and preferably the semester before they are needed.

Campus Administrators

Work with Disability Support Service coordinators to make sure there are enough financial resources for interpreters, assistive listening devices, brailling services and specialized equipment for students who are deaf-blind.

Make sure there is enough equipment for students to use in computer labs or other public places on campus. Examples might be computers with large print software (computers can now be automatically adjusted to change to large print for users with visual impairments, or to regular print for users with normal vision); closed circuit televisions, or computers with braille output.

Provide equipment such as text telephones (TTYs), text telephones with braille output, text telephones with large visual displays, and telephones with amplifiers in public places on campus.

Work with Disability Support Service staff and students who are deaf-blind (through a student association or group if there is one) to make sure the campus is accessible to students who are deaf-blind. Examples of campus access include:

- providing braille and large print menus for the college cafeteria
- making sure the cafeteria is evenly lighted with a minimum of glare
- making sure the libraries, student unions, or other public gathering places are evenly lighted without a lot of glare
- making sure the doorways and steps in each campus building are highlighted in a contrasting color (such as highlighting stair runners with yellow tape or paint; painting doors a darker color than the surrounding walls)
- providing deaf-blind students in dorms with vibrating or flashing light signal systems to alert them to fire alarms, phones and/or visitors

Recognize that some students who are deaf-blind may need special adaptations such as independent study, or a separate section or courses that other students may take. Make sure these adapted courses carry the same validity as more traditional courses.

RESOURCES

Note: TTY stands for Text Telephone, a device which allows persons who are deaf, hard of hearing or deaf-blind to communicate over phone lines by reading messages on a machine resembling a typewriter.

Association on Higher Education and Disability (AHEAD)
P.O. Box 21192
Columbus, OH 43221-0192
(614) 488-4972 (Voice/TTY)

AHEAD is the professional and advocacy organization for Disability Support Service coordinators. The organization provides advice and technical assistance, publishes the **Journal of Postsecondary Education and Disability,** a newsletter **(Alert)** and various other publications. AHEAD also holds an annual conference, and sponsors special interest groups, including groups on deafness and blindness. AHEAD also has available a number of publications on legal issues.

HEATH Resource Center
American Council on Education
One Dupont Circle, Suite 800
Washington, DC 20036-1193
(202) 939-9320 or (800) 544-3284
(both Voice/TTY)

HEATH is the national clearinghouse on postsecondary education for individuals with disabilities. Support from the U.S. Department of Education enables the Center, a program of the American Council on Education, to collect and disseminate information about education after high school for individuals with disabilities. Staff are available from 9-5 Eastern Time to respond to telephone inquiries. Contact HEATH for a publications list or to subscribe to **Information from HEATH,** the newsletter of the Center.

Organizations Specific to Persons who are Deaf-Blind

American Association of the Deaf-Blind (AADB)
814 Thayer Avenue, Suite 300
Silver Spring, MD 20910
(301) 588-6545 (TTY only)
(If you do not have a TTY, use a relay service to contact the TTY number.)
(301) 588-8705 (Fax)

This is a consumer-oriented organization run by and for individuals who are deaf-blind; it holds a biannual convention.

D-B Link
Teaching Research
Western Oregon State College
345 N. Monmouth Avenue
Monmouth, OR 97361
(800) 438-9376 (Voice)
(800) 854-7013 (TTY)
(503) 838-8150 (Fax)

D-B Link, the national information clearinghouse on children who are deaf-blind, addresses a wide range of topics (including transition) pertinent to families, educators, and service providers who work with deaf-blind children.

Helen Keller National Center (HKNC)
111 Middle Neck Road
Sands Point, NY 11050
(516) 944-8900 (Voice)
(516) 944-8637 (TTY)

HKNC provides diagnostic evaluation, short-term comprehensive rehabilitation and personal adjustment training, and job preparation and placement for Americans who are deaf-blind or have significant vision and hearing impairments. Contact HKNC for the contact person and location of the regional office nearest you.

Organizations Specific to Persons who are Deaf and Hard of Hearing

Alexander Graham Bell Association (AGB)
3417 Volta Place
Washington, DC 20007
(202) 337-5220 (Voice/TTY)

The Alexander Graham Bell Association is a consumer organization for people who are deaf and rely on speech rather than sign language for communication. People who belong to AGB prefer to use their residual hearing, to use speech, and to be as much a part of the hearing society as possible.

National Association of the Deaf, Inc. (NAD)
814 Thayer Avenue
Silver Spring, MD 20910
(301) 587-1788 (Voice)
(301) 587-1789 (TTY)

NAD is a consumer-run organization for people who are deaf. Most NAD members are culturally deaf, attend or have attended schools for the deaf, and prefer to use American Sign Language as their primary method of communication. The NAD has state chapters all over the country, and offers a biannual convention. The NAD also publishes a newsletter, **The Broadcaster.**

Note: Some states have state-funded agencies or commissions for people who are deaf or hard of hearing, or for people who are blind and have visual impairments. These agencies can be a good source of information and assistance. Contact the NAD or another organization, the National Information Center on Deafness, listed below, for a list of these agencies.

National Information Center on Deafness (NICD)
Gallaudet University
Merrill Learning Center
800 Florida Avenue
Washington, DC 20002
(202) 651-5096 (Voice, TTY, Fax)
NICD@GALLUA.GALLAUDET.EDU
NICD@GALLUA.BITNET
(Electronic Mail Address)

NICD is a centralized source of accurate and up-to-date information on topics pertaining to deafness and hearing loss.

Rehabilitation Services Administration
Communication Disorders Branch
Mary E. Switzer Building
400 Maryland Avenue, SW
Washington, DC 20202-2575
(202) 205-8352 TTY

The Rehabilitation Services Administration is the federal program in charge of the federal/state vocational rehabilitation program, which provides assistance and training to people with disabilities looking for employment. The Communication Disorders Branch focuses on people who are deaf, hard of hearing, deaf-blind, or have speech disabilities.

Registry of Interpreters for the Deaf (RID)
8719 Colesville Road
Silver Spring, MD 20910
(301) 608-0050 (Voice/TTY)

The Registry of Interpreters for the Deaf is a national organization which certifies interpreters who work with hard of hearing, deaf or deaf-blind people.

Self-Help for Hard of Hearing People, Inc. (SHHH)
7910 Woodmont Avenue, Suite 1200
Bethesda, MD 20814
(301) 657-2248 (Voice)
(301) 657-2249 (TTY)

This is a consumer-run organization for people who are hard of hearing. SHHH has local chapters, and offers information, and technical assistance to people who are hard of hearing, educators, and service providers. SHHH also provides publications for a fee on topics such as hearing loss, assistive devices, and hearing aids.

Organizations Specific to Persons who are Blind or Visually Impaired

American Council for the Blind (ACB)
1155 15th Street NW, Suite 720
Washington, DC 20005
(202) 467-5081 (Voice)
(800) 424-8666 (Voice)

ACB is an information, referral and advocacy organization with 52 state/regional affiliates. The goals of ACB are to improve the well-being of people who are blind and visually impaired through legislative advocacy, to encourage persons who are blind or have visual impairments to develop their abilities, and to promote a greater understanding of people who are blind or have visual impairments. ACB has a student chapter; National Alliance of Blind Students (NABS).

American Foundation for the Blind (AFB)
15 West 16th Street
New York, NY 10011
(202) 620-2000 (Voice)
(202) 232-5463 (Voice)

AFB provides information and consultation in the areas of education, rehabilitation, employment, and special products. It also publishes **The Journal of Visual Impairment and Blindness**, which is available on a subscription basis. Six regional centers around the country provide advice, technical assistance, and referral to local services and agencies.

National Federation of the Blind (NFB)
1800 Johnson Street
Baltimore, MD 21230
(410) 659-9314 (Voice)
(410)685-5653 (Fax)

NFB is a consumer group that can answer questions about blindness, refer people to appropriate resources or adapted equipment, and send a publications list. NFB publishes a monthly newsletter for members, offers scholarships and sponsors JOB — a job listing and referral service.

Student Chapters

National Alliance of Blind Students (NABS)
1155 15th Street NW, Suite 720
Washington, DC 20005
(202) 467-5081 (Voice)
(800) 424-8666 (Voice)

NABS provides a national voice for students with visual impairments. It has an annual convention, a newsletter, ***The Student Advocate*** ($3 a year), and a program to assist with employment. The staff also does scholarship searches and is constantly updating their findings. NABS is an affiliate of the American Council for the Blind; membership is $5 a year.

National Federation of the Blind (NFB)
Student Chapter
31548 Large Vista Road
Valley Center, CA 92082
(619) 749-0103 (Voice)

The Student Division of the National Federation of the Blind is an organization devoted to considering and acting upon issues concerning students who are blind. The Student Division is a self-support group for students who are blind and a mechanism for political action. It serves as the voice of organized students who are blind in America.

Note: Many states have state rehabilitation agencies or commissions for people who are blind or visually impaired. Contact the NFB or AFB for information about these agencies.

Recordings, Books and Tapes

American Printing House for the Blind (APH)
1839 Frankfort Avenue
P.O. Box 6085
Louisville, KY 40206-0085
(502) 895-2405 (Voice)

APH, established in 1858, manufactures materials for people who are blind. Reading materials include textbooks and magazines in Braille and large print. APH also records books, and produces educational tools such as braille writing and embossing equipment, computer software and hardware, educational games, low vision aids, braille and large type paper, binders and notebooks. APH also sells tape recorders designed to record taped publications.

National Alliance for the Visually Handicapped (NAVH)
22 West 21st Street
New York, NY 10010
(212) 889-3141 (Voice)

NAVH offers services for persons with low vision. Large print publications are available for persons with low vision, professionals, paraprofessionals and families. Some free large print publications are offered on loan through NAVH's library.

National Library Service for the Blind and Physically Handicapped (NLS)
Library of Congress
1291 Taylor Street, NW
Washington, DC 20542
(202) 707-5100 (Voice)

The Library Service provides, free of charge, recorded and brailled recreational materials to persons with documented visual impairments which prevent them from reading regular print materials. The NLS can also produce a list of regional libraries upon request.

Recording for the Blind & Dyslexic (RFB&D)
20 Roszel Road
Princeton, NJ 08540
(609) 452-0606 (Voice)
(800) 221-4972 (Voice) (book orders only)

RFB&D is a non-profit service organization providing recorded textbooks, library services, and other educational services to individuals

who cannot read regular print because of a visual, perceptual or physical disability. Registering as a RFB&D member requires documentation of disability and a one-time only registration fee. RFB&D also has the E-Text program whereby members may purchase books on computer disk which are available in IBM-compatible and Macintosh formats.

Voice Indexing for the Blind (VIB)
7420 Westlake Terrace, #203
Bethesda, MD 20817
(301) 469-9470 (Voice)

VIB specializes in voice indexing, which allows users to highlight and scan taped materials. It also provides voice-indexed recordings and lectures on how people with blindness or low vision can access printed materials.

Technology

The following organizations can provide information about available computers and other related technology for people who are deaf-blind, and can assist with obtaining them.

American Printing House for the Blind
1839 Frankfort Avenue
P.O. Box 6085
Frankfort, KY 40206-0085
(502) 895-2405 (Voice)

E-mail Listserv: Deaf-Blind Mailing List

To subscribe, send a "please subscribe deafblind" message to: LISTSERV2UKCC.UKKY.EDU or LISTSERV@UKCC.BITNET.

Humanware
6245 King Road
Loomis, CA 95650
(800) 722-3393 (Voice)
(916) 652-7253 (Voice)
(916) 652-7296 (Fax)

IBM National Support Center for Persons with Disabilities
P.O. Box 2150
Atlanta, GA 30301-2150
(800) 426-2133 (Voice)
(800) 284-9482 (TTY)

National Technology Center
National Foundation for the Blind
15 West 16th Street
New York, NY 10011
(212) 620-2080 (Voice)

Fall, 1995
Elizabeth Spiers, Deaf-REACH, Washington, D.C.
Richelle Hammett, Wisconsin Office for the Deaf and Hard of Hearing

The authors and staff of the HEATH Resource Center are pleased to acknowledge the assistance of the Ad Hoc Editorial Committee for this paper. They are Paige Berry, Robert Burns, Norm Coombs, Jill Brooks Hodge, John Reiman, and Virginia Stern.

Students who are Deaf-Blind on Campus has been prepared under Cooperative Agreement No. H030C30002-95, awarded to the American Council on Education by the U.S. Department of Education. The contents do not necessarily reflect the views of the U.S. government, nor does mention of products imply endorsement by the U.S. government.

Chapter 12.
Your college experience:
Strategies for success.

Constance Courtney Staley and Robert Stephens Staley II

CHAPTER 12

Speaking for Success

Constance Courtney Staley
University of Colorado–Colorado Springs
Robert Stephens Staley II
University of Colorado–Colorado Springs

Are you kidding? Go talk to the instructor? I can't even get up enough nerve to raise my hand when he asks a question that I know I can answer. I don't want to sound stupid. I don't know how I'm going to make that little speech next week.

The human brain is a wonderful organ.
It starts to work as soon as you are born
and doesn't stop until you get up to deliver
a speech.

George Jessel

Most of us think we communicate fairly well—after all, we've been at it all our lives, right? But some types of communication situations are downright threatening to many of us—giving speeches, for example. Having all those people staring at us suddenly can be unnerving even to those of us (like teachers) who communicate for a living.

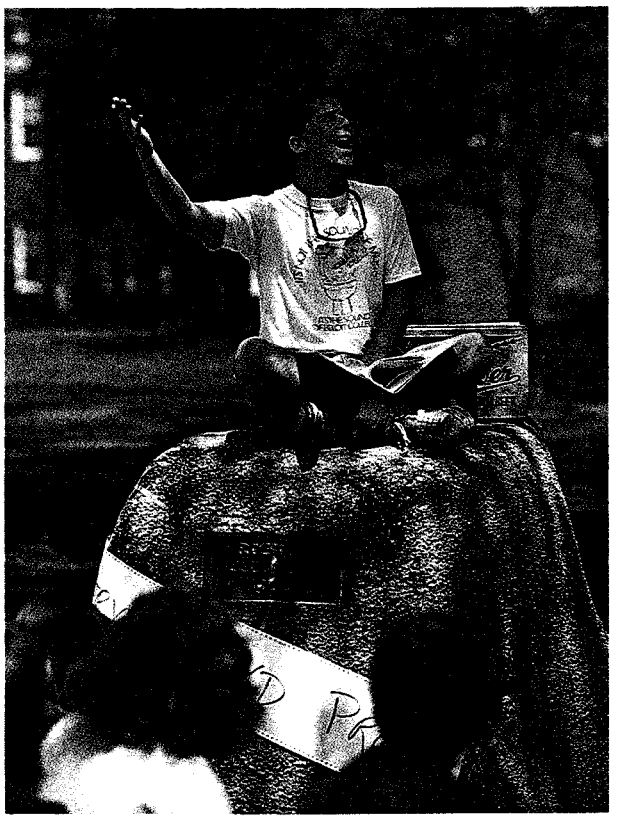
When you get your first assignment to prepare an oral presentation for class, you may have mixed feelings about it. It may be just the chance you've been waiting for to demonstrate your enthusiasm and competence to classmates and friends. Or you may well feel anxious about standing up in front of a group of people you don't even know.

The *Book of Lists* reports that speaking in front of others is the number one fear of Americans. It's more frightening for most of us than death, sickness, deep water, financial problems, insects, or high places. Imagine how Hollywood could use this information if it only knew what really terrifies us most. Picture a movie about some poor unsuspecting fellow rounding a corner, confronting an audience of hundreds of people waiting for him to give a speech. Isn't it sad to realize that what humans fear most is each other?

In this chapter we'll present new ways of looking at this common fear and some practical antidotes for you to try. We'll also tell you ways to turn speech assignments into opportunities for success.

EXERCISE 12.1 Introducing Yourself

To try your hand at speaking in front of the class, prepare a 3-minute presentation introducing yourself to your classmates. Bring or wear a "prop" that characterizes or caricatures you. For example, if you like to ski, wear your goggles; if you flip burgers on the weekends, wear your apron and carry a spatula. You can talk about your hometown, your high school days, your family, your reasons for going to college, or some other topic your instructor suggests.

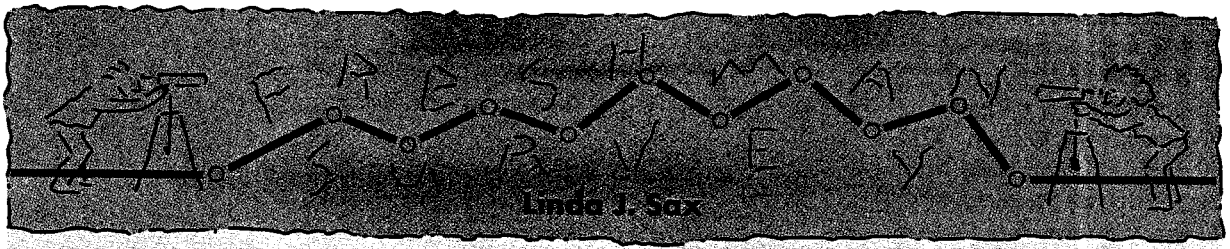


When it comes to holding forth in public, a few of us seem blessed with a wonderful sense of freedom. Most are more hesitant. Fortunately, your anxiety can help release the energy it takes to speak well to a group. (© 1992 Chuck Savage/photo courtesy of Beloit College)

BASICS OF PUBLIC SPEAKING

Speaking in front of others may be our most prevalent fear, but it doesn't have to be. Here are some essentials you may not have considered:

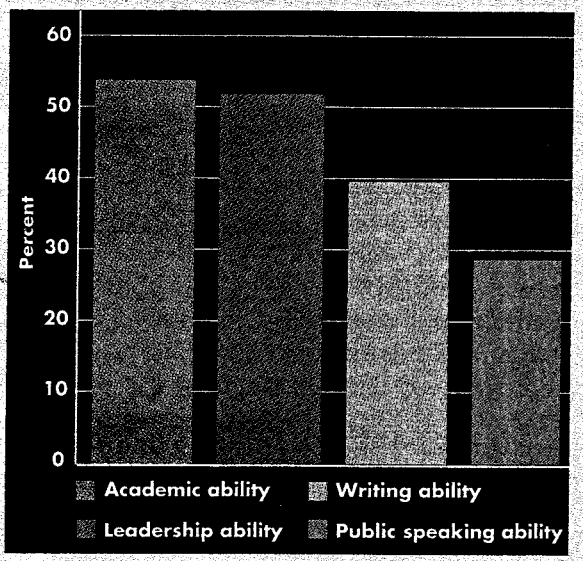
- **Once you begin speaking, your anxiety is likely to decrease.** Anxiety is highest right before or during the first 2 minutes of a presentation. If you can make it past that challenge, you're on your way to channeling your nervous energy.
- **Your listeners will generally be unaware of your anxiety.** Although your heart *sounds* as if it were pounding audibly or your knees *feel* as if they were knocking visibly, rarely is this the case. *You* are the one concentrating on the give-away clues to your anxiety—not your listeners. Chances are that they are rooting for your success, not your demise as a speaker.
- **Having some anxiety is beneficial.** Anxiety indicates that your presentation is important to you. Think of your nervousness as *energy,* and harness it to propel you before and during your talk. The more opportunities you accept to speak, the more this principle will become second nature.
- **Practice is the best preventative.** The best way to reduce your fears is to prepare and rehearse *thoroughly.* World-famous violinist Isaac Stern is rumored to have once said, "I practice 8 hours a day for 40 years, and they call me a genius?!" The same principle applies to public speaking.



Public Speaking

The graph shows the percentage of first-year students who rate themselves as "above average" or "top 10 percent" in four areas of ability: academics, leadership, writing, and public speaking. Contrast the level of confidence in academics and leadership with the much lower level in public speaking! If you feel anxious about speaking in public, take comfort in the fact that the person sitting next to you probably feels the same.

Self-Rated Abilities, 1993



SOURCE: Higher Education Research Institute, UCLA

SIX STEPS TO SUCCESS

If you're assigned a speaking task in class, how should you proceed? Successful speaking involves six fundamental steps:

- **Step 1:** Clarifying your objective.
- **Step 2:** Analyzing your audience.
- **Step 3:** Collecting and organizing your information.
- **Step 4:** Choosing your visual aids.
- **Step 5:** Preparing your notes.
- **Step 6:** Practicing your delivery.

Step 1: Clarifying Your Objective

You need to identify what you are trying to accomplish. To *persuade* your listeners that your campus needs additional student parking? To *inform* your listeners about student government's accomplishments? *What* do you want your listeners to know, believe, or do when you are finished?

Step 2: Analyzing Your Audience

You need to understand the people you'll be talking to. Ask yourself:

1. What do they already know about my topic?
2. What do they want or need to know?
3. What are their attitudes toward me, my ideas, and my topic?

In other words, consider the audience members in terms of their *knowledge, interest,* and *attitudes.*

Knowledge. During your preliminary analysis discover how much your audience knows about your topic. If you're going to give a presentation on the health risks of fast food, you'll want to know how much your listeners already know about fast food so you don't risk boring them or wasting their time.

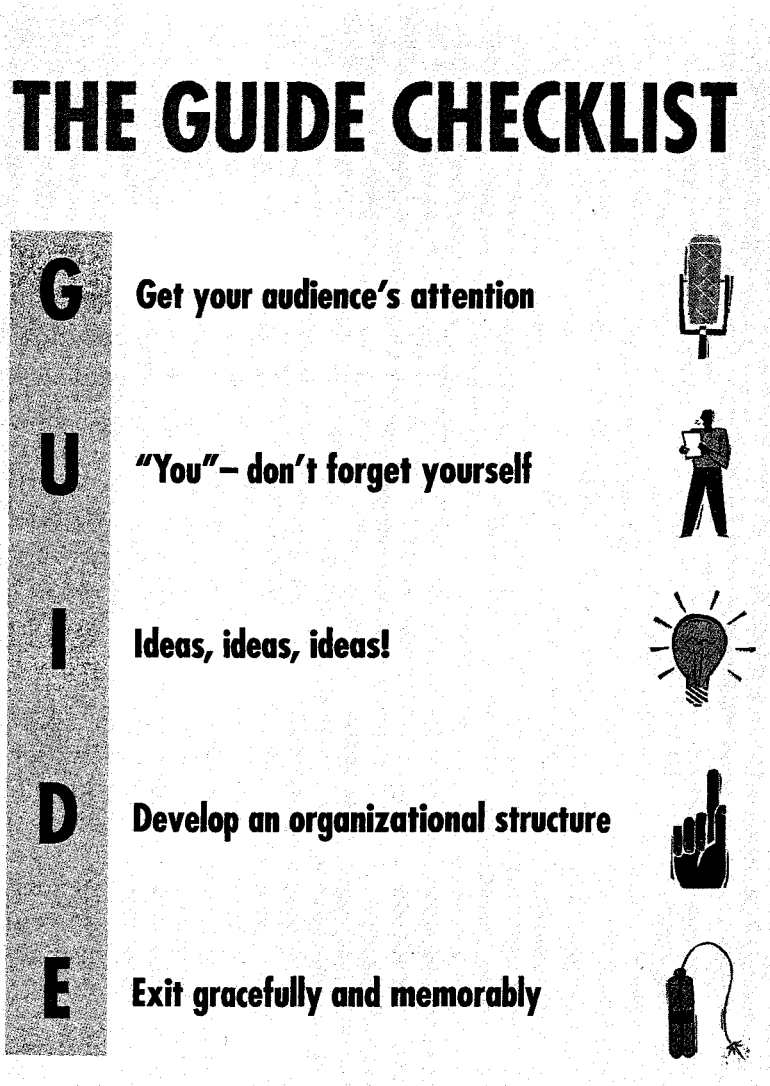
Interest. This may be even more important than knowing your listeners' prior knowledge. How much interest do your classmates have in nutrition? Would they be more interested in some other aspect of college life? Whenever possible, make your information match their needs and interests.

Attitudes. Recognize that your listeners will respond with both head and heart (and in this case, stomachs) to your message. How are they likely to feel about the ideas you are presenting? What attitudes have they themselves cultivated about fast food?

EXERCISE 12.2 Profiling an Audience

Profile your classmates in terms of their knowledge, interest, and attitudes on a controversial subject the class decides on together. Compare your profile with those your classmates have developed and see if you can reach consensus on what the class is really like.

Figure 12.1 The GUIDE Checklist



Step 3: Collecting and Organizing Your Information

Now comes the critical part of the process: "building" your presentation by selecting and arranging "blocks" of information.

The most useful analogy for this step is to think of yourself as a GUIDE. After all, you are not communicating in a vacuum. Instead you are *guiding* your listeners through the ideas they already have to the new knowledge, attitudes, and beliefs you would like them to have.

Imagine you've been selected as a guide for next year's prospective freshman class and their parents visiting campus. Picture yourself in front of the administration building with a group of people assembled around you. You want to get their attention and keep it in order to achieve your *objective:* raising their interest in your school. You would not want to make a quick turn and leave them all wandering down the wrong pathway. Are you beginning to see how the analogy works? Let's be even more specific by discussing the GUIDE checklist in Figure 12.1.

[G] Get Your Audience's Attention. In order to guide your audience, you must get their attention right away. There are many ways to do so. For example, you can relate the topic to your listeners:

"Let me tell you about what to expect during your college years here—at the best school in the state."

Or you can state the significance of the topic:

"Deciding on which college to attend is one of the most important decisions you'll ever make."

Or you can arouse their curiosity:

"Do you know the three most important factors students and their families consider when choosing a college?"

Or you can begin with a compelling quotation or paraphrase:

"Alexander Pope once said, 'A little learning is a dangerous thing; Drink deep or taste not the Pierian spring.' That's what a college education is all about."

You can also tell a joke, startle the audience, question them, tell a story, or ask a rhetorical question. Regardless of which method you select, remember that a well-designed introduction must do more than simply get the audience's attention. You must also develop rapport with your audience, motivate them to continue listening, and preview what you are going to say in the rest of your speech.

EXERCISE 12.3 Writing an Opening

Assume you've been assigned to give a speech at another college or university on the value of your first-year seminar class. Write an introductory paragraph using one of the methods outlined above.

[U] "You"—Don't Forget Yourself. In all this talk of objectives, audience analysis, and "guides," we must not exclude the most important source of your presentation—YOU. You might think that speaking in front of others means assuming a role, being someone other than who you really are. True, you have rehearsed your presentation and are not just saying whatever comes into your mind, but that doesn't mean that you shouldn't insert yourself and your personality into your message. Even in a formal business or professional presentation, you will be most successful if you develop a comfortable style that's easy to listen to. The presentation represents you and your thinking. Capitalize on this idea. Be yourself, don't play a role. Let your wit and personality shine through.

[1] Ideas, Ideas, Ideas! This brings us to the "meat" of your presentation. One effective way to generate ideas is brainstorming. Create a list of all the possible points you might want to make. Then write them out as conclusions you want your listeners to accept. For example, let's imagine that in your campus tour for prospective new students and their parents you want to make the following points:

1. Tuition is reasonable.
2. The faculty is composed of good teachers.
3. The school is committed to student success.
4. College can prepare you to get a good job.
5. Student life is a blast.
6. The library has adequate resources.
7. The campus is attractive.
8. The campus is safe.
9. Faculty members conduct prestigious research.
10. Our college is the best choice.

For the typical presentation, five main points are the most that listeners can process. After considering your list for some time, you decide that the following five points are critical:

1. Tuition is reasonable.
2. The faculty is composed of good teachers.
3. The school is committed to student success.
4. The campus is attractive.
5. The campus is safe.

Try to generate more ideas than you think you'll need so that you can select the best ones. Then, from the many ideas you come up with, decide what is relevant and critical to your objective.

As you formulate your main ideas, keep these guidelines in mind:

Main points should be parallel, if possible. Each main point should be a full sentence with a construction similar to the others. A nonparallel structure might look like this:

1. Tuition. *(a one-word main point)*
2. Student life is a blast. *(a full-sentence main point)*

Main points should each include a separate, single idea. Don't crowd main points with multiple messages, as in the following:

1. Tuition is reasonable and the campus is safe.
2. Faculty are good teachers and researchers.

Main points should cover relatively equal amounts of time in your presentation. If you find enough material to devote 3 minutes to point 1 above, but only 10 seconds to point 2, you'd better rethink your approach.

Ideas rarely stand on their own merit. To ensure that your main ideas work, use a variety of supporting materials. The three most widely used forms of supporting materials are *examples, statistics,* and *testimony.* Let's look at how a single main point can be developed through these three types of supporting materials.

Examples

Main point: Faculty members conduct prestigious research.

Supporting example: Professor Curie, of the biology department, recently won a Nobel Prize for medicine.

Examples include *stories* and *illustrations, hypothetical events,* and *specific cases.* They can be powerful, compelling ways to dramatize and clarify main ideas, but make sure they're relevant, representative, and reasonable.

Statistics

Main point: Faculty members conduct prestigious research.

Supporting statistics: Seventy percent of faculty members at this school have published books.

Obviously, statistics are widely used as evidence in speeches. Of course, numbers can be manipulated, and unscrupulous speakers sometimes lie with statistics. If you use statistics, make sure they are clear, concise, and comprehensible to your listeners.

Testimony

Main point: Faculty members conduct prestigious research.

Supporting testimony: According to the editor of the *Chronicle of Higher Education,* our college has the most highly rated faculty among colleges of its size.

Testimony includes quoting outside experts, paraphrasing reliable sources, and generally demonstrating the quality of individuals who agree with your main points. When you use testimony, make sure that it is accurate, qualified, and unbiased.

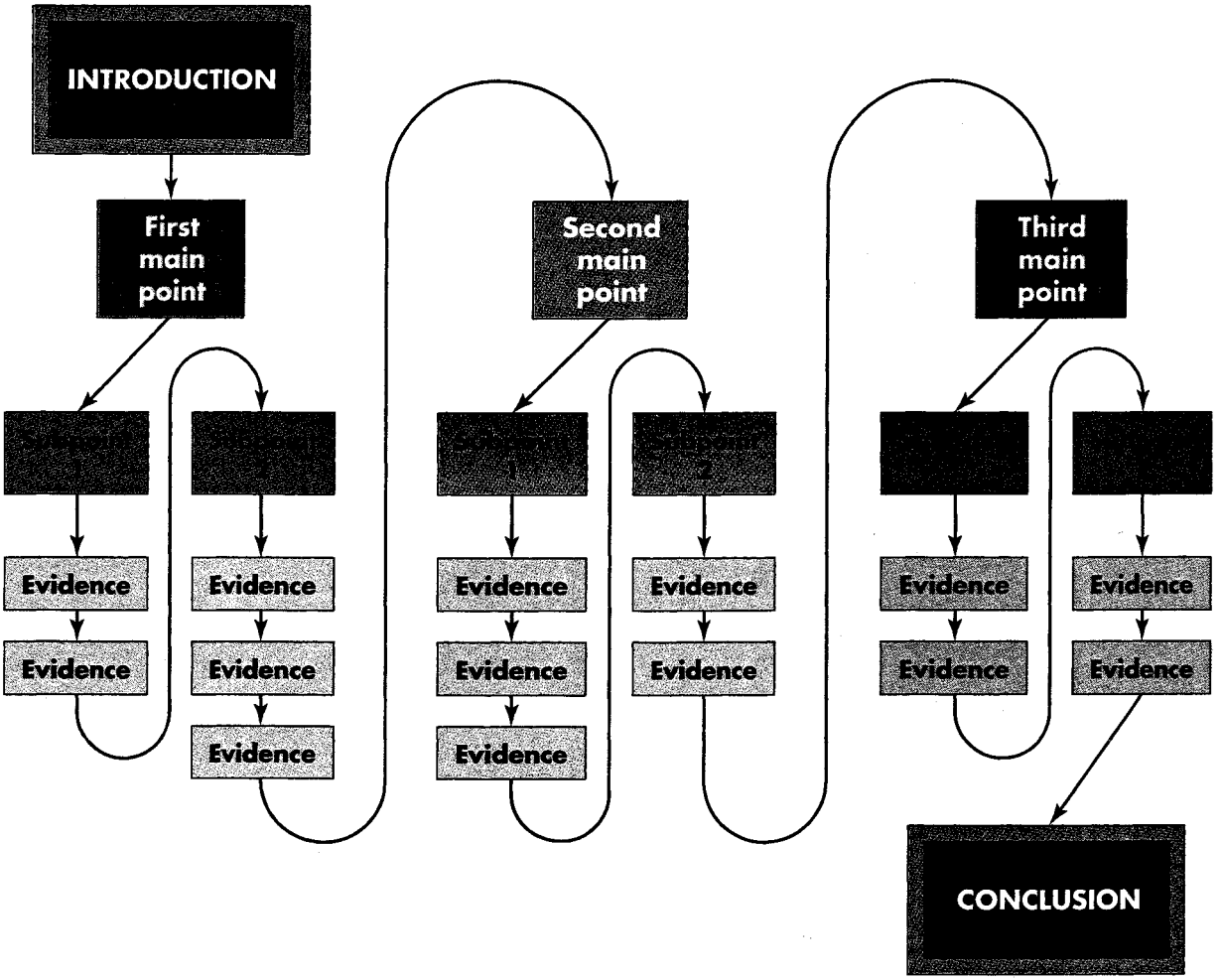
Finally, since your audience members are each unique individuals, you are most likely to add interest, clarity, and credibility to your presentation by varying the types of support you provide.

[D] Develop an Organizational Structure. Now that you've decided on the main points you want to make in your presentation, you must decide how to arrange your ideas. Don't mix and match; select a format and stick with it. You'll be able to choose from a variety of structural formats, depending on the nature and objective of your presentation. For example, you may decide to use a *chronological* approach by discussing the history of the college from its early years to the present. Or you might wish to use a *problem-solution* format. You would describe a problem (such as choosing a school), present the pros and cons of several solutions (or other schools), and finally identify your school as the best solution.

Begin with your most important ideas. A case of nerves can sometimes cause you to say things you never intended to say as you try to "warm up" your listeners. Instead of "warming them up," stacking your presentation with unimportant information at the beginning can cause your listeners to "cool down" and lose interest.

Actually writing out an outline might be one of the most useful ways to spend your preparation time. Many experts suggest listing each main point and subpoint separately on a 3 × 5 or 4 × 6 notecard. This allows you to work on a large surface (such as the floor) arranging, rearranging, adding, and deleting cards until you find the most effective format. Then simply number the cards, pick them up, and use them to prepare your final outline (see Figure 12.2).

Figure 12.2 Arranging a Presentation Outline



As you organize your presentation, remember that your overall purpose is to **GUIDE** your listeners. That means you must not neglect connectors between your main points. Returning to our original analogy, if you were a campus guide, you would find ways not to lose your followers between the new art gallery at one end of the campus and the football stadium at the other. As a speaker you can accomplish the same thing through the use of *transitions*. For example:

Now that we've looked at the library...

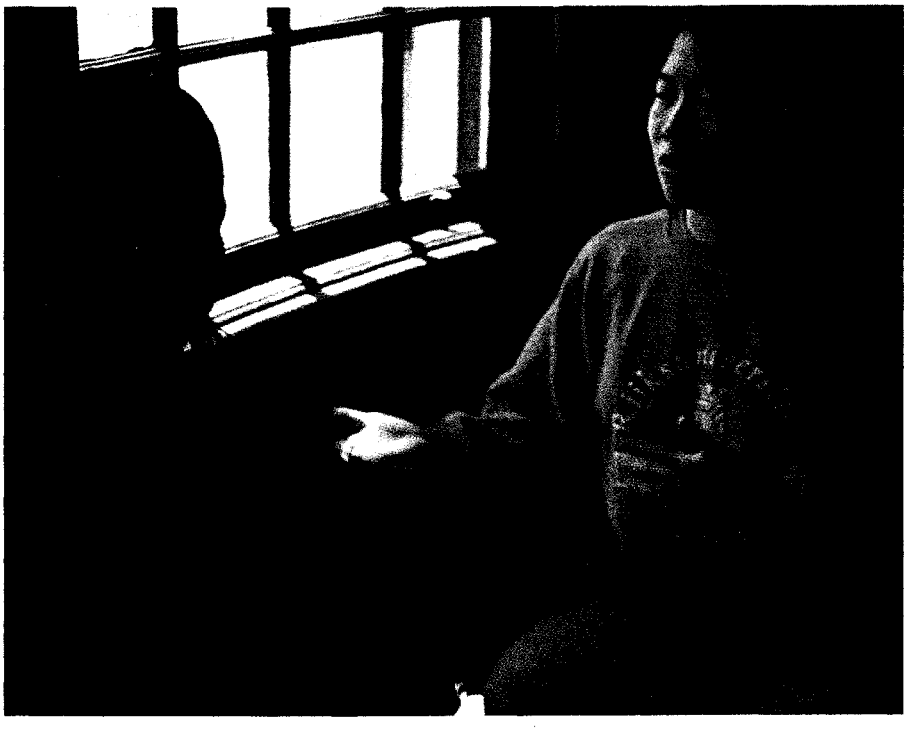
The first half of my presentation has identified our recreational facilities. *Now let's look* at the academic hubs on campus.

So much for the academic buildings on campus. *What about* the campus social scene?

The first factor to consider is... *The second important factor* is...

The most important point I'll make today is...

Transitions make the difference between keeping your listeners "with" you and losing them at an important juncture.



Rehearse your talk with a friend. Ask for feedback about your words, your posture, your gestures, and anything else that contributes to the total effect of your presentation. Practicing erect and out loud will help you much more than memorizing with your head bowed. (Photo by Hilary Smith)

[E] Exit Gracefully and Memorably. Someone once commented that "a speech is like a love affair. Any fool can start it, but to end it requires considerable skill." Most of the suggestions for introductions also apply to conclusions; that is, you can effectively conclude your speech by relating the topic to your listeners, stating the significance of the topic, ending with a quotation or paraphrase, telling an anecdote, making a startling statement, asking a question, telling a story, referring back to your introduction, or issuing a challenge.

Whatever else you do, go out with style, impact, and dignity. Don't leave your listeners asking, "So that's it?" Subtly signal that the end is in sight (without the overused "So in conclusion"), summarize your major points, and then conclude.

Step 4: Choosing Visual Aids

One way to increase the chances that your listeners will understand and remember your message is to use visual aids. When visual aids are added to presentations, listeners can absorb 35 percent more information—and over time they can recall 55 percent more. Of course, you'll need to decide how your speech can be best represented. Should you prepare a chart? Show a videotape clip? Write on the blackboard? Distribute handouts? You can also make excellent overhead transparencies on the computer using large and legible typefaces. As you select and use your visual aids, consider these rules of thumb:

1. Make visuals clear and easy to follow—use readable lettering and don't crowd information.
2. Introduce each visual before displaying and explaining it.

3. Allow your listeners enough time to process visuals. Don't whip them up and then pull them down immediately, before they can be read.
4. Proofread carefully—misspelled words hurt your credibility as a speaker.
5. Maintain eye contact with your listeners while you discuss visuals. Don't make the mistake of turning around and talking to your visual aids.

Step 5: Preparing Your Notes

Prepare notes for your presentation. In your role as an effective guide, what you're doing now is creating a clear map for you to follow as you speak.

If you are like most speakers, you will find having an entire text before you to be an irresistible temptation and end up reading much more of your presentation than you had planned. One way to keep this from happening is to avoid writing out every word of your presentation. A second temptation to avoid is memorizing your presentation and eliminating notes altogether. Your memory may fail you. And even if it doesn't, your presentation could sound "canned." A better strategy is to memorize only the introduction and conclusion so that you can maintain eye contact, and therefore build rapport with your listeners as you speak.

What *should* you do to prepare notes for your presentation? The best notes are a minimal outline from which you can speak extemporaneously. You will rehearse thoroughly in advance, but since you are speaking from brief notes, each time you give your presentation, your choice of words will be slightly different, causing you to sound prepared but natural in your delivery. You may wish to use 3 × 5 or 4 × 6 notecards since they are small and unobtrusive. (Make sure you number them just in case you accidently drop the stack on your way to the front of the room.)

After you have become more experienced, experiment with other methods of preparing notes. Eventually you may want to let your visuals serve that purpose. You can always write notes to yourself lightly in pencil on charts you're displaying. A handout listing key points may also serve as your basic outline. As you become even more proficient, you may find you no longer need notes. The ability to deliver an entire talk without referring to any notes at all can be quite impressive.

Step 6: Practicing Your Delivery

As you rehearse, form an image of success rather than failure. Practice your presentation aloud several times beforehand—harnessing that energy-producing anxiety we've been talking about.

Begin a few days before your target date, and continue until you're about to go "on stage." The point is not to memorize your speech, but to become so familiar with it that you can almost hear a tape recording of yourself during your actual delivery. Make sure you rehearse aloud; *thinking* through your speech and *talking* through your speech have very different results. Practice before an "audience"—your roommate, a friend, your dog, even the mirror. Talking to something or someone helps simulate the distraction listeners cause. If possible, practice in the room you'll actually speak in so that you're used to your surroundings. Finally consider audiotaping or videotaping yourself, to pinpoint your own mistakes and to reinforce your strengths. If you ask your "audience" to critique you, you'll have some idea of what those changes should be. Beginning this process early leaves enough time to make changes if something isn't working. As the old saying goes, "The more

Think of a speech as a guided tour, with things you want your audience to see and experience along the way. Let them know where the tour is going and what you hope they'll get out of it. Choose a path of ideas that stimulates interest along the way and leads to a satisfying destination. (Photo by David Gonzales)

you sweat *beforehand,* the less you will have to sweat *during* your presentation." The bottom line is that your speaking success is largely up to you.

Of course, when you rehearse, you must make certain you're rehearsing the *right* behaviors. Spending hours practicing your golf swing does no good if your technique is wrong in the first place. With public speaking the same truism applies to practicing your delivery.

LISTENING TO YOUR VOICE AND BODY LANGUAGE

Many speakers seem to need to occupy their hands when speaking. They often jingle coins in their pockets or fidget with a pen. Other distracting hand placements include what have been called the lectern clench and the "fig leaf" position.

Instead, allow your hands to hang comfortably at your sides so you can occasionally use natural, spontaneous gestures. Avoid overgesturing or undergesturing. Some females, for example, use smaller and less frequent gestures than do their male counterparts. Although we don't recommend that you take on a "John Wayne" style, it may be helpful for you to risk more dynamic gestures than usual. On the other hand, if you are normally a hyperactive gesturer, tone down your natural tendencies so that your audience isn't lost in the thrashing. Whatever you do, vary your gestures. One gesture used repeatedly can be annoying to listeners. Robotlike gestures are even more distracting than no gestures at all.

Don't lean over the lectern, if there is one. Plan to move comfortably about the room, without pacing nervously. Some experts suggest changing positions between major points, in order to punctuate your presentation. The unconscious message is "I've finished with that point; let's shift topics." Face your audience as much as possible, and don't be afraid to move toward them while you're speaking. That communicates your interest in their needs.

Eye contact is even more important. Some speakers look only at people who wield power (such as the instructor); others watch only those who seem

interested; still others fake eye contact by gazing at the back wall. Instead, make contact with as many listeners as you can by looking at individuals as directly and engagingly as possible. This also helps you read their reactions and establish speaker command.

A smile helps to warm up your listeners, although you should avoid smiling excessively or inappropriately. Smiling through a presentation on "World Hunger" would send your listeners a mixed message. In general, an active face is better than a deadpan expression. Ask for feedback from your practice audience about your facial expressions.

As you practice, also pay attention to the pitch of your voice, your rate of speech, and your volume. Project confidence and enthusiasm by varying your pitch within your natural range. Speak at a rate that mirrors normal conversation—not too fast and not too slow. Consider varying your volume for the same reasons you vary pitch and rate—to engage your listeners and to produce special effects.

Pronunciation and word choice are important, too. A poorly articulated word (such as "gonna" for "going to"), a mispronounced word (such as "nucular" for "nuclear"), or even a misused word can quickly erode credibility. One famous speaker always began a speech by thanking the person who introduced him for the "fulsome" introduction—until he learned that *fulsome* means "offensive, insincere." Check meanings and pronunciations in the dictionary if you're not sure, and use a thesaurus for word variety. Fillers such as "uhm," "uh," "like," and "you know," are distracting, too. If your practice audience hears you overusing these fillers, then, uh, like, cut them out, you know?

Finally, consider your appearance. Convey a look of competence, preparedness, and success. As Lawrence J. Peter, author of *The Peter Principle,* says, "Competence, like truth, beauty, and a contact lens, is in the eye of the beholder."

EXERCISE 12.4 Thoughts on Delivery

Think about your teachers this semester or in the past; your rabbi, pastor or priest, television speakers; and so on. What aspects of their deliveries impressed or bothered you?

SPEAKING ON THE SPOT

Most of the speaking you will do in college and after will be impromptu minispeeches given on the spot with little or no preparation. When your instructor asks your opinion on last night's reading, when a classmate stops

you in the hall to find out your position on an issue, or when your best friend asks you to defend your views, you give impromptu speeches. Of course, because this kind of speaking is what you do most, it also shapes your image as a successful communicator. For this reason you need to think about how you *can* prepare for impromptu speaking.

EXERCISE 12.5 Speaking on the Spot

A. To practice becoming a dynamic speaker, come to class prepared to give a 1-minute speech on your worst pet peeve—something that *really* annoys you. Your instructor will give you a rolled newspaper. Use it to accentuate your main points and emphasize your feelings by hitting the lectern or desk with the newspaper. *OR:*

B. For this exercise your instructor will bring a shopping bag filled with common objects to class. Each class member will have an opportunity to draw out an item and give the class a 1-minute sales pitch. The catch, however, is that you must find a new use for the item. (For example, if you draw an egg slicer, you could sell it as a "pocket guitar.") *OR:*

C. Select two students to go to the front of the classroom for a "speak down." Your instructor will assign a controversial impromptu topic (for example, "the worst thing about the opposite sex"), and both students will begin speaking on the subject at the same time, each trying to capture the audience's attention and steal attention from the other speaker. After 2 minutes the instructor will call time, and class members will vote on which speaker they listened to most and discuss why.

When you must speak on the spot, it helps to use a framework that allows you to sound organized and competent. There are many ways to arrange your thoughts, but one of the most popular ways is called the PREP formula (Wydro, 1981). Short for *preparation,* this plan requires you to give the following:

[P] Point of view: Provide an overview—a clear, direct statement or generalization.

[R] Reasons: Give the reasons you hold this point of view, broadly stated.

[E] Evidence or examples: Present specific facts or data supporting your point of view.

[P] Point of view restated: To make sure you are understood clearly, end with a restatement of your position.

Let's look at an example of how you might use the PREP formula to answer a question in class:

Professor Snodgrass: Do you think the world's governments are working together effectively to ensure a healthy environment?

You: **[P]** After listening to yesterday's lecture, yes, I do.

[R] I was surprised at the efforts the United Nations General Assembly has focused on the environment.

[E] For example, the industrialized nations have set stringent goals on air pollution and greenhouse gases for the year 2010.

[P] So yes, the world's governments seem to be concerned and working to improve the situation.

Using a device like the PREP formula, you sound logical, organized, and competent—whether you're communicating with other students in a discussion group, talking to an instructor during office hours, or answering a question in class.

EXERCISE 12.6 Using PREP

Bring five notecards to class with each one listing a question on which your classmates would have an opinion (for example, "Should the first-year seminar be a required course at all universities?" or "Should students have a say in the hiring and firing of college faculty?"). Your instructor will place one card face down on each student's desk. One at a time, each student will turn over his or her card and answer whatever question is written there using the PREP formula. You may not turn your card over until the person before you begins to speak.

"YES, BUT..."

What if you plan, organize, prepare, and rehearse, but calamity strikes anyway? What if your mind goes completely blank, you drop your notecards, or say something totally embarrassing?

Losing your train of thought is easily remedied: Always bring notes to get back on track. Slips of the tongue can be embarrassing, but they are frequently amusing as well. Years ago, the Reverend Spooner of Oxford University would often unknowingly transpose the first letters of words in sequence: "You have hissed my mystery lesson; you have tasted the whole worm," meaning "You have missed my history lesson; you have wasted the whole term." If you commit a spoonerism or make a similar mistake, smile and pat yourself on the back for providing a lighthearted moment for your listeners.

For the most part, we're sure you'll find that things will go smoothly and your preparation will pay off. If you make a mistake, the most important factor is not *that* the mistake occurred, but rather that you as the speaker

handled and *minimized* the problem. Don't forget, your audience has been in your position and probably empathizes with you. Accentuate the positive; rely on your wit; use the opportunity to emphasize that you're not perfect. Your recovery is what they are most likely to recognize; your success is what they are most likely to remember.

JOURNAL

What are your feelings about speaking in public? Can you identify your most successful speaking experiences? What did you do to make them successful? Can you identify speaking experiences that were less successful? How will you ensure speaking for success in the future?

SUGGESTIONS FOR FURTHER READING

Lucas, Stephen E. *The Art of Public Speaking,* 3rd ed. New York: Random House, 1989.

Meuse, Leonard F., Jr. *Mastering the Business and Technical Presentation.* Boston: CBI Publishing, 1980.

Stone, Janet, and Jane Bachner. *Speaking Up: A Book for Every Woman Who Wants to Speak Effectively.* New York: McGraw-Hill, 1977.

Wydro, Kenneth. *Thinking on Your Feet: The Art of Thinking and Speaking Under Pressure.* Englewood Cliffs, N.J.: Prentice-Hall, 1981, pp. 64–69.

Chapters 1 and 10. Multicultural counseling competencies: Individual and organizational development.

Derald Wing Sue, Robert T. Carter, J. Manuel Casas,
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1

What Is Multiculturalism and Multicultural Counseling and Therapy?

MULTICULTURAL COUNSELING COMPETENCE IS . . .

- Being able to provide a working definition of multiculturalism:
  - It values cultural pluralism, values diversity, and is a national resource and treasure.
  - It is about social justice, cultural democracy, and equity.
  - It helps us acquire the attitudes, knowledge, and skills needed to function effectively in a pluralistic society.
  - It includes diversity in race, class, gender, ethnicity, sexual orientation, and so on.
  - It involves our willingness to explore both the positive and negative aspects of all groups.
  - It is an essential component of analytical thinking and challenges us to study multiple cultures, and to develop multiple perspectives.
  - It is about a commitment to change social conditions that deny equal access and opportunities (social justice).
  - It means change at the individual, institutional, and societal levels.
  - It means owning up to painful realities about oneself, our group, and our society.
  - It is about achieving positive individual, community, and societal outcomes.
- Being able to clearly define one's meaning of terms related to multiculturalism such as culture, race, ethnicity, diversity, minority, majority, and so on.

- Being able to define multicultural counseling and therapy and to translate it into practice.
- Being able to define the meaning of multicultural organizational development and to translate it into practical implications.

In the counseling profession, multiculturalism has been called the "fourth force in counseling" (Pedersen, 1991a, 1991b), although it might more correctly be described as a "fourth dimension" because all helping originates from a cultural context. Although the multicultural movement is viewed positively by many, others find it a threatening and frightening development in our society. The terms *multiculturalism* and *diversity* are often correctly or mistakenly associated with such labels as affirmative action, quotas, civil rights, discrimination, reverse discrimination, racism, sexism, anti-White, political correctness, and many other emotion-arousing terms.

The confusion associated with these concepts and the strong passions that are produced by them can be both productive and counterproductive. The civil rights movement, which preceded the passage of the 1964 Civil Rights Act, was born from passionate feelings and beliefs (riots, sit-ins, marches, and so on). At times, however, the deep emotions that many people have about multiculturalism may interfere with their ability to communicate information, to influence others via sensitivity and logic, and to win over potential allies. Likewise, many well-intentioned individuals who harbor mistaken notions about multiculturalism may feel equally passionate and work against it. The "hot rhetoric" and confrontations that arise are disturbing to groups of people and organizational equilibrium because they demand change. As a result, many of our professional organizations, educational institutions, mental health services, and counselor training programs have done little or only made cosmetic changes to avoid controversy and emotionalism. This reluctance to speak out on social justice issues and to take positive action have kept our profession and many organizations from making any major progress toward multiculturalism.

During the past three decades, the mental health counseling professions have increasingly called attention to the need for practitioners to develop multicultural counseling competencies (Sue, Arredondo, & McDavis, 1992; Sue et al., 1982). Indeed, many cross-cultural researchers now argue that every counseling encounter is multicultural in some way, and that multiculturalism is a new paradigm, "the fourth force in counseling," relevant across all fields of counseling as a generic, rather than "exotic" perspective (Fukuyama, 1990; Pedersen, 1991). The writings of many

multicultural specialists seem to advocate that multiculturalism must include differences based on religion, sexual orientation, socioeconomic factors, age, gender, physical (dis)abilities, and even on levels of acculturation and assimilation (Atkinson, Morten, & Sue, 1993; Margolis & Runtga, 1986; Sue, Ivey, & Pedersen, 1996). This model introduces concepts of cultural filters and cultural relativity into the field of mental health, expanding traditional notions of illness and health considerably (Smith & Vasquez, 1985).

Some researchers, however, warn that concepts of multiculturalism can become diluted to the point of uselessness if the definition is expanded to include more than race and ethnicity (Locke, 1990; Smith & Vasquez, 1985). This warning is well taken, especially when used by individuals or society to divert attention away from matters related to racism, sexism, and homophobia. There is no doubt, as Helms (1994a, 1994b) warns, that broad definitions of multiculturalism obscure and ignore race, that this may be done intentionally and unintentionally, that it may allow White people to avoid dealing with their own biases, and that it continues to perpetuate misinformation in the professional literature. Nevertheless, our working definition of multiculturalism conceptually includes these various dimensions.

Those who support the multicultural paradigm suggest that it is complementary to the psychodynamic, behavioral, and humanistic frameworks of psychology and human development, all of which have developed from European/American traditions and research (Highlen, 1996; Sue et al., 1996). These research traditions have focused primarily on the intrapsychic factors affecting human development, and have left the study of cultural influences on people to anthropologists and sociologists (Smith & Vasquez, 1985). Now, however, counseling and counseling psychology have begun to make use of the insights from other fields. Despite these insights, considerable confusion continues to surround the meaning of multiculturalism and multicultural competence.

A Postmodern Definition of Multiculturalism

As will be discussed in Chapter 2, most of Western science is based on what has been called "modernism," an epistemology characterized by rational, linear, positivist, and empirical traditions in Western science (Gergen, 1994; Gonzalez, 1997; Highlen, 1996; Hoshmand, 1989). Simply put, it is believed that one can study phenomena objectively, that the universe operates under linear cause-effect laws, that measurements will

remain constant, and that universal statements of truths exist. Many multicultural psychologists have begun to believe that the focus on empirical reality is overly restrictive, narrow, and represents only one worldview. These epistemological assumptions, indeed, are not necessarily shared by non-Western cultures and societies in which social reality reflects one's worldview about the nature of human inquiry (Christopher, 1996; Sue et al., 1996).

The multicultural movement in psychology and education is truly "postmodern" in that it entertains the existence of multiple belief systems and multiple perspectives (Gonzalez, 1997). As such, it may encompass "social constructionism" in which meanings and the view of "reality" are developed through social interaction (the networks of social agreements) and "constructivism" or how personal realities are constructed. Consistent with the postmodern philosophy of science, several assumptions inherent in multiculturalism can be identified (Gonzalez, 1997; Highlen, 1996; Sue et al., 1996):

1. Multiculturalism accepts the existence of multiple worldviews. There are many alternative ways to ask and answer questions about the human condition besides the positivist/logical paradigm. Worldviews are neither "good or bad" nor "right or wrong."
2. Multiculturalism embodies social constructionism, meaning that people construct their worlds through social processes (historical, cultural, and social experiences) that contain cultural symbols and metaphors. Cultural relativism becomes an important concept because it implies that each culture is unique and must be understood in itself and not by reference to any other culture. Furthermore, it validates a sociopolitical stance in recognizing the unfairness of one group imposing its standards on another.
3. Multiculturalism is contextualist in that behavior can only be understood within the context of its occurrence. In psychology, it challenges a "universal psychology" because all theories of counseling and psychotherapy, for example, arise from a particular cultural context and may not be applicable to another.
4. Multiculturalism offers a "both/and" rather than an "either/or" view of the world. All worldviews or theories of counseling and psychotherapy are allowed to exist under an umbrella, even if they posit diametrically opposed principles. It is assumed that diverse worldviews or theories provide different perspectives of the same phenomenon. Each perspective captures a different and valid view.
5. Multiculturalism extols a relational view of language, rather than a representational one. Because language is most strongly correlated with culture and the "perception of reality," a relational view most clearly allows for realities and truths beyond the Western scientific tradition.

A Working Definition of Multiculturalism: Ten Characteristics

It is clear that the postmodern definition of multiculturalism offers us the philosophical underpinnings of the movement. Although valuable in itself, translating this dynamic, organic, and evolving concept into practical implications may be difficult without a working definition. In keeping with postmodern philosophy, it is important to note that the precise definition of multiculturalism is continually evolving, and the language used to describe its characteristics and processes also continues to change. Before discussing the specifics of multicultural competence, it is important for us to translate multiculturalism into a working definition. We have identified 10 major characteristics of multiculturalism.

1. Multiculturalism values cultural pluralism and acknowledges our nation as a cultural mosaic rather than a melting pot. It represents a major revolution that promises to overcome ethnocentric notions in our society. It teaches the valuing of diversity rather than negation or even "toleration." Multiculturalism is not a "national burden" but a "national resource and treasure."
2. Multiculturalism is about social justice, cultural democracy, and equity. It is consistent with the democratic ideals of the Declaration of Independence, the U.S. Constitution, and the Bill of Rights. Although these documents have been intended for only an elite few at our nation's birth, multiculturalism seeks to actualize these ideals for all groups.
3. Multiculturalism is about helping all of us to acquire the attitudes, knowledge, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with peoples from diverse backgrounds.
4. Multiculturalism is reflected in more than just race, class, gender, and ethnicity. It also includes diversity in religion, national origin, sexual orientation, ability and disability, age, geographic origin, and so forth. Each of these characteristics contributes to our individual and collective diversity.
5. Multiculturalism is about celebrating the realistic contributions and achievements of our and other cultures. It also involves our willingness to explore both the positive and negative aspects of our group's and other groups' behavior over time. It appreciates the complexity of lived experience. It means becoming actively involved in seeking to understand the history, conditions, and social reality of the multiple groups in our society.
6. Multiculturalism is an essential component of analytical thinking. It is not about advocating an orthodoxy or dogma, but rather about challenging us to study multiple cultures, to develop multiple perspectives, and to teach our children how to integrate broad and conflicting bodies of information to arrive at sound judgments.

7. Multiculturalism respects and values other perspectives, but it is not value neutral. It involves an activist orientation and a commitment to change social conditions that deny equal access and opportunities (social justice). As such, it recognizes that "treating everyone the same" may deny equal access and opportunities, and that differential treatment is not necessarily "preferential." It involves investigating differences in power, privilege, and the distribution of scarce resources as well as rights and responsibilities.
8. Multiculturalism means "change" at the individual, organizational, and societal levels. It encourages us to begin the process of developing new theories, practices, policies, and organizational structures that are more responsive to all groups. As such, it is an ongoing and long-term process that requires commitment and hard work.
9. Multiculturalism may mean owning up to painful realities about oneself, our group, and our society. It may involve tension, discomfort, and must include a willingness to honestly confront and work through potentially unpleasant conflicts.
10. Multiculturalism is about achieving positive individual, community, and societal outcomes because it values inclusion, cooperation, and movement toward mutually shared goals.

Although changing to a multicultural entity may be occasionally unpleasant, the potential benefits are many. People who become increasingly multicultural in outlook often remark that they have personally benefited. They have experienced a broadening of their horizons, an increased appreciation of people (all colors and cultures), become less afraid and intimidated by differences, and have been able to communicate more openly and clearly with their family, friends, and coworkers. Thus, their effectiveness in relating to others has improved their lives and their functioning in a pluralistic society as well. Likewise, a society that values multiculturalism is one that makes use of all its resources and maximizes the contributions of all groups. A harmonious and inclusive society allows our children to acquire the knowledge and skills necessary for them to function and contribute as productive citizens in a pluralistic society and global world.

In summary, multiculturalism is both a philosophical and practical orientation to the study, understanding, and valuing of multiple worldviews related to major biological, cultural, ethnic, and other sociodemographic groupings. Although the philosophical basis of multiculturalism is related to postmodernism, the practical orientation speaks to the practice of individual, institutional, and societal changes that provide for equal access and opportunities for all groups in our society. In this definition, multiculturalism is conceptually meant to include the broad range of significant differences that so often hinder communication and under-

standing among people, but will most often be discussed in terms of ethnic and racial differences, as representing some of the most problematic divisions in U.S. culture. A true multicultural perspective balances the extremes of universalism and relativism by explaining behavior as a function of those culturally learned perspectives that are unique to a particular group and to those common-ground universals that are shared across groups. The goal of this book is to describe a synergy of universal and relativistic perspectives.

Definitions and Terms Related to Multiculturalism

There are many terms that are used synonymously or in conjunction with multiculturalism. Misuse, or lack of consensus in usage, can be problematic and can lead to miscommunication and misunderstanding. We will attempt to define terms such as culture, race, ethnicity, diversity, and so on; however, it is important to note that our definitions may differ from others.

Culture

There are many definitions of *culture,* which generally refer to "an integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of a racial, ethnic, religious, or social group" (Cross, Bazron, Dennis, & Isaacs, 1989, p. iv). These patterns may be explicit or implicit and are transmitted via socialization processes. Linton's (1945) definition of culture is perhaps the most succinct: "the configuration of learned behavior and results of behavior whose components and elements are shared and transmitted by the members of a particularly society." There are several important points to be made about our definition of culture.

First, culture is not synonymous with "race" or "ethnic group." Jewish, Polish, Irish, and Italian Americans represent diverse ethnic groups who may share a common racial classification. Yet, their cultural matrices may be far different from one another. Likewise, an Irish and Italian American, despite possessing different ethnic heritages, may share the same cultural matrix. And, small groups of individuals within the same ethnic group may develop behavior patterns they share and transmit, which in essence constitute a form of culture.

Second, every society or group that shares and transmits behaviors to its members possesses a culture. Euro-Americans, African Americans, Latino/Hispanic Americans, Asian Americans/Pacific Islanders, Native Americans,

and other social groups have a culture. Thus, the use of terms such as "culturally deprived," "culturally impoverished," "culturally deficient," and "culturally disadvantaged" to describe racial/ethnic minority groups are inaccurate, demeaning, and ethnocentric. These conceptual terms imply that certain groups have no culture when in actuality they ethnocentrically imply that certain minority groups "do not have the right culture!"

Race

Much confusion surrounds the definition and usage of *race.* The term first appeared in the English language less than 300 years ago and has become much misused, misunderstood, and maligned since then (Atkinson et al., 1993). The two dominant definitions of race are based on either a constellation of biological and physical traits or internal/external social perspectives.

Biological definitions. Biologists and some social scientists tend to prefer a definition that recognizes three basic racial types predicated on a biological/hereditary classification: Caucasoid, Mongoloid, and Negroid. Krogman (1945) defines race as "a subgroup of peoples possessing a definite combination of physical characteristics of genetic origin, the combination of which to varying degrees distinguishes the subgroup from other subgroups of mankind" (p. 49). These physical characteristics include but are not limited to skin pigmentation, head form, facial features, and color and texture of body hair.

There are many problems associated with attempting to classify people along these three schemes. First, there appears to be many more similarities between groups than differences (we all originated from a single genus species—homo sapiens), and many more differences within racial groups than between them. Second, biological definitions assume inbreeding among geographically isolated groups, which lead to and perpetuate distinguishable physical traits among the three races. Yet, common gene pools have not been in existence for some time due to frequent migrations, invasions, and explorations by various racial groups (Schaefer, 1988; Zuckerman, 1990). For example, most African Americans have so-called "White blood" in them. Latinos/Hispanics, depending on point of geographical origin, can be representative of any of the three races. The vast majority of Latinos in the United States are indigenous (Indian), mestizo (Indian and Spanish), or mulatto (African and Spanish). Most of the population of Mexican origin in the United States are indigenous/mestizo and, although they may not acknowledge it, also have African blood stemming from the colonial

period. Increasingly, social scientists are having to cope with the reality of biracial/multiracial individuals who defy traditional classification systems (Root, 1992, 1996). Third, biologists are in disagreement among themselves as to how many races exist in the world, with estimates ranging from 3 to 200 (Schaefer, 1988). In essence, little agreement about the criteria defining race in a biological manner exists.

Social definitions. Atkinson et al. (1993) make a specific point that race as a biological concept is used for classification and has no biological consequence; however, what people believe about race has major social consequences. External societal definitions of race have often resulted in ideological racism, which links physical characteristics of groups (usually skin color) to major psychological traits (Feagin, 1989). For example, the expressed beliefs of Al Campanis (former Dodger executive) and former sportscaster Jimmy "The Greek" Snyder that Blacks are "great athletes" but "poor scholars" are sentiments that have shaped U.S. treatment of African Americans. Likewise, attributing lower intelligence and inferior psychological characteristics to one "racial group" and attributing positive traits to another have profound social consequences related to power and privilege. Societal definitions are often determined by ethnocentric and privilege considerations. The "one-drop rule" dictated that if you even had one drop of Black blood (offspring of mixed marriages/relatives with Black ancestors) you were considered "Black." Ironically, the federal government requires that to be American Indian, the person must have 25% blood quantum of Indian "blood." This latter ploy may be seen as an attempt by the U.S. government to escape certain economic obligations to American Indians.

Although these examples of social definitions may be seen as examples of how society maintains political oppression of racial groups, race remains an important psychological and political concept (Helms & Richardson, 1997). This is especially true with respect to "racial self-identification" in which groups define themselves racially by certain physical features highly correlated in social relations with others. "Regardless of its biological validity, the concept of race has taken on important social meaning in terms of how outsiders view members of a 'racial' group and how individuals within the 'racial' group view themselves, members of their group, and members of other 'racial' groups" (Atkinson et al., 1993, p. 7). Although the sociopolitical complexity of defining race must be acknowledged, we will refer to five major groupings in the socioracial manner proposed by Carter (1995), Helms (1994a), and Helms and Richardson

(1996): African Americans, Asian Americans/Pacific Islanders, Latino/Hispanic Americans, Native Americans, and White Americans.

Ethnicity

Ethnicity has both a broad and narrower definition. The broad definition includes both cultural and physical features and, as a result, is often used interchangeably with race. We prefer to use the term in the narrower sense of "common ancestral origin" on the basis of at least one of their national or cultural characteristics. Thus, an ethnic group is one in which the members share and transmit a unique cultural and social heritage passed on from one generation to the next; these cultural patterns (differences in nationality, customs, language, religion) are more related to national origin rather than physical differences, which may or may not be germane. Ethnicity does not have a biological or genetic foundation and should not be used synonymously with race. Ponterotto and Casas (1991) state, "Jews, given their shared social, cultural, and religious heritage are an ethnic group; they are not, however, a race."

Diversity

Diversity is not multiculturalism, although it may be a necessary but not a sufficient condition to achieve the latter. For example, one can have a diverse workforce, diverse school system, or a diverse clientele and still be monocultural. This is especially true when women may make up 50% of an organization, but few are represented in upper management. *Diversity* is a term that originally was used to describe the changing worker characteristics of the future (Packer & Johnston, 1987). Such differences as race, ethnicity, gender, sexual orientation, age, religion, and physical ability or disability became associated with these defining characteristics. Diversity speaks to the presence or absence of numerical symmetry of these differences in our society. It is broad in description and may be overused causing a great deal of confusion. Some have advocated a separation between multicultural distinctions (reserved only for race, ethnicity, and culture) and the term diversity (reserved for all other people differences) (Arredondo et al., 1996).

Our previous definition of multiculturalism and our belief that differences associated with sexual orientation and the fact that some physically challenged individuals (deafness) can legitimately claim to be culturally distinct make such a distinction difficult. Rather, we prefer to use the term diversity in either the broad sense when that is our intent, or to specify

the type of diversity we are speaking about (i.e., race, sexual orientation, gender, age).

Minority

In this book we will use the definition of *minority* posed by Wirth (1945):

> a group of people who, because of physical or cultural characteristics, are singled out from the others in society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination. (p. 347)

This definition makes no reference to numerical size; in other words, it is possible to be a minority group even when your numbers are greater than any other group (à la South Africa, where 80% of inhabitants are Black, but they are still considered a minority group). The defining features of minority status are oppression by society by virtue of group membership; restriction in educational, economic, and political opportunities; and the lack of externally sanctioned power to address the inequities. According to Atkinson et al. (1993) this definition is preferred because it includes women as well. Thus, when reference is made to "racial/ethnic minorities," we are referring to groups of people who are singled out for collective discrimination based on physical characteristics or ancestry.

It is important to note that some prefer the use of "visible racial, ethnic group" (VREG) as a means to indicate the importance of visible physical differences (Cook & Helms, 1988). Although it poses additional problems (self-identified racial minority but not visible members of the group), the authors make a strong case that skin color and other physical features dictate qualitatively different experiences. This is especially true when we define *majority group* in which White ethnics are also considered under this term.

Last, in our usage of the term minority we disavow any implications that it is equated with "less than," "inferiority," or "personal powerlessness." We understand the objections some of our colleagues express regarding the use of the term. Yet, our tentative use of the term is based on an internal definition by the minority group that defines the majority constituents in reference to unfair, unequal treatment fostered by society. In that manner, the negativism and locus of responsibility are placed on the "majority" group.

Majority

To speak of a minority group means that we must entertain the existence of a *majority* group as well (Ponterotto & Pedersen, 1993). In broad terms, the majority can be defined as the group that (a) holds the balance of economic, social, and political power; (b) controls the gateways to power and privilege; and (c) determines which groups will be allowed access to the benefits, privileges, and opportunities of the society. In the United States that term is generally reserved for White Euro-Americans as most represented by mainstream and/or dominant White Anglo-Saxons. Although considerable controversy surrounds the definition, the rationale for such a characterization has been attempted by many social scientists:

> If there is anything in American life that can be described as an overall American culture that serves as a reference point for immigrants and their children, it can be described . . . as the middle-class cultural patterns of largely White Protestant Anglo-Saxon origins. (Gordon, 1964)

> Majority group incorporates not only White, Anglo-Saxon Protestants, but also White ethnic groups . . . although most White immigrant groups were confronted with prejudice and oppression when first arriving in America, their experiences in the U.S. has been qualitatively different than the experiences of non-White people. (Ponterotto & Casas, 1991)

> In a significant way, European immigrants over the past century and Blacks face opposite cultural problems. The new Europeans were seen as not "American" enough; the dominant pressure on them was to give up their strange and threatening ways and to assimilate. Blacks were Americans of lower caste; the pressure on them was to "stay in their place" and not attempt assimilation into mainstream culture of the privileged. (Pettigrew, 1988, p. 24)

> White culture is the synthesis of ideas, values, and beliefs coalesced from descendants of White European ethnic groups in the United States. (Katz, 1985)

Multicultural Counseling and Therapy

If we accept the postmodern and working definitions of multiculturalism, and if we use the previous terms as intended via the clarifications, then, to be logically consistent, multicultural counseling/therapy can be defined in the following manner.

Multicultural counseling and therapy (MCT) is a metatheoretical approach that (a) recognizes that all modes and theories of helping arise from

a particular cultural context; (b) refers specifically to a helping relationship in which two or more of the participants are of different cultural backgrounds; (c) includes any counseling combination that fulfills the definition of "culture"; (d) recognizes the use of both Western and non-Western approaches to helping; and (e) is characterized by the helping professional's culturally appropriate awareness, knowledge, and skills (Sue, 1995a; Sue et al., 1996).

Originally called "cross-cultural counseling/therapy," this usage has become progressively less popular and has been superseded by the term MCT. Because it is inclusive, MCT may mean different things to different people (racial/ethnic minorities emphasis, sexual orientation emphasis, gender emphasis, and so on); thus, it is very important for us to specify the particular populations we are referencing.

Multicultural Organizational Development

Multicultural organizational development (MOD) is a relatively new term, originally used in a business setting to facilitate using the full potential of a diverse workforce. All organizations whether business or industry, government, mental health agency, or educational institution have an organizational culture. Schein (1990) defines *organizational culture* as a pattern of basic assumptions that are invented, discovered, or developed by a particular group as it learns to cope with its problems of "external adaptation and internal integration" (p. 111). These patterns can then be taught to new members as the appropriate ways to perceive, think, and feel in relation to its problems. Thus, counselor education programs and community mental health agencies must be discussed not only in terms of their responses to a multicultural society, but also in relation to their own histories and internal cultures. Because these cultural values are firmly grounded in White male norms, they are monocultural in scope.

MOD attempts to change, refine, instill, or create new policies, programs, practices, and structures that are multicultural; thus, moving the organization from a monocultural to a multicultural entity becomes the objective. To accomplish this goal, MOD "(a) takes a social justice perspective (ending of oppression and discrimination in organizations); (b) believes that inequities that arise within organizations may be primarily due not to poor communication, lack of knowledge, poor management, person-organization fit problems, and so forth, but to monopolies of power; and (c) assumes that conflict is inevitable and not necessarily unhealthy" (Sue, 1995b, p. 482).

10

Implementing Personal, Professional, and Organizational Multicultural Competence

MULTICULTURAL COUNSELING COMPETENCE IS . . .

- Being able to develop experiences related to personal multicultural competence:
  - Obtain a balanced and realistic picture of racial/ethnic minority groups
  - Enlist the help of a cultural guide
  - Read literature written by or for persons of the culture
  - Attend cultural events, meetings, and community forums
  - Learn to ask sensitive racial questions
  - Tune in to your feelings and emotions related to race issues, situations, or both
- Being able to develop experiences related to professional multicultural competence.
- Being able to develop and propose strategies for organizational multicultural competence:
  - For graduate schools of counseling and clinical psychology it involves a systemic analysis of the following areas: (a) student and faculty multicultural competence, (b) curriculum infusion, (c) diversity representation, (d) therapeutic practice and supervision, (e) research, (f) support services, and (g) programs, policies, and structures.

Becoming a multiculturally competent mental health professional, educator, administrator, or member of society requires a constant and ongoing commitment to change as it relates to awareness, knowledge, and skills. This change must occur in three contexts: personal, professional, and organizational (Toporek & Reza, 1994). Throughout this text, we have attempted to build a case for both professional and institutional change. Yet, examination of multicultural competencies is not adequate if only professional aspects of the person are considered, whereas personal and deeply held beliefs are not addressed. Although all three contexts are interrelated, it may be helpful to discuss them separately and suggest what mental health professionals and educators can do at each level of analysis. Some examples of cultural competence development are given next; however, they are far from exhaustive.

Personal Multicultural Competence

At the end of a course or workshop on multiculturalism, participants often express not only satisfaction with the experience, but also dissatisfaction. They are likely to complain that the training barely touched on the issues, that much more needs to be done, that the university should offer more courses on multicultural psychology, and that there is a need for the instructors to be more confrontive with participants about their biases and prejudices. Although these complaints are legitimate and justified, participants may fail to see the erroneous assumptions being made: (a) Racism and prejudice reduction is solely the responsibility of the training program; and (b) A person can become multiculturally competent simply by taking coursework. As we have repeatedly emphasized, becoming multiculturally competent and sensitive is more than an intellectual exercise and the responsibility for change resides strongly in the individual as well. Further, to believe that 5 to 6 years of graduate training (no matter how multicultural the program) can easily overcome the years of negative cultural conditioning is simply not realistic.

Although many of us are willing to acknowledge that racism, sexism, homophobia, and other biases must be addressed at a professional and institutional level, we often avoid addressing these on a personal level and fail to identify personal growth as a necessary element for competence in multicultural counseling (Toporek & Reza, 1994). Some would argue that it is difficult, if not impossible, for a mental health professional to be multiculturally competent without understanding and working through their own personal biases and prejudices (Cheatham, 1994; Ibrahim, 1991;

Toporek & Reza, 1994). They emphasize that cultural competence must entail a willingness to address internal issues related to personal belief systems, behaviors, and emotions when interacting with culturally different individuals. There must be a personal awakening and a willingness to "root out" biases and unwarranted assumptions related to race, culture, ethnicity, and so on. When confronting racism on a personal level, several assumptions can guide our personal actions (Jones, 1997; Sherover-Marcuse, 1994):

1. No one was born wanting to be "racist," "sexist," or "homophobic." No one was born with racist attitudes and beliefs. Misinformation related to culturally different groups is not acquired by our free choice. These are imposed through a painful process of social conditioning; one is taught to hate and fear others who are different in some way.
2. Having racist attitudes and beliefs is harmful not only to persons of color, but to White Euro-Americans as well. It serves as a clamp on one's mind, distorting the perception of reality. It allows Whites to misperceive themselves as superior and all other groups to be inferior. It allows for the systematic mistreatment of large groups of people based on misinformation.
3. People of color grow up in an environment in which they, too, acquire misinformation about themselves and about Whites. They may come to believe in the inferiority of their group and themselves, or they may become unable to separate their oppressive experiences from accurate information about White people.
4. Becoming multiculturally competent means that we must overcome the inertia and feeling of powerlessness on a personal level. People can grow and change if they are personally willing to confront and unlearn their racist and sexist conditioning. To accomplish this task, we must unlearn racist misinformation not only on a cognitive (factual) level, but the misinformation that has been glued together by painful emotions must be dealt with affectively as well. We must begin to accept the responsibility for the pain and suffering we may have personally caused others.

Unlearning our biases means acquiring accurate information and experiences. Much of how we come to know about other cultures is through the media, what our family and friends convey to us, and through public education texts. These sources cannot be counted on to give an accurate picture because they can be filled with stereotypes, misinformation, and deficit portrayals. For psychologists, we are especially prone to distortions about cultural groups because our work deals with troubled people. When one is constantly exposed to troubled families in a particular cultural group, learning about the strengths and beauty of the culture becomes

difficult. Thus, four principles can guide us in obtaining an accurate picture of culturally different groups. First, we must experience and learn from as many sources as possible (not just the media or what our neighbor may say) to check out the validity of our understanding. Second, a balanced picture of any group requires that we spend time with healthy and strong people of that culture. Third, we must supplement our factual understanding with the experiential reality of the groups we hope to understand. Last, our lives must become a "have to" in being constantly vigilant to manifestations of bias in both ourselves and in the people around us. Some helpful suggestions for the personal unlearning of racist beliefs, attitudes, and behaviors are given next (Cross, 1995/1996; McIntosh, 1989; Sherover-Marcuse, 1994; Winter, 1977). Although these suggestions relate specifically to racism, they apply to biases directed at other oppressed groups as well.

1. A balanced picture of racial/ethnic minority groups must come from spending time with healthy representatives of that culture. The mass media and our educational texts (written from the perspectives of Euro-Americans) frequently portray minority groups as uncivilized, pathological, criminals, or delinquents. No wonder the images we have are primarily negative. We must individually make an effort to fight such negative conditioning and ask ourselves what are the desirable aspects of the culture, the history, and the people.
2. Identify a cultural guide—someone from the culture who is willing to help you understand his or her group; someone willing to introduce you to new experiences; someone willing to help you process your thoughts, feelings, and behaviors. This allows you to more easily obtain valid information on race and racism issues.
3. Read literature written by or for persons of the culture. This applies to both fiction and nonfiction. Although the professional and nonprofessional literature often portrays minorities in stereotypic ways, writings from individuals of that group may provide a richness based on experiential reality. Such an approach may make it possible to enter the culture in a safe, nonthreatening way. Other sources of information include minority-run or minority-edited radio and TV stations or publications.
4. Attend cultural events, meetings, and activities of the group. This allows you to view the people interacting in their community and observe their values in action. Hearing from church leaders, attending open community forums, and attending community celebrations allows you to sense the strengths of the community, observe leadership in action, personalizes your understanding, and allows you to identify potential guides and advisers.
5. Learn how to ask sensitive racial questions from your minority friends, associates, and acquaintances. Persons subjected to racism seldom get a

chance to talk about it with an undefensive and nonguilty person from the majority group. Whites, for example, often avoid mentioning race even with close minority friends. Most minority individuals are more than willing to respond, to enlighten and to share, if they sense that your questions and concerns are sincere and motivated by a desire to learn and serve the group. When a White person listens undefensively, for example, to a Black person speak about racism, both gain.

6. Tune in to your feelings and emotions when race-related issues or racial situations present themselves. Feelings of uneasiness, differentness, or outright fear when around persons of color are very meaningful. They may reveal or say something about your biases and prejudices. Do not make excuses for them, dismiss them, or avoid attaching some meaning to these thoughts and feelings. Only if we confront them directly, can they be unlearned or dealt with in a realistic manner.
7. Finally, dealing with racism, sexism, and homophobia means a personal commitment to action. It means interrupting other Whites when they make racist remarks, jokes, or engage in racist actions even if this is embarrassing or frightening. It means noticing the possibility for direct action against bias and discrimination in your everyday life—in the family, work, and the community. For persons of color, dealing with bias and prejudice is a day-to-day occurrence. If White folks are to be helpful, their lives must also be a constant "have to be" in dealing with racism.

Professional Multicultural Competence

Most of what we have discussed in the other chapters, touches on our role as a mental health practitioner in a professional context. We have stressed the need for counselors and therapists to acquire the awareness, knowledge, and skills needed for working effectively with culturally different clients. Specifically, these include the following:

1. *Recognizing that conventional mental health practice is culture-bound and reflects a Euro-American worldview.* This is first and foremost for the counselor or therapist. It may or may not be applicable to a culturally different client; when not, the danger of cultural oppression is ever present.

2. *Acquiring culture-specific information about the life experiences, values, assumptions, and histories of culturally different groups in society.* This becomes especially important if your clientele is racially and culturally diverse.

3. *Understanding yourself as a racial/cultural being and the potential impact it might have in the therapeutic relationship.* Whether you are a counselor with a Euro-American, Asian American, or African American background, will affect how you perceive the world and may affect how your client views you.

4. *Being able to use culturally relevant intervention strategies means breaking away from the narrow confines imposed via encapsulation.* Expanding the repertoire of helping responses to include traditionally taboo behaviors (giving advice and suggestions, counselor self disclosure, and so on) becomes a necessity in effective multicultural counseling.

5. *Playing alternative helping roles besides the conventional counselor or therapist ones maximizes the chances of providing appropriate services to culturally different clients.* Being an adviser, consultant, change agent, or facilitator of indigenous helping resources may prove more beneficial to some groups than traditional counseling.

6. *Acknowledging, respecting, and using non-Western indigenous healing methods and approaches means offering culturally relevant services to an increasingly diverse society and global world.* Becoming increasingly holistic, acknowledging the existence of spirituality, and using psychoeducational helping emphases recognizes the totality of the human condition.

Professional multicultural development may be attained through continuing education workshops, formal multicultural coursework, forming liaisons with the minority community, volunteering time to work in community mental health centers, reading the writings and research of minority scholars and mental health practitioners, and practicing the suggestions given for personal multicultural competence development. Above all, professional multicultural development demands an active learning process at the cognitive, affective, and behavioral levels. It means critically deconstructing the counseling/therapy literature, assumptions, theories, and practices of our profession.

Organizational Multicultural Competence

In Chapters 8 and 9, we spent considerable time discussing multicultural organizational development and the lessons gleaned from the community mental health movement, business and industry, and mental health delivery

systems. As professional organizations (the American Psychological Association and the American Counseling Association) and graduate schools in counseling and clinical psychology represent organizational entities, the same characteristics of becoming multiculturally responsive seem to apply. Although it would be very beneficial to discuss how to make the APA and ACA more culturally inclusive, we have chosen to concentrate this last section on an example of affecting change in a graduate training program. We believe that multicultural organizational development principles may be applied to any institutional entity.

Multicultural Organizational Development (MOD) and Graduate Training

A decade and a half ago, Copeland (1982) highlighted the need for multicultural training in counseling programs and described four approaches or methods for multicultural implementation. The four approaches were the Separate Course model, the Area of Concentration model, the Interdisciplinary model, and the Integration model. The Separate Course model involves adding a multicultural course to the existing curriculum. Extending the single-course approach, the area of concentration model includes a core of courses that usually include skill-building activities and practicums. The Interdisciplinary model involves taking culture-focused courses outside one's program in such disciplines as anthropology, sociology, economics, and ethnic studies. This model provides for a broadened theoretical base with regard to multicultural issues. Finally, the integration model involves infusing multicultural issues into all courses and training experiences. Copeland (1982) discusses implementation requirements for each method and describes the advantages and disadvantages of each approach.

Like many of the models of business and industry, D'Andrea and Daniels (1991) assessed the status of multicultural training and proposed a developmental framework to classify current training programs. The authors describe a two-level, four-stage framework. Level 1 is titled the Cultural Encapsulation Level and includes counseling programs where multicultural issues are all but ignored and not seen as relevant to counseling training (Stage 1: Culturally Entrenched Stage) or are dealt with minimally through the acknowledgment that traditional models of counseling may not apply equally well to culturally diverse groups (Stage 2: Cross-Cultural Awakening Stage). Level 2 is termed the Conscientious Level of Counselor Education and includes programs that acknowledge the role of culture in counseling and have added a focused course on multicultural issues (Stage 3: Cultural Integrity Stage), or programs that go beyond a single course and infuse multicultural issues throughout the

whole training philosophy and curriculum (Stage 4: Infusion Stage). In linking the D'Andrea and Daniels (1991) and Copeland (1982) models, Stage 3 most closely parallels Copeland's (1982) separate course model, and Stage 4 parallels Copeland's integration model.

D'Andrea and Daniels (1991) are of the view that the majority of counseling programs operate out of Stage 2 (the Cross-Cultural Awakening Stage), although there appears to be effort among some programs to move into Stage 3 (the Cultural Integrity Stage). The information used to develop D'Andrea and Daniels's (1991) developmental framework was generated primarily from informal contacts of the authors (e.g., discussion with colleagues and students from various programs) and a review of the journal literature.

A systematic national survey of counseling psychology programs yielded fruitful information regarding current multicultural training implementation methods. Hills and Strozier (1992) surveyed 49 APA-approved counseling psychology programs regarding multicultural coursework, faculty involvement in multicultural activities, minority student representation, and pressures experienced by programs to address multicultural issues. With regard to the coursework variable, survey results indicated that 87% of the programs offered at least one multicultural course, and 59% of programs required at least one such course of all students. Furthermore, in 63% of the programs multicultural units were offered in from 1 to 13 other courses. Five responding programs noted that it was a matter of departmental policy that all courses include coverage of multicultural issues. Finally, in 45% of the programs, students could develop a multicultural specialty through related coursework and practicums.

For those supportive of multicultural education in counseling training, the results of the Hills and Strozier (1992) survey are encouraging. It appears that counseling training programs are by and large developing and including a multicultural course in the curriculum and a smaller percentage are attempting to either infuse multiculturalism throughout the whole training philosophy or develop specialties in the area for interested students. A good percentage of the responding APA-approved programs would fit into D'Andrea and Daniels's (1991) more advanced Stage 4; and it appears that all methods described by Copeland (1982) over a decade ago are still indeed in use today.

It is important to note that early surveys and writings tended to focus on curriculum (courses) and that moving to a multicultural institution in counseling and clinical programs requires the implementation of multicultural organizational principles (see Chapter 4 for characteristics). Especially helpful for assessing the stage of multicultural institutional development and for suggesting potential strategies and goals are two instruments: the Multicultural Competency Checklist (Ponterotto, Alexander,

& Grieger, 1995) and the Multicultural Environment Inventory (Pope-Davis & Lui, 1996). Both are based on the assumption that the total system (not just coursework) must be addressed. For example, the Multicultural Competency Checklist addresses six potential areas within a training program: Minority Representation, Curriculum Issues, Counseling Practice and Supervision, Research Considerations, Student and Faculty Competency Evaluation, and Physical Environment. The domains of the Multicultural Environment Inventory include Evaluation/Assessment, Curriculum, Environment, Procedural Mechanisms, Global Attitudes, Research and Mentoring/Support.

Multicultural Organizational Assessment: A Case Example

The following is an example of an analysis of a graduate training program in counseling/clinical psychology with respect to their desire to become a more multicultural institution. This report, with changes to protect confidentiality, was sent to all faculty and staff of a major training institution after an extensive analysis. It exemplifies the basic principles and philosophy of multicultural organizational change.

To: Administration, Faculty, Staff, and Students
From: Multicultural Organizational Consultant
Re: Moving to a Multicultural Institution

After an extensive evaluation of your program, I have become increasingly aware of the many conflicts and issues related to making your institution more multicultural. Having worked in the field for more than 25 years, I have had the opportunity to observe the major obstacles to implementing diversity/multicultural initiatives in many organizations, and the methods/conditions that have proven most effective in overcoming them. As I view your department from a systemic vantage point, it is clear to me that change must be organizational in nature rather than in isolated subsystems of the program. It is with this thought in mind that I suggest the following plan for faculty/staff/student consideration. Please note that some of these suggestions may already be operational in some form or another. Also, they are given in a skeleton outline and need to be fleshed out more fully.

Multicultural Competencies Evaluation Plan for the Graduate School of Counseling/Clinical Psychology

I would like to propose that your program support a broad evaluation plan to ascertain the school's multicultural development as it pertains to seven areas: (a) faculty and student competency evaluation; (b) curriculum issues; (c) minority representation; (d) therapeutic practice and supervision; (e) research considerations; (f) support services; and (g) programs, policies, and practices. Such a comprehensive evaluation would serve several purposes. First, it would help guide the school in its efforts to address multicultural issues. Research on multicultural organizational development recognizes that all institutions vary along a continuum of monocultural to multicultural characteristics, and that maximum and effective change occurs through a systemic intervention plan rather than compartmentalized changes addressing isolated subsystems. Second, such a comprehensive assessment would provide valuable data as to how well your program is doing in the education and training of future professional psychologists with multicultural expertise. Especially noteworthy has been the recent endorsements by several divisions of the American Psychological Association and the American Counseling Association of multicultural therapeutic competencies. Indeed, your school has also developed its own internal multicultural standards for both students and faculty but they need to be operationalized. Third, embarking on such an important venture may produce data on multicultural training with important implications to other training institutions and the wider psychological community. I envision the possibility of accumulating a large body of data related to a number of researchable questions with relevance to the education and training of multiculturally competent psychologists.

This proposal is still in its infancy, so I welcome feedback from all faculty, staff, and students. In general, the plan is (a) to systematically assess the multicultural competency of students from the time they enter your program until they graduate; (b) to assess and encourage faculty in multicultural development; (c) to analyze and make suggestions regarding the infusion of multicultural content into course work; (d) to analyze, develop, and monitor the development of practicum and internships with respect to multiculturalism; and (e) to conduct an institutional audit of the school's policies, practices, and structures to ascertain whether they enhance or negate movement toward becoming a multicultural organization. It is believed that

such a formal undertaking would be a "first" in any psychology training program and could serve as a model protocol for the type of institutional change required to become multicultural.

Goal 1: Assessing Student Multicultural Competence

Your graduate program has committed itself to developing multiculturally competent psychologists through the education and training process. Other than requiring students to take and pass several courses in multicultural psychology, no overall long-term evaluation plan has been implemented to assess the development of multicultural competence among students. I propose an evaluation mechanism that would measure the degree of multicultural awareness, knowledge, and skills students possess (a) prior to their educational training, (b) periodically throughout their tenure at your school, and (c) on receipt of their doctoral degrees. Not only would such a project allow us to carefully monitor the effectiveness of multicultural training, but the potential research contributions to the profession at large may be quite significant. At the present time, I propose that all entering students in the fall of next year be asked to participate in a longitudinal study of their multicultural counseling/therapy development. Prior to the beginning of course work, and two other times during their graduate work, they would be asked to fill out measures of multicultural counseling competence, measures of racial/cultural identity development, social attitudinal measures of multiculturalism, and a demographic questionnaire. In addition, qualitative measures will be developed and used to assess the subjective experiences of multicultural training for selected students in the program. It may be helpful to identify a research team or group that would take responsibility for the research implementation and analysis. Because this is an exciting and important venture, I envision that a number of students interested in completing their doctoral dissertations might be enlisted to participate in this portion of the evaluation plan. Some sample measures to consider include the following:

1. Multicultural Counseling Inventory (Sodowsky, Taffe, Gutkin, & Wise, 1994)
2. Multicultural Awareness-Knowledge-Skills Survey (D'Andrea, Daniels, & Heck, 1991)
3. Multicultural Counseling Awareness Scale (Ponterotto, Sanchez, & Magids, 1991)

4. Cross-Cultural Counseling Inventory-R (LaFromboise, Coleman, & Hernandez, 1991)
5. Counselor Effectiveness Rating Scale (Atkinson & Caskaddon, 1975)

Goal 2: Assessing Faculty Multicultural Competence

It is my contention that all theories of counseling and psychotherapy are culture specific and that multiculturalism is a fourth dimension that inevitably affects all aspects of psychology. Multicultural competence of faculty is, therefore, a necessity and must be manifest in teaching, curriculum, research, and supervision. I recognize that we are all victims of our cultural conditioning and education. As such, we are likely to be more conversant with Euro-American concepts and theories and may unintentionally restrict or block the educational opportunities of students to integrate the concepts of multiculturalism into their learning. Two aspects of multiculturalism are related to faculty development. First, learning opportunities such as how to include multicultural content into class material, how to facilitate difficult dialogues in the classroom, and how to become increasingly multicultural in outlook and practice are important. Second, formal means of assessing and monitoring the development of multicultural competence in the faculty need to be developed. Some ideas related to this later goal include the following:

1. All instructor evaluation forms should contain questions directly related to (a) how well the instructor has integrated multiculturalism into the content of the course, (b) how well they were able to facilitate multicultural discussions in class, and (c) their overall awareness, knowledge, and skills on the topic. In addition, some mechanism should be developed that allows for the specific assessment of multicultural competence by students of color. The evaluation of faculty by all students is valuable; however, I believe that students of color may have different or more meaningful observations of both the instructor and the course content. Although these forms may be used for promotion and tenure decisions, they are not meant to be punitive, but to provide feedback to instructors as to their strengths and limitations in infusing multiculturalism into course work.
2. A systematic study of all course syllabi on racial/ethnic/cultural minority themes should be undertaken. I propose that such a study should cover a 5-year period to ascertain how faculty have handled this requirement. Courses could be grouped into categories (research, assessment, intervention, and so forth) and analyzed for how such a

requirement is being met. What readings are being used? Is the topic covered in lectures and specific class activities? Is multiculturalism an ancillary topic in the course or infused throughout? What lessons or recommendations might arise from such a study? This is a project that could be undertaken in a master's thesis or doctoral dissertation.

3. I would also suggest that the faculty affairs committee and the curriculum committee begin to develop, infuse, monitor, and evaluate faculty on multicultural competencies.

Goal 3: Curriculum Development

Four major approaches or methods for integrating multicultural contents into psychology programs have been advocated: the separate course model, the area of concentration model, the interdisciplinary model, and the integration model. The separate course model involves adding a multicultural course to the existing curriculum. Extending the single-course approach, the area of concentration model includes a core of courses that usually include skill-building activities and practicums. The interdisciplinary model involves taking cultural-focused courses outside one's program in such disciplines as anthropology, sociology, economics, and ethnic studies. This model provides for a broadened theoretical base with regard to multicultural issues. Finally, the integration model involves infusing multicultural issues into all courses and training experiences. Currently, I believe your program operates from both the separate course and area of concentration models. Although these approaches have advantages, their disadvantages are that multicultural competence (a) cannot be achieved through a single course, (b) a specialization area does not reach all students, and (c) multiculturalism continues to be seen as an adjunct or in isolation from the broader curriculum. Thus, the only viable approach that transcends these problems is the integration model. Several suggestions may be made.

1. Faculty monitoring and evaluation for multicultural competence and a systematic evaluation of course syllabi as previously suggested would aid in this endeavor.
2. The formation of faculty working committees divided along course content for specific classes (theory, research, practice, assessment, and so on) would be charged with working on protocols (readings, content, activities, resources, and so on), which infuse multiculturalism into the classes and experiences of students. For example, the principles of psychotherapy class would have a specific protocol of multicultural infusion that would allow instructors to use as a guide.

3. I also advocate the formation of forums or focus groups that would involve students (especially students of color) in providing feedback about their experiences in classes with respect to multicultural adequacy, identifying the types of barriers they encounter in class, and eliciting suggestions of how to make the classroom experience more multiculturally meaningful.
4. Many other institutions have also wrestled with integrating multicultural content into regular course work. Compiling data and information on what they have done might prove valuable because we save time by not "reinventing the wheel" and can consider other protocols of multicultural infusion. Again, this may be a worthy dissertation topic that might prove of interest to one of your students.
5. Comprehensive examinations in all areas must contain multicultural content/issues/questions. Special committees can be charged with this task and reevaluate current exam content/format.

Goal 4: Minority Representation

Moving to a multicultural educational institution is helped immensely by the diversity present in the organization. Diversity should be encouraged in the student population, staff, faculty, and administration. Statistics regarding racial/ethnic minority representation should be constantly updated and your school should attempt to achieve some representational standard as a measure of multicultural commitment.

1. Admissions criteria should recognize multicultural competence and expertise as highly desirable. The admissions committee should continue to monitor the use of culturally appropriate standards for students applying to the School.
2. Hiring of faculty (core and adjunct) and staff should also value multicultural expertise.

Goal 5: Therapeutic Practice and Supervision

Becoming multiculturally competent in practice depends not only on coursework, but on actual experiences related to working with a culturally diverse population. Thus, making sure that students are specifically evaluated for their multicultural clinical proficiency, receive supervision from multiculturally competent supervisors, and obtain practicums and internships that provide work with a culturally diverse population are essential.

1. It is imperative that multicultural clinical proficiency be demonstrated in the exams and that a multicultural analysis of all cases should be required. Specific questions addressing multicultural issue must become a standard part of any clinical oral and written examination.
2. It is recommended that all practicum and internship sites be evaluated for the adequacy of multicultural training that they provide (supervision, diverse population, and so on).
3. All practicum or intern evaluations should contain a strong multicultural component. Likewise, all evaluations of clinical supervisors should also address their multicultural competence. Examples of such rating scales can be found in a number of publications.

Goal 6: Research

The faculty research committee has developed research competencies with importance placed on multiculturalism. Again, these competencies need to be operationalized into the entire training program. Although a number of faculty have active research programs dealing with racial/ethnic, gender, and sexual orientation issues, there is a strong need to ensure that multicultural issues are appropriately covered in research, proposal design, and dissertation-related courses. It is critical that multicultural issues are considered in the conceptualization and design of research to allow for generalizability of research results to similar populations of individuals. Furthermore, such emphasis would allow students to engage in the process of "deconstruction" so that even when they are researching a primarily Euro-American population using a logical positivist approach, they are able to discuss or unmask the cultural assumptions inherent in their study.

1. The faculty research committee should develop, implement, and monitor the operationalization of multicultural research competencies in course work and dissertations. The committee might consider requiring all students to briefly discuss the multicultural assumptions, limitations, and issues in their dissertations.
2. All dissertation chairs and committee members should make a concerted effort to guide students in understanding the multicultural issues inherent in their proposed study.
3. Instructors of specific research courses would be asked to not only cover the multicultural research competencies, but introduce students to a diversity of research methods (modern/postmodern and qualitative/quantitative). At the present time, most multicultural research tends to be postmodern in orientation.

Goal 7: Support Services

The campus or school climate is often an invalidating experience for students of color. Thus, as your school begins to develop into a more multicultural environment, support services sensitive to the "minority experience" are crucial to maximize learning and increase retention and graduation rates for students of color. A multicultural affairs committee or some other internal mechanism empowered to supply leadership and support to the school's program is needed. The office of the director of multicultural affairs and student/faculty minority group organizations (formal and informal) seem well positioned to play these crucial roles.

Goal 8: Institutional Audit of Programs, Policies, and Practices

Multicultural organizational development (MOD) is a relatively new term, originally used in a business setting to facilitate using the full potential of a diverse workforce. All organizations whether business or industry, government, mental health agency, or educational institution have an organizational culture. These patterns are communicated to new members as the appropriate ways to perceive, think, and feel in relation to its problems. MOD attempts to change, refine, instill, or create new policies, programs, practices, and structures that are multicultural thus moving the organization from a monocultural to a multicultural entity becomes the objective.

Understanding how the organizational and institutional culture at your school enhances or negates the development of multicultural competence is crucial to productive development. In other words, it does little good that individual instructors may present multicultural content to students when the very organization that employs them is filled with monocultural policies and practices. In many cases, organizational customs do not value or allow the use of cultural knowledge or skills in the educational context. Educational institutions may even actively discourage, negate, or punish multicultural expressions among its faculty and students. Thus, it is imperative to view multicultural competence for organizations as well. Developing new rules, regulations, policies, practices, and structures that enhance multiculturalism are important and requires an institutional audit. I recognize that this last task may prove the most difficult to implement. Multicultural organizational development, however, is a long-term process that requires considerable commitment from your program.

1. A multicultural audit of the school's programs, policies, and practices can best be accomplished using some form of assessment tool. Several are available for us to use, modify, or both.
2. A systemic analysis of the graduate program needs to be undertaken. Your divisional area structure; formation, charge, and composition of faculty committees; advising/admissions systems; policies related to the hiring, retention, and promotion of faculty; staff/faculty, student/faculty, faculty/administration, relations, and so forth; and many other aspects of the school need to be reexamined.
3. I suggest the development of a mechanism or process by which such an assessment might be accomplished (internal committee or outside consultant). This group or committee would be empowered to recommend and implement new policy. Its task would not only be to conduct an audit, but to oversee the strategic action plan associated with multicultural development.

Please note that this proposal is a working one and that many of you may have alternative suggestions for making your program a more multiculturally oriented institution. I recognize the incompleteness of my ideas and realize that this proposal is ambitious, requires immense time and resources, and is long-term in nature. If, however, we value multiculturalism as we profess to do, your school must take the road less traveled.

Conclusion

It is clear that becoming multiculturally competent at the personal, professional, and organizational level is not an easy task. We can no longer afford to treat multiculturalism as an ancillary, rather than an integral part of mental health practice. The viability and relevance of our profession, and indeed our society, depends on how we meet the challenge of multiculturalism. If we truly believe that multiculturalism is intrinsic and crucial for our nation, then ethnocentric monoculturalism should be seen as unhealthy in a pluralistic society.

Chapter 1.
Mediating interpersonal conflicts: A pathway to peace.

Mark S. Umbreit

1

RESOLVING CONFLICT: A JOURNEY OF THE HEART

The key of conflict management is the belief that conflict is a natural and inevitable part of life, and the realization that it is our reaction or responses to the conflict that make a conflict situation constructive or destructive.[1]

Conflict is an unavoidable part of life. We are faced almost daily with disputes, arguments, or misunderstandings within our families, communities, or jobs. For some of us, conflict is very uncomfortable and to be avoided. Often we tend to deny that conflict is even present or, at the other extreme, we may rush to a quick, if not false, sense of resolution, without ever addressing the underlying emotional issues present in all conflict.

Fortunately, a growing number of people are learning to recognize and talk about conflict. Once a conflict has been named, it then has the potential to be discussed in a direct and respectful manner that can lead to eventual resolution. Instead of denial and avoidance, conflict can be embraced as a necessary step in the journey of individual

1. Mediation Services, 1993.

or organizational growth and development.

We do not have the power to eliminate the uncomfortable presence of conflict in our lives, but every individual has the capacity to choose how he or she deals with conflict, and that choice contributes greatly to whether the conflict is destructive or constructive. In choosing how to respond to conflict, many people engage in power struggles and coercion in an attempt to force their positions on other persons. This book, however, emphasizes the choice of mediation and negotiation, which can lead to more collaborative solutions that contribute to a greater sense of social harmony and peace.

Mediation involves a neutral third party who assists in a discussion of the conflict among the involved people, so that their concerns can be expressed and important issues resolved. A written agreement is often negotiated. The full power of mediation embraces the hope of repairing relationships through expressing and understanding the emotional context of the conflict. Taken as a whole, the mediation process offers an opportunity to resolve interpersonal conflicts through empowering people to create their own best solutions.

Resolving interpersonal conflict through effective communication skills, negotiation, and mediation has grown enormously in North America and Europe over the past two decades. Today hundreds of mediation programs are being used in families, communities, schools, and criminal justice systems. Mediation is highly effective in resolving conflicts between parents and children, spouses or partners, co-workers, neighbors, criminals and their victims, and among students in elementary and secondary

schools. In the haste to develop mediation as a credible and efficient alternative to the courts, it has become increasingly settlement--or solution--driven. The "technology" of conflict resolution through effective communication skills--such as active listening, assertiveness, and problem solving--has been so heavily emphasized in training and mediation practice that the underlying spirit of the field is often lost. Repairing relationships through taking the time required for expressing and understanding the emotional context of the conflict is often of secondary concern; the fullest benefits of mediation thereby go unrealized.

Resolution of painful and dysfunctional interpersonal conflict requires far more than the technical application of skills, far more than the mechanics of mediation. It very often requires a journey of the heart, as well as the head, through dialogue and mutual aid. It requires the recognition that despite conflict we remain fellow human beings. Although a settlement agreement is often desirable, the full power of mediation in important relationships can be achieved by viewing it as a growth and healing process that addresses the emotional context of the conflict. This process enables people in disputes to own up to their contribution to the conflict.

The practice of mediation has spread to many settings, but most books and articles tend to address the topic from only one area of application, such as divorce mediation or community mediation, thereby diminishing recognition of the full richness of mediation and its broad range of applications. In addition, much of mediation literature has been dominated by a legal perspective. The

goal of this book is to provide a broad understanding of the many applications of mediation and to particularly emphasize the important contribution that staff and volunteers with human services and social work training can make to the field. Emphasis will be on recognizing that long-term effective conflict resolution in relationships that we care about is ultimately a journey of the heart characterized by openness and transformation, rather than the periodic exercise of communication techniques and behavioral manipulation.

A brief description of mediation is useful here, along with a review of the dynamics of conflict and of important communication skills. A far more extensive discussion of the mediation model and its many implications is provided in Chapter 2.

Throughout the book, the terms dispute and conflict are used. They are not meant to be interchangeable; instead, they should be understood as being placed along a continuum of conflict. A dispute is a lower-intensity conflict, usually involving less emotional baggage.

What Is Mediation?

The process of mediation involves a neutral third party who assists disputants to talk about their conflict and negotiate a plan for resolving it. When people get "stuck" in their efforts to directly talk and negotiate with each other, an impartial mediator can assist the parties to continue to discuss the conflict and explore possible ways to resolve it. Mediators do not impose any binding decisions but instead work on empowering the parties in conflict to construct their own settlement, which they

considered to be fair.

It is important to distinguish mediation from negotiation and arbitration. Negotiation occurs directly between the disputants without an impartial third party involved, whereas mediation essentially is a discussion and negotiation that is facilitated by a third party that is not involved in the conflict. Arbitration, like mediation, involves an impartial third party listening to the disputants, however, in arbitration the third party, with limited client input, decides how to resolve the conflict. In some respects, mediation and arbitration look similar, although arbitration is essentially an informal process of adjudication, as the parties themselves do not negotiate the agreement.

Mediation is becoming increasingly central to the delivery of human services due to its empowering nature, effectiveness in conflict resolution, and diverse applications of the various mediation styles. Mediation is grounded in an empowerment and strengths perspective: disputants are viewed as having untapped reserves of physical, mental, and emotional resources that can be drawn upon to help manage and resolve even the most severe conflicts. The effectiveness of mediation in conflict resolution stems from an emphasis that focuses on the inner strengths of the disputants to engage in a future oriented process of negotiated problem solving, not on individual pathology or dysfunctional relationships. There are two distinct mediation styles: bargaining, which tends to be more directive and controlling, and therapeutic, which tends to be nondirective and more empowering.[1]

1. Umbreit, 1988; Sibley & Merry, 1986.

Depending upon the situation and the participants involved, either or both styles may be used. Mediation is multidisciplinary in nature, and there has been an increasing effort to emphasize quality control. For example, in recognition of the increasing role that social workers are playing in the field of mediation, the National Association of Social Workers developed the Standards of Practice for Social Worker Mediators in 1991 (Appendix 5).

Understanding Conflict

The important issue is not whether there will be conflict, which is normal and predictable, but how we respond to it. Of equal importance are the communication skills that we use in clarifying the conflict and defining the resolution.

Conflict can be destructive when the disputing parties fail to talk directly with each other, share their feelings, and negotiate some form of resolution. Not confronting the conflict and avoiding the person at whom one is angry preclude resolving the problem through development of a mutually satisfactory agreement. If one talks to others about the person who is the object of anger, escalation is likely. That person may become demonized. The cause of the conflict may become understood as a personal attack rather than inappropriate behavior. Without confronting the source of the conflict, one's perceptions and judgments can become distorted. Destructive conflict can become a painful and life-consuming journey characterized by heightened emotions, increased polarity of positions, and possibly unethical behavior.

A quite different experience occurs when conflict is addressed directly. Even when one is involved in an extended, painful, and intense conflict, a constructive process of resolution can take place. By treating the other person respectfully instead of angrily, one can turn him or her into a partner in a collaborative problem-solving process. In effect, one needs to be tough on the specific behavior but gentle on the person responsible for that behavior. When our negative or defensive emotions have been triggered, showing respect is difficult. Many people tend to take criticism personally and respond by attacking the critic; rather than considering the criticism rationally, they redefine the problem as the person. One of the most fundamental strategies of managing conflict is to separate the problem from the person. This requires a recognition that despite our anger toward another person, we are all human and have more in common with each other—such as loved ones, hopes, fears and dreams—than we have differences. This does not minimize the issues that lead to a conflict, but does place the problem behavior in a larger context which enhances our ability to separate the undesired behavior from the person.

Constructive use of conflict can actually preserve and enhance relationships. Because the involved parties are treated with respect, in that specific behaviors are focused on, personal attacks or put-downs are avoided and they are far less likely to respond defensively. The expectations of a relationship can be clarified, the influence of each party in the relationship can be more appropriately balanced, and entirely new options can be considered. Without addressing conflict directly, individuals and organizations

are less likely to grow in positive ways. Our choice of how to respond to a conflict determines the nature of its eventual impact on our lives.

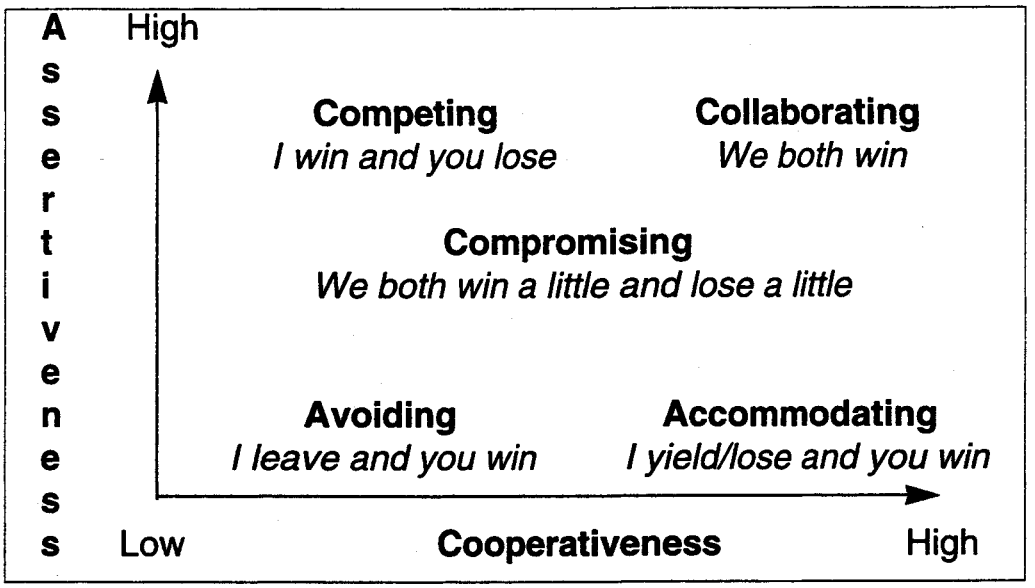
Responding To Conflict

Conflict can be understood as having two dimensions: assertiveness and cooperativeness.[1] The assertiveness dimension reflects the degree to which we promote our own needs and interests, with little concern for maintaining positive relationships. The cooperativeness dimension reflects the degree to which we focus on meeting others' needs and interests along with our own. This dimension places a high value on maintaining positive relationships. Combining the assertiveness and cooperativeness dimensions yields five styles of conflict management, each reflective of its relative placement along the two dimensions (Table 1.1).

Persons who are high on assertiveness and low on cooperativeness tend to use a competing style of conflict management. This is a win-or-lose style in which one person forces his or her perspective upon others. Here conflict is managed through power and domination, and goals are achieved at the expense of the relationship. This is a very aggressive and pushy style. For example, a parent may force his or her desire to go to a ball game upon the entire family, triggering a major conflict because no one else in the family has an interest in doing so. Although a competing style may harm long-term relationships, it may be appropriate in an emergency situation or when dealing with trivial issues.

1. Thomas & Kilmann, 1974.

Table 1.1
Conflict Management Styles



The avoiding style of conflict management is used by persons who deny that a problem exists. Such persons are neither assertive nor cooperative; they simply tune out a discussion of the conflict. For example, your administrative assistant may be irritated by something you communicated to him. Rather than further expressing your concerns or taking the time to listen to him, you simply leave. Such avoidance can be an appropriate conflict-management style when the issue is unimportant, the timing is not right for addressing it, or a cooling-off period is desirable in order to deal with it more suitably.

Persons with an accommodating style are high on cooperativeness-they want to meet the needs of others-but low on assertiveness. They may be great listeners but are

not likely to put their own interests and concerns forward. They tend to want to please other persons and suppress their own needs. An actual conflict situation is often minimized to maintain the appearance of harmony. This style can often be found in friendships. Your friend is upset about something you said. Instead of responding defensively, you take the time to listen to your friend and do everything possible to please her, even though you don't wholly agree with her perception of the conflict. Accommodation is appropriate when the most important consideration is to preserve the relationship, or when the issue that triggered the conflict is not very important.

A compromising style of conflict management stands at midpoint along the two dimensions of assertiveness and cooperativeness. The parties involved are concerned about achieving some of the task goals and not damaging the relationship. Each gives up something in order to settle the conflict. For example, you may be in conflict with your neighbors over placement of a new fence. You prefer no fence. Your neighbor plans on erecting an eight-foot fence along a line that you believe is two feet into your property. The two of you talk and agree to a lower fence along a line acceptable to both of you. Compromising is a partial-win and partial-lose style of conflict management that is appropriate when cooperation is important and the time or resources required for more intense collaboration is limited, or when there exists a danger of getting locked into polar positions.

In a collaborating style of conflict management, the parties are very assertive and very cooperative. Each party's needs are clearly and persuasively presented, and

each is open to hearing the other's needs. Rather than focusing on the initial positions expressed, the parties work at understanding the underlying values, interests, and needs of both. An example of collaboration is when both parties begin a negotiation with clear positions, such as "Either I get a raise or I'm going to quit," but after identifying each other's underlying interests and needs, agree to something quite different, such as the employee's receiving several nonsalary benefits and perks because of the company's current fiscal straits. A collaborative style requires more energy and time than the other styles of responding to conflict. It is a win/win strategy in which the interests of both parties are fully addressed in any final resolution. Collaboration is particularly appropriate for managing conflict when the relationship and the concerns are very significant to the parties and when a commitment can be made to take the required time for resolution.

All five conflict management styles have an appropriate use, depending on the specific context of the conflict. Collaboration is clearly the most desirable style when important relationships are at stake. But because it requires a good deal of energy and time, it is simply not realistic in many other lesser conflicts. Most people make use of all five styles to some degree, although a dominant style tends to be present in everyone.

Communication Skills

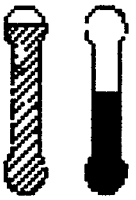
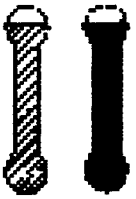
Effective conflict resolution through negotiation or mediation rests upon good communication skills. The quality of the skills employed can dictate whether a conflict will become a constructive or destructive

experience for the parties involved. These skills are important for both individuals in conflict and the mediators who are invited to help them. A review of communication skills will be useful in understanding mediation in its many aspects.

Five important communication skills are information sharing, reflective listening, assertion, conflict management, and problem solving. Application of a specific skill depends on the needs of the parties and the emotional energy present (see Table 1.2).

Information sharing is the skill used in normal communication, as culturally defined, between two people. The emotional energy in each party is moderate. When one person has a pressing need and his or her emotional energy is high, reflective listening is the most helpful skill. When one party is agitated and has an intense need to communicate, assertion is the best skill. When both parties have pressing needs and high emotional energy the skill of conflict management is required, which entails a continual back-and-forth use of reflective listening and assertion until the emotional energy is diminished and the conflict has de-escalated. Once the emotional energy of both parties has moderated, the skill of problem solving can be brought into play to negotiate a mutually satisfactory agreement. Effective problem solving seldom occurs until the heightened emotional energy in both parties is discharged. Allowing expression of intense feelings is integral to the conflict-resolution process. When the anger felt by the parties is ignored or down-played and they quickly move to problem solving, a false sense of peace and harmony may result.

Table 1.2
Communication Skill Selection

Need	Skill area A Normal Communication Patterns	Skill area B Other has pressing need	Skill area C You have pressing need	Skill area D Both have conflicting pressing needs	Skill area E Discrepancy exists between current and desired state
Emotional energy					
	You Other	You Other	You Other	You Other	You Other
Skill area	Information sharing	Reflective listening	Assertion	Conflict management	Problem solving

Source: Neil H. Katz and John W. Lawyer, Communication and Conflict Resolution Skills.[1]

Effective conflict management is directly related to good reflective listening and assertion skills. Without these, neither party in a conflict can truly hear the other's concerns, or clearly express his or her own needs. Both communication skills, however, can become rather gimmicky if one focuses solely on technique rather than the real intent, in which case they could actually interfere with genuine communication. In some cases they may actually escalate the conflict by being perceived as insincere and manipulative. Therefore, it is important to look closely at these two important and powerful skills.

1. Dubuque: Kendall/Hunt, 1985 pg. 17. Reprinted with the permission of Kendall/Hunt Publishing Company.

Conflict often ensues from a breakdown in communication between the involved parties. Words, actions, and expressions are often misinterpreted during the process of decoding a message received. When one person sends a message, it is encoded in his or her own life culture, context and meanings. The recepient attempts to decode it in his or her life culture, context, and meanings. The intent of a message sent does not necessarily match its effect. If a message results in hurt feelings, some assume that was the intent of the sender. Such is rarely the case. Unless the receiver listens attentively to the message and thereby correctly infers intent, misleading assumptions can often lead to escalating conflict and the demonizing of the sender. In communicating with others, we need to express our intentions clearly. We also need to verify our assumptions about what the other person has said, particularly when it is the source of irritation.

The essence of good reflective listening is empathy, caring, and respect shown through keeping the focus on the other person. Paraphrasing and summarizing can be important in reflective listening, but by themselves these techniques may strike the other person as routine and manipulative. In fact, the more the other person in the conflict is knowledgeable about paraphrasing and other communication techniques, the more likely frequent use of these skills can get in the way.

Reflective listening involves three clusters of skills: attending skills, following skills, and responding skills. Attending skills require being fully present and aware of posture, eye contact, distance, touch, gestures, environment, and interested silence. Following skills focus

on continuing the flow of the interaction through the use of door-opener-type statements, acknowledgment responses, and open-ended questions. Responding skills check out the meaning of the message that has been received through reflecting content, reflecting feeling, reflecting meaning, and summarizing. Reflecting content, feeling, or meaning is accomplished through paraphrasing, restating in one's own words the content and feeling of the other party.

Conflict Management Through Negotiation

Negotiation is the art of getting from no to yes without destroying a relationship. It involves face-to-face communication between the parties in conflict, without the assistance of a third party. Negotiation requires ongoing back-and-forth use of reflective listening and assertion skills by one or both parties. Management of conflict through effective negotiation requires listening to the other party; indicating that you understand his or her concerns; expressing your feelings; stating your points in a firm but friendly manner; linking your points to points expressed by the other party; and working toward a joint resolution that builds on the ideas of both parties and addresses all concerns.

In their classic Getting to Yes, Fisher and Ury (1991) describe five key points of effective negotiation:

1. Don't bargain over positions
2. Separate the people from the problem
3. Focus on interests, not positions
4. Invent options for mutual gain

5. Insist on objective criteria

It is particularly important to understand the difference between positions and interests. A position represents a fixed demand, such as either you change your behavior or I'm leaving. Positional statements in managing conflict tend to escalate tension, because these win/lose messages usually trigger defensiveness in the other person. Interests relate to a person's underlying values and priorities. A focus on interests leads to the question, What is the most important concern the other party has in trying to resolve this dispute. Interests that frequently appear in interpersonal disputes include approval, recognition, inclusion, identity, security, justice, and power. Rather than quickly making a judgment about what the other person is saying, we need patiently to ascertain the interests and needs underlying his or her statements. By doing this, we are more likely to identify a common ground upon which some resolution of the conflict may be possible.

A six-step model of negotiation can help manage and resolve conflict between two or more parties.[1]

Step I. Preparation
(Reflect on the situation, plan your approach, and express your commitment for a positive outcome.)

Step II. Setup
(Find a safe neutral place, schedule a time convenient to both, establish a comfortable and nonconfrontational environment, describe the process and secure agreements

1. Mediation Services 1993.

to proceed.)

Step III. The Conversation
(Ask the parties to describe the situation from their perspectives and how they felt, paraphrase for clarification, express your perspective and feelings.)

Step IV. Summarize The Issues
(Prepare a verbal or written list of the key issues that must be addressed.)

Step V. Discussion
(Review and discuss each issue, one at a time, brainstorm a list of possible solutions for each issue.)

Step VI. Agreement
(Select a mutually acceptable solution, express the agreement in clear and specific terms.)

The preferred technique for managing conflict is talking and negotiating with each other directly, without the assistance of a mediator who is not always available. Good negotiators always separate the people from the problem by paying attention to the relationship; putting oneself in their shoes; recognizing emotions; allowing emotional steam to be released; actively listening; discussing perceptions; speaking in the first person; and

face saving of all parties.[1] Effective negotiation can strengthen relationships while achieving your goals. On the other hand, direct negotiation is not always effective. Numerous problems in communication may emerge, including statements that make a personal judgment, sending solutions, or ignoring the other's concerns. There may even be a lack of commitment to the process itself and a desire by the other party for a clear win/lose solution. When the negotiation process stalls or reaches what seems to be a major barrier, an impartial third party is required to help the disputants to continue to negotiate, most commonly through the process of mediation.

SUMMARY

The resolution of interpersonal conflict in important relationships requires far more than the use of a set of communication techniques and skills. Effective conflict resolution is a journey of the heart, as well as the head. It involves openness and transformation through a process of dialogue and mutual aid.

A two dimensional model for understanding how people deal with conflict consists of assertiveness on one end of the spectrum and cooperativeness on the other. This model identifies five styles of responding to conflict—competing, avoiding, accommodating, compromising, and collaboration-based upon the level of assertiveness and cooperation.

Communication skills, such as information sharing, reflective listening, assertion, conflict management and problem solving, are essential in mediation, and influence

1. Fisher and Ury, 1991.

how we deal with conflict. Without a basic understanding of these skills and an ability to use them, conflict is often dealt with indirectly, leading to a destructive experience that avoids the true causes of the conflict and often evolves into personal attacks. Utilizing good communication skills will encourage a direct approach to the conflict and its causes, and supports the mediation paradigm of being hard on the problem or behavior, but soft on the person.

Negotiation skills allow the parties in conflict to speak directly with each other and resolve the issues. There are five key aspects of negotiation: don't bargain over position, separate people from the problem, focus on interests, invent options for mutual gain, and insist on objective criteria. For many disputes, however, the direct negotiation process encounters too many obstacles. A neutral third party then becomes necessary to assist with further discussion and negotiation. The mediation process can be applied in multiple settings.

The essence of good communication skills in resolving conflict is to be found in the presence of integrity—a consistency between that which we are thinking, are saying verbally, our bodies are communicating, how we are feeling, and the deeper values within our heart.

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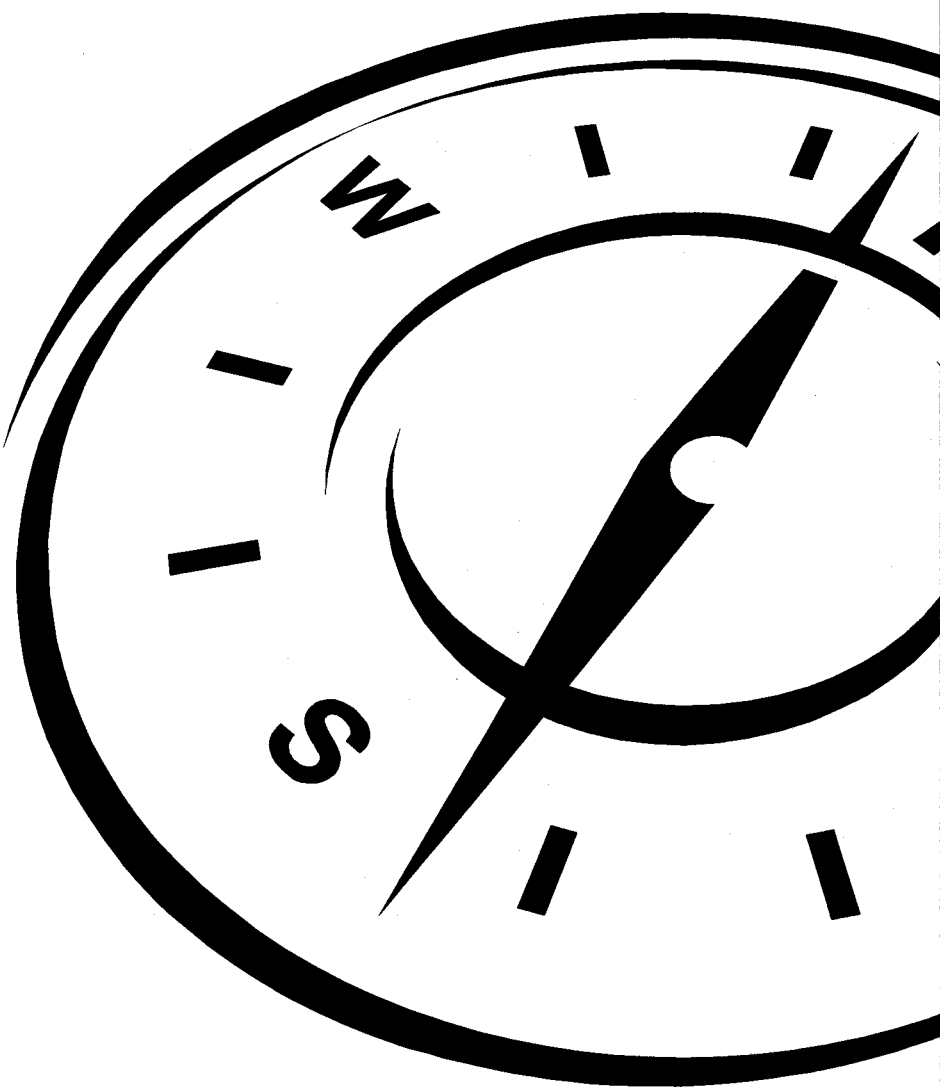

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